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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

The Mechanic's Grove (Pa.) church will hold its yearly Bible conference January 19 and 20.

The Old Mennonites are preparing to begin a mission work in Knoxville, Tenn., under the leadership of C. B. Byle and wife.

The Mennonite Brethren in Christ on the Pacific coast announce an interesting program for their Ministerial convention at Yakima, Wash., on Feb. 21.

Goshen College, Goshen, Ind., will continue its Special Bible term extending from January 2 to February 13. A short course in Agriculture will be offered at the same time.

In connection with the other churches of the town Eden church of Schwenksville, Pa., observed Father and Son's day last month Quite a large number of fathers were present with their sons to participate in the interesting exercises.

Bluffton college recently experienced something of the coal famine, which for the time seemed to make the closing of the school necessary. The timely arrival of a car load of coal saved the situation and, with the exception of several frozen water pipes no very great inconvenience had to be endured.

On December 17 Brother and Sister J. J. Krehbiel of Newton, Kans., celebrated their golden wedding anniversary in which many of their friends and relatives participated. The very many friends of the good brother and sister through our whole General conference rejoice with them and wish them God's blessing.

The young men of non-resistant churches who are in the detention camp at Fort Taylor, Ky., have organized a school among themselves in which instruction is given in such branches as Bible, Missions, Church History, Agriculture, Short-hand, Rhetoric, Psychology, Music and the common school branches. Among their number are men of the teaching profession who are making good use of the enforced idleness to which they are subjected.

The Old Mennonite Board of Bishops of the Lancaster County (Pa.) conference on December 11 passed the following resolution: "Since great privation and suffering exists in war-stricken districts, we believe it to be our Christian duty to contribute to the relief of such suffering. Therefore we resolve that our congregations be encouraged to contribute funds for such relief, and advise that all their contributions shall be paid to the Treasurer of the Eastern Mennonite Board of Missions and Charities by whom it will be applied to the purpose intended." This is but one example of the many instances in which non-resistants are doing their "bit" along lines which their conscience may approve.

OUR MISSION IN CHINA

Chang Yuan Hsien,
Chihli, China, Nov. 8, 1917.

Dear Friends:

I am glad to have a few minutes time tonight to write a short letter to the "Mennonite". What a stormy time this old world has! We are glad to be in a more quiet place, but, nevertheless, are very crowded with many things and especially with the urgent work of the mission field. It is true, we have been too busy with the erection of buildings to do the much needed work of evangelization. But this work has also to be done, and the evangelization is largely dependent upon this work. Sometimes one feels like leaving this building work where it is and go after the thousands of lost people round about us in the villages, and also further out in our field. This feeling of sorrow for the lost, this compassion for lost souls, is very good, but to act upon such impulsive feelings and thoughts, would be a hindrance to the work in general. I might be able to help a soul or two to get saved during this time; but if I can restrain myself and put this time into laying foundations for future work, it may become a means of bringing hundreds and thousands into the salvation of Jesus Christ. In every line of work preparation takes time and energy, but it is essential to the success of that work.

I am now here for a week to oversee the work of building a few houses and wall here on our new station. Sometimes I wonder who will come out to take up this station's work. I know some young friends are preparing at home, and we are beginning to prepare this place. The field is new. It is forty-five miles from Kai Chow. We have no auto, so it takes us almost two days to make this trip one way. An auto would take us there in a few hours, would it not? Well, if the Lord's Spirit urges you to send us a "Ford", don't hesitate, it will certainly help a great deal to bring these stations closer together, and it will save a lot of precious time.

In Kai Chow the building work is also not nearly finished. In summer the heavy rains, etc., interfered so that the building material was greatly delayed. Now the carpenters and painters are very busy finishing the church. Other workers have commenced with the building for the boys' school, as we felt the need of another house, so as to be able to room all pupils in the near future. Mr. and Mrs. P. J. Boehr came up from Pung Ming Hsien to assist in Kai Chow for a few days, especially while I am absent.

Last Sunday we had the joy of baptizing eleven souls in Kai Chow. In the afternoon we also had the Lord's Supper. Between sixty and seventy Christians took part. It was a day of joy and praise. The Lord is still greatly blessing His work here. How much more could be done if there were more workers!

We are so thankful that the Lord is sending us some new workers this fall. We expected them to come early, but they are delayed; we pray for them that the Lord may safely speed them on.

Now, dear people at home, do pray for the work here in China as never before. The hearts are opening; the people are willing to listen. Just a while ago all the masons and quite a few from the outside were here in the room for evening service. During this day the Lord has used me to witness to quite a few people. We are busy building, but we must take every opportunity to witness for Him. Let us get in dead earnest about bringing the gospel to this benighted people. Let us pray as never before and let us give freely so that those who are waiting can be sent out.

Yours for Christ,
H. J. and Maria Brown.

HOME MISSION

Chicago, Ill., Dec 19, 1917.

H. P. Krehbiel, Secretary.

Dear Brother: Since you were here things have been going at such a rapid rate that, as you suggested some time ago that we should, we were privileged to obtain another room on the east side of the street, about one-half block farther south. It has hot-water heat, so we need no stove, giving us room for about thirty more people. We are to pay $25 per month rent, but need furnish no fuel. Then, there is a good basement where we can store some things if we care to. On Sunday, the 9th of December, the coldest and most disagreeable day of the season, we had an attendance of 78 in the Sunday school, 30 at the C. E. society meeting and 50 at the preaching service, and one conversion, a fine young man. One of the largest churches in the city had but 50 out that day.

Our offerings average over $6 per Sunday. Last Sunday, with 98 present our offering was $18. We asked for a special offering to pay for a new piano and got it. We received an offer recently from a member of the Berne congregation of a $400 piano, the Sunday school to pay $100, which amount has already been forwarded. The piano is one just like Lehmann's, for which he paid $350 cash several years ago.

We have done nothing thus far in developing the plan suggested when you were here, but we feel, the more we think of it, that the plan is the proper one, even if it takes all the money there is in the

treasury, and then some, which it is likely to do. I hope that we can begin in the spring to bring about the thing for which the people have been praying and looking for. Indications are that we will soon be crowded out of our present place as out of the other. So let us do nothing that will in any way hamper our work which looks so favorable for the ingathering of precious sheaves besides we are paying $300 per year for rent which will cease when once we are in the church.

Wishing a merry Christmas and a happy new year to yourself and family, I remain sincerely yours, **W. W. Miller.**

The above was written as a personal letter, but it gives such an interesting and encouraging glance into the activities of our Chicago mission that it seemed that the supporters of the mission should also have the opportunity to read the same. With regard to the "plan" referred to in the letter it might be explained that the thought now is, not to build according to any of the plans which [illegible] but instead to embody from them the beginning in the building plan the "Settlement" idea. Undoubtedly Bro. Miller will have something more to say about this later on.

H. P. Krehbiel.

LOS ANGELES MISSION

Dec. 20, 1917.

The Lord is surely blessing our mission at Los Angeles in a very direct way. As most of you know what a hard time some of the people have, it will not be necessary to dwell upon that at this time. What we want to tell you is the direct answer to prayer.

Two ladies came to the office and told me they had no clothes for their little ones, and as we knew of the struggle they have to get along, we just wondered what was the best way to help them. In answer to prayer a check was sent to us to be used for God's work, and in just a few hours a Christian lady in the district wanted to know if there was any sewing she could do to help us, so we bought material and she made the garments. At the present time we have no clothing for little children or babies up to two years of age.

Another answer to prayer came one day as I was on my way to the mission, I felt so burdened and I just asked God to make me more worthy of His work and that I might help some one that day. Before I had gone very far, the opportunity came. A lady was waiting to board a car, and as she was standing too close to the track, the steps caught her skirt, and threw her face downward right in the path of the car and only God's love and mercy kept her from being killed. She was not seriously hurt and after she got in the car, I went over to her and asked her to come with me to the mission and get cleaned up. Her appearance caused me to think she was a hard-working woman, but as we stepped off the car it was seen that she was drunk, and if I wouldn't have had hold of her arm she would have been struck by an auto. She told me that she had drank a quart of whiskey that morning and had been drunk for six weeks. At first she was afraid of me and kept asking me to please not to turn her over to the police, but after I gave her a mission card it was alright. After she got cleaned up we had prayer and she was then sober enough to realize her condition. She became very repentant and at two o'clock we started for her home. She only remembered what corner to get off at and for two hours we walked back and forth and all around there but she couldn't recognize her home, so I finally took her to a hospital where she said a friend of her husband worked, and when he saw her he gave her one glance and said, "O God," and told us to come with him. He proved to be her husband. She had told me a strange story and said, "Jim was so good to her, but he sure did tear her around," and yet she seemed to be so afraid to meet him. After I had met him then I saw why she was afraid. He had not seen her for those six weeks and had positively forbidden any liquor in the home. So she had gone to her sisters. He is living a Christian life in so far as he has the light and has done everything that is possible for her, and he told me he had been praying seven years for her. She has taken Keeley cure four times, but when I left her at seven-thirty in the evening she promised faithfully to stop for good, and somehow I believe in her decision. She lives out of the district, but I have called at her home, but was unable to get an answer. The landlady told me that she stayed in her room very close and only went out when she wanted to meet her husband and come home with him. She told me that no one beside her husband had ever done anything for her, or given her one bit of hope. Although she didn't grasp the simplicity of God's word and His power to cleanse her from all unrighteousness, yet I feel sure that the Holy Spirit will take hold of her and will find a place in her heart.

At Thanksgiving time we distributed several baskets to the worthy poor and it surely makes one happy to see the joy it brings to them.

Another lady confessed Christ about a week ago. Just a few days before she was determined to leave her husband, now she is determined to see him saved. He has promised her to do better, but how futile are our own efforts to do better. Victory can be ours only when we put ourselves entirely in His hands and let His Spirit do the changing; then, praise God, we are not only better, but new creatures in Christ Jesus.

I thank Him that I know of this wonderful change and daily I see how He saves me from the power of sin. Conditions all around us convince us that surely the time is near and may we all be ready and at our place that He has called us to when He comes. May He continue to bless us all.

In His name,

Ina Feighner.

CORRESPONDENCE

Bluffton, Ohio. Dec. 14, 1917. To the Readers of the Mennonite: In spite of the fact that the writing of a letter to this paper has been on my mind considerably, yet I have not had sufficient leisure time till now, long hours of hard work having prevented me.

Many interesting things have transpired in the year that is fast coming to a close. At the last congregational meeting the question of the division of the congregation into three separate organizations came up. After some discussion the question was laid on the table until some later date. On November 12 another congregational meeting was held in Bluffton concerning this matter. It was then decided that on Dec. 16 each division, i. e. Bluffton, Ebenezer and St. John, should have its own congregational meeting regarding this matter. That conditions will be more satisfactory all around if the congregation separates, goes without saying. The work as it is now, is too much for one man. Those who are accustomed to the present regime may feel somewhat reluctant to break away from the regular routine. However if we all unitedly thrust ourselves upon the Lord's plans, He will surely let it all redound to His glory and honor.

Bluffton has in the passed year been richly blessed with many religious activities. Rev. Ludgate, an evangelist of Wheaton, Ill., held successful meetings in First Mennonite church. The annual Bible lectures, under the auspices of the college, were inspiring and helpful. The time is rapidly approaching when we shall have another series. It seems to me it would be of great interest if, in connection with these annual lectures, there would be held a prophetic Bible conference. I feel quite certain that not a small number of people could be attracted to Bluffton for a few days if able speakers were procured who have such subject matter well in hand as the following: "The Jewish Problem", "The Second Coming", "The Evangelizing of the World from the Prophetic Viewpoint."

The past few weeks the Russel-Weaver evangelistic party held union meetings in Bluffton. Dr. Russel preached excellent sermons. He is a very hard worker and can rightfully be called an earnest man of God. Mr. Weaver is a splendid leader in song. As far as outward success is concerned we cannot regard these meetings as epoch-making, but if we were able to see the situation from God's view-point we would perhaps consider them a great success.

Quite a number of our boys have been called into training at Camp Sherman, more are likely to follow soon. We hope that most of them can come home over the Christmas holidays which surely would be a treat for them. Last Sunday I had the privilege of listening to one of the letters which one of the boys wrote. He told us how he had opportunity to speak to a sick negro soldier about his soul salvation. The soldier evidently was much surprised for he said, "You are the first white man that ever spoke to me about my salvation."

We ought to be thankful unto the Lord that our boys are holding onto the faith. Let us keep on praying for them that they may be able to live up to their convictions and thus become a real light unto their fellow soldiers who are non-Christian.

With Christmas greetings to all, Sincerely yours,

M. M. Lehmann.

For Paul's idea of Christianity, read II Cor. 5:15-19.

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The Mennonite and the Christian Herald to one address for $3.25.

THE LORD'S RETURN—ITS SIGNIFICANCE TO THE CHURCH

By W. S. Gottshall.

The Lord Jesus Christ will again return to the earth in personal, visible form; this is an event, not a process. No statements in the Bible are more clear, none more frequently expressed in the Old and New Testament. Devid said so, Psa. 102:16: "When the Lord shall build up Zion, He shall appear in His glory". Daniel said so, Dan. 7, 13-14: "I saw in the night vision and, behold, one like the Son of Man came with the clouds of heaven." Zechariah said so, Zech. 14:4: "And His feet shall stand in that day on the Mount of Olives which is before Jerusalem on the east." Jesus said so repeatedly, and His last message of comfort to His disciples in the upper room was: "And if I go and prepare a place for you, I will come again," and, "I will not leave you orphans." John 14:3, 18. The two men in white, coming to the disciples on Mount Olivet, as they were straining their eyes to see the last glimpse of their ascending Lord, said so, Acts 1:11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen Him go into heaven." The Holy Spirit often spoke through the apostles in connection with every important doctrine of the Lord's return as the ground of the faith once delivered unto the saints. Jude 3.

An Important Doctrine.

If the value of a doctrine is to be judged by the frequency of its appearance in the Bible, then the Lord's return is the most important of all Biblical teachings. Four-fifths of the prophecies in the Old Testament and over three hundred references in the New Testament treat directly of this subject.

We are probably all agreed that the attonement is the core of the gospel, and yet that word is mentioned only once in the New Testament (Rom. 5:11); and there it means reconciliation. In the Old and New Testament the Lord's return is set forth in types and figures and symbols and illustrations and parables. Therefore in the face of these testimonies from God's own Holy Word, why should it be necessary to talk or write on this subject with an apology as some do, even though the subject is not popular, for none of the fundamental doctrines of salvation are popular in these days of apostacy and rationalism. The subject was brought into disrepute by the wild statements and the fanatical and un-Scriptural interpretations, made upon it, the foolish attempt to set a time when the Lord shall come, etc., but this is no reason why it should be utterly rejected.

All the important doctrines in the Bible are bound up with the Lord's return. The deity of Jesus Christ, the translation of the church, complete redemption, victory over death, the Lord's Supper, Christian living, Christian fidelity, faithfulness of Christian pastors and their reward, the triumph of righteousness, etc., are all appealed to on the ground of the Lord's return.

The preacher who neglects this subject will scarcely put the proper emphasis on any other. The atonement is not complete without it. The high priest did not complete his ministry of atonement by simply going into the holy of holies with the blood of the sacrifice, but he needed to return to the waiting multitude without to bring them the blessing.

Belief of the First Christians.

The church in the first three centuries of her existence believed in the imminent return of the Lord. History confirms this, liturgies and creeds used by the primitive church are based upon it. When Constantine claimed conversion and made Christianity the court religion, thereby making it popular, and persecutions ceased and people believed the millennium had come and Christ was now reigning on earth in His vicar, and Origen taught that the kingdom was the church, and Scripture must all be spiritualized, then this hope died and Christendom set to work straightening things out in the world by pulling up what they thought were the tares but which happened to be wheat. Thank God, they did not destroy them all, a little company of persecuted Christian always held on to the truth through the centuries of the dark ages until the Reformation when this doctrine was revived, but only to be rocked to sleep again by Dr. Whitby's new hypothesis of post-millennialism. The bearers of this light through the darkness have been our worthy forefathers.

The best Bible scholars of today believe it, and so far as we know no skeptic or higher critic has ever come from the ranks of those who believe in the pre-millennial return of the Lord.

To a fair discussion of this subject we ask not what harmonizes with modern science and theology, so-called advanced thought (which is often reversed thought) new conceptions of God, or modern theories of man, but we ask, What does God reveal in His Holy Word?

What Is the Lord's Return?

The Lord did not return on Pentecost as some say, there were no dead raised to life, no living saints changed to immortality on that day. Beside Peter said later (Acts 3:20): "And he shall send Jesus Christ which before was preached unto you," and in the epistles the apostles speak of His coming as still future.

Christ did not come at the destruction of Jerusalem by Titus, for the Revelation which was written at least twenty years later closes with the prayer, "Even so come, Lord Jesus."

Conversion is not the coming of the Lord, or that would be the end of our blessed hope and we need no longer look for the Savior, the Lord Jesus Christ, to change our vile body that it may be fashioned like unto His own glorious body.

Neither is death the coming of Christ for death is an enemy and destroys and separates, but Christ is our friend and His coming restores and unites what death has disrupted. These are arguments produced in support of the unbelief of a professing Christendom.

There are two aspects of the Lord's return. The rapture and the revelation. The one a secret coming for His saints in the air. I Thess. 4:16. As after His resurrection He appeared to no one but His own, so in this coming He will be seen by no one but those that are His. The other is a public revelation when He will come with His saints to the earth and His feet shall stand on Mt. Olives and every eye shall see Him and they that pierced Him. Col. 3:4; I Thess. 3:13; Zech. 14:4. His coming will be as a thief in the night (I Thess. 5:1, 2) to snatch away the treasure, the church, out of the earth, like Enoch of old, before the terrible day of wrath comes. His revelation will be as the lightning flash out of the east (Matt. 24:27) to a blinded and deluded Israel who will then again cry, "Hosanna to the Son of David." His coming will be as the bridegroom (Matt. 25, 1-8) to claim His bride, the church. His revelation is as the King who appears with the queen to reign over all the earth. He is coming as the morning star (Rev. 22:16); He is revealed as the Sun (Mal. 4:2), ushering in the day of the Lord in which He will judge the world in righteousness (Acts 17:31), and put all enemies under His feet (I Cor. 15:25), and set up His kingdom and sit on the throne of His father David. Luke 1:32. Between the coming and the revelation are fulfilled the awful predictions of the tribulation. Both His coming and His revelation will be unexpected, for ye know not when your Lord doth come.

The Lord's Return Is Imminent.

No prophecy remains unfulfilled. Three facts in prophetical teachings are usually produced as an argument against the imminent return of the Lord, viz. the gathering of the Jews in their own inheritance, the rebuilding of their city and temple, and the universal preaching of the gospel of the kingdom. In Acts 15:14-17 we have God's program regarding the three classes of people mentioned in the Bible: the Jews, the Gentiles, the church. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name (this is the church, the ecclesia, the called-out people, not only from among the world but finally out of the world, the rapture), and to this agree the words of the prophet as it is written (Amos 9:11, 12): "After this I will return and build again the tabernacle of David which is fallen down (the temple) and I will build again the ruins thereof and I will set it up, that the residue of men (Israel) might seek after the Lord, and all the Gentiles upon whom My name is called (universal evangelism), saith the Lord who doeth all these things." The gospel of the kingdom is not the gospel of grace which the church is to preach, but the gospel which John the Baptist preached: "Behold, the kingdom of heaven is at hand," and which shall be proclaimed by Israel, not by the church. All this shall be accomplished when the Lord returns. Hence Christ is due any time and was due at all times, and when we have read the last chapter in the Bible we feel that the next important event is the coming of Christ. Therefore we have the frequent exhortation to watch and be faithful lest He come and find us sleeping. Christ warns against the teaching of that servant which says, "My Lord delayeth his coming and shall begin to smite his fellow servants and eat and drink with the drunken." He shall be cut asunder more for his false teaching than for his indulgences.

The man who denies the imminent coming of Christ is put into a class in which he prefers not to belong. "There shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of creation."

(To be continued.)

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

THE NEW YEAR

With the turning of another page of time's record we are once more confronted with a clean sheet. Upon this sheet we must continue the story of things we have already commenced. How gladly would we omit much that we must write if we only could! Here is the war—the consummation of man's most gigantic folly—a thing, the beginning of which might have been avoided, which now has gained an awful momentum that must run itself out. May the coming year's story include the notice that this war, and all wars, have at last come to an end and there remains nothing of them except the regret of humanity that these bloody follies were ever allowed to come and go.

Among other things which we are bound to continue are the acts and efforts of our lives that brought others into pleasant or unpleasant relations to us. There were the friends with whom we quarreled and whose names now arouse bitter instead of happy memories in us. It may be our paths can no more cross. We must tell the story in our lives of the lost fellowship and blessed friendships which will no more contribute to the joy of our lives. It may be that though friendly relations have been broken with some of us, circumstances still throw us together, but not as friends. Providence, in a way, gives us the opportunity to blot out the past bitter recollections by a happy reconciliation. Will we make use of that opportunity and to the barren record of disappointments add an oasis of new-born friendship?

It is to be regretted that, much as we desire to start our Christian life anew, there are some results of our failures and unfaithfulness which are bound to crop out in the days to come. What we have sown last year we must reap this year. It may be a bitter harvest, but if it has taught us its lesson of obedience and faithfulness, it will have served its purpose and helped to make us better men and women in the end.

In our church relations we have a new record to make in this new year's book. Our attendance may be better, our contributions may be larger and more regular. We can increase our activity in the various church organizations. Let us, as God gives us strength, by all means, make the next year's record a better one than the last.

WILL WE STAND THE STRAIN?

It was observed recently that this is becoming the most popular war the United States ever entered into and a critic of those who prefer to stand by the Christ doctrine of peace has announced that within a little while these so-called "peace sects" will be a thing of the past. We are quite willing to allow others to their opinion concerning our future They may think as they will of our prospects, but we are going ahead standing by the principles that have been written on our standards for over 400 years and, even if we must go down in our effort to have the world realize its dream of peace, we will feel that we have not lived in vain. We are not, however, ready to confess extinction, rather will we claim that after the smoke of battle is cleared away we will be a stronger and more influential people. The thousand or more young men who are now in the detention camps, virtually prisoners without a charge against them and with no opportunity for vindication by trial, will set a new standard of non-resistance. They will call attention to the fact that such a thing exists. Already has their example set folks to thinking. When once the world gets sane again men and women will see the sense there is in doing exactly as Jesus would have them do. It is frequently intimated that a position of non-resistance is disloyalty to the nation. Were this so, why, then, was the position of the non-resistant recognized and provision made whereby he might serve his country without weapons? Disloyal citizens do not obey law. Non-resistant people do and insist that civil authority be properly respected in their church discipline. Our people pay their taxes and perform their other civil duties honestly. Moreover they stand ready to do their "bit" to the extent of any loss or danger whenever opportunity is offered them to save life rather than take it. We have no quarrel with those who disagree with us, but we insist upon the right to serve God as our conscience dictates. We do not want to be "slackers', therefore we are ready to face dangers and suffer losses in matters in which the saving of life is concerned. We do not want to be untrue, even to our God, therefore we must insist that we cannot bear the weapon or become a part of the killing machine that men generally call war.

WORLD-WIDE SUNDAY SCHOOL NEWS

Visit of Twelve Japanese Schoolmasters.

Quite recently twelve Japanese school principals, selected by the Educational Department of the Japanese government from the middle schools in different parts of Japan, but financed by a Japanese magazine that has a circulation of 1,500,000, visited various cities in America, including New York, Philadelphia and Pittsburg. Mr. K. Sasaki, principal of one of the high schools in Tokyo, was chairman of the party. These schoolmasters received a special welcome not simply by educational and civic organizations, but by the Sunday school leaders They expressed the deep impression made upon them by the fact that America, while busy commercially, and in vast war preparations, was equally busy in social service lines and was emphasizing tremendously the spiritual. In Brooklyn, Philadelphia and Pittsburg they had opportunity for a study of some representative Sunday schools so that they could observe at close range the school in this country, in the development of a rounded character.

In Brooklyn the party visited the Bushwick Ave. Central M. E. Sunday school and there sang the Japanese national anthem. They were interested in the graded work of the school, in the departmental divisions and the adaptation of program to the needs of the varying ages.

In Philadelphia they visited business, educational and historical institutions through the cooperation of Hon. John Wanamaker, vice-president of the World's association, the chamber of commerce, and Dr. Garber, superintendent of the public schools.

In the city of Pittsburg, through arrangements made by Mr. H. J. Heinz, chairman of the Executive committee of the World's Sunday school association, the visitors were entertained by the chamber of commerce, the board of education and a committee of which Chancellor McCormick of Pittsburg university was chairman. A dinner was tendered the guests at the home of Mr. Heinz at which 130 guests were present, including some 60 educators of Pittsburg. The decorations and surroundings, a trip through the conservatory where a monstrous chrysanthemum bush containing 684 buds was shown, reminded the visitors of far-away Japan. Mr. Heinz presided and addresses were made by the president of the chamber of commerce and by Pittsburg leaders. The world-wide Sunday school work was shown in a series of lantern slides. On Sunday the party was divided into four groups and under escorts and with Japanese interpreters visited four of the large schools of the E. Liberty section. The next day they were conducted through the steel works and other manufacturing plants of Pittsburgh and the following morning they arrived in St. Louis where they were the guests of the chamber of commerce.

The intervisitation of Japan and America by these groups of educational and business leaders is exercising a very profound influence in promoting cordial personal relationships and a better understanding of the ideals and problems which are common to each country.

Sunday School Evangelism in Chile, Egypt and China.

At this time, the beginning of a new year, when most of the churches in the homeland are giving special attention to soul-winning, it is of special interest to note reports which come from some of the field secretaries of the World's Sunday School association. Just three are mentioned here though equally inspiring word comes from the other countries where the World's association is active.

Rev. George P. Howard has been on a Sunday school evangelistic tour in Chile and states that on the first evening 412 were present and at the end of the week 828 were crowded into the church in Santiago. As a result 150 new converts were gained who are promptly put to work winning others. In Egypt there is progress in many parts. A revival has begun in Wad Madani through the special ministration of Rev. Ibrahim Girgis, Sudan secretary of the World's association. He held an afternoon service for women and one for children on alternate days, and an evening service daily for men. He visited 20 homes in Wad Madani and had prayer in every one. He also spoke to the classes in the government school. Mr. Girgis tells the following interesting incident: "The chief clerk in the railway office in Wad Madani attended the meetings, held every night

during my stay in the town. He used to come earlier than the hour on which the service commenced, and began to bring others with him. Evidences of Christ and the new life appeared in his face and in his mind, though he did not publicly join the church. He asked me to get him Bible study helps, and sermons. When I left the town many came to see me off. One man caught my hand, led me aside and said, "I wish to tell you about the work of God's grace in the chief clerk. Last night after the meeting he came and spent a long time in our house in prayer. He is resolved to serve God even if he has to leave his government post in fulfilling his purpose."

In China the Sunday School union, through its secretary, Rev. E. G. Tewksbury, who is the field secretary of the World's Sunday School association, is carrying forward very definite evangelistic work, especially in co-operation with the China Continuation committee. Particular work was accomplished in two summer conferences and in other conferences in Peking, Tientsin, Hangchow, Nanking and Shanghai. These conferences are a part of a great setting up campaign to vitalize the church and to prepare for the coming evangelistic campaign with Sherwood Eddy, as the leader. The Sunday school, church and Y. M. C. A. leaders are linked in this work. Definite individuals are assigned to special work in these city conferences. The particular activity of Mr. Tewksbury is to visit each church, holding personal interviews with the pastor, Sunday school superintendent and church leaders, urging that personal evangelism become a permanent feature of the Bible class work. The "Adult Bible Class Movement" will receive great impetus from such campaigns.

Fathering the Other Man's Boy.

Arthur M. Harris of Harris Forbes & Co., New York City, bankers, is about to sail for Y. M. C. A. war work in France. Mr. Harris is actively identified with organized Sunday school work, being superintendent of the First Baptist Bible school of Plainfield, N. J., a leading officer of the New Jersey Sunday School association and treasurer of the World's Sunday School association. Recently Mr. Harris' son enlisted and the father has been eager to do what he can for the sons of other fathers and said: "I expect some one to look after my boy, and now I want to do my part in looking after other fathers' sons."

If you want to be fruitful, read John 15.

"ONLY A BOY"

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," the deacon said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the preacher said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it! 'hopeth all things.' I have great hopes of that one boy — Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one! "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said his minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public, there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!" —Exchange.

We should not only seek to say the right thing at the right time and place, but avoid saying the wrong thing at any time and place.—S.

$10,000,000,000 A YEAR

It is estimated that the income of Christians in America is over ten billion dollars a year. If all these Christians would practise the Old Testament principle of giving the tithe there would flow into the coffers of the Lord no less than $1,000,000,000 annually for His work. If they would practise the New Testament teaching on giving much more than a billion dollars would be given to the Lord for the work of preaching the gospel. During the last century American Christians have contributed $250,000,000 to foreign missions. The American government recently voted in one day $640,000,000 towards building an aerial fleet for this war. It was estimated that with the sum of $500,000,000 the heathen world could be evangelized. An attempt was made to raise that sum among Christians in America, but the attempt was a failure. The American church today is seriously threatened with the blighting curse of covetousness. If she refuses to consecrate her fabulous wealth to the work of the Master and persists in hoarding up the mammon of this world she will lose her testimony for the Lord.

THE C. E. TOPIC

Jan. 13.

Young Christians Reaching Upward. Psa. 63:1-8.

You have no doubt noticed that the babe must learn how to reach for things. At first it is provoked that it cannot grasp the moon or something else not quite so far away, but by and by it learns not only what to reach for but also how to get the things it wants and ignore the things beyond it. The young Christian is apt to be very much like the little babe at first. He only sees the big things beyond and wants to attain them. Such an ambition is right, but he must first learn how to grasp the things near at hand. The young Christian soon has it impressed upon him that the heights beyond are attained step by step upward. "Guard your steps" must ever be his watchword if he ever expects to find himself on the higher plain,

Let us begin by considering the number of young Christians. They are many. Some are young Christians because they are young in years, having very early come under the saving influence of their Lord. Others are young in the faith, but not in years. These must be regarded as babes in Christ, but they are no babies. They are mature men and women and, as such have reason and experience to appeal to. They may feel the pangs of regret because they have deferred accepting Christ for so long, but theirs may be the joy of children in having been made supremely happy in their Lord. The number of young Christians must always be large if the cause of Christ is to hold its own. This means that the older Christians have a duty to perform. They must see that their own little ones know their Lord and that those who are no more small, be brought to Him.

Be it remembered that God seeks the Christian early. He reaches down to every child-life that that child may reach up to Him. The things that make a Christian, such as faith, knowledge, prayer, obedience and surrender to God's will are not characteristics of the adult life alone, they may be a part of childhood and should be made, by every effort we can command, the ideals of childhood. Men are what their ideals make them. To be great men they must have great ideals, to be good men they must have good ideals and then they must

strife to attain them. The best and highest ideal to be attained by any, young or old, is the perfect manhood in Christ Jesus.

It is characteristic of boyhood to be reaching out and up. In the childhood there is in Christ we find the same trend. There are holy things before us and there are eternal things above us. We get the holy things by separating ourselves to God, in other words, by consecrating ourselves to Him and His service. We reach eternal things through the holy things God has given us. In that way he who takes God at His Word, prays to Him, obeys Him and exercises himself in the spread of His kingdom, makes sure his entrance into the eternity He has provided.

In childhood one frequently thinks of the things one will do when one is grown up. The child aspires to the work of the man or woman. The youth with never a thought as to his future usefulness may be depended upon to make sure of a useless career for himself. It is right that very early the boy or girl says to himself or herself, "I will do this or that when I am full grown." Carry that idea along to the Christian life and let your infancy in God's service be a planning and preparation for the greatest possible usefulness He will open up for you. In the words of a great saint, "Undertake great things for God; expect great things from God."

As young people just beginning in the Christian career it is well to have certain important things thoroughly emphasized: (1) It is upon the youth of today that the burden of tomorrow will fall. The boy of today will be the man in the ranks fighting his country's battles in a few years. The boy or girl of today who begins to testify for Christ in meetings or to lead others to a knowledge of the Savior is beginning a task that through endless ages will be eternally glorious. (2) The young Christian needs the sympathetic support of the older Christian. His enthusiasm may carry him away, he may make blunders and he may even have to face some failures, but that is all the more reason why the older and wiser ones should encourage and help him. Too often the young Christian is discouraged and ever suppressed by the older ones when the proper thing to do would be to help him. (3) Young Christians should know their places. They should be in the church service, they should frequent the prayer chamber, they should be on errands of mercy and love and very early in their Christian career should they know what it means to make sacrifices. In this way they will not only be reaching upward but growing upward as well.

THE S. S. LESSON
Jan. 13.

Jesus Begins His Work.
Mark 1:12-20.

Golden Text: Repent ye, and believe in the gospel. Mark 1:15.

The longest period of the life of Jesus was a period of obscurity and preparation. The thirty years in Galilee were not wasted by any means. The time devoted to the learning of the carpenter's trade, to the care of his mother and the rest of the family, the close contact with nature, the association with men in their daily toils and struggles and, above all, the synagogue education and worship were all a part of a divine plan by which the Son of God should in all reality be the Son of Man and, as a man, be influenced by those things which contribute toward making real manhood.

Baptism was a time of great spiritual crisis in the Lord's life. The voice from heaven gave God's sanction to His previous life, thus assuring us of His sinlessness hitherto, but now began His special public mission Nazareth and His carpenter tools are forever laid aside that His energies might be devoted to matters of eternal importance. New labors awaited Him and it was but fitting that He should await His Father's direction. He went into the wilderness to be alone with God. Busy as was His life there were always such times. He who is too much occupied with external things to concern himself about periods of intimate fellowship with God is soon unfitted to do His bidding. The busiest foreman in the shop must often lay aside his work to consult the employer, and the most active Christian is the one most frequently alone with God where the world is shut out. In other portions of the Bible we get more details concerning the period in the wilderness. Mark but gives us the outline. But there is this to be noticed. After our highest flights of spiritual exercises there come to us the times of reaction, times when we seem to be in danger of loosing all and more than we received. This experience in the Lord's life came in the form of His temptation. We will note that Satan's temptations came (1) at a time when he had been acknowledged by God in the voice and the spirit in the dove's form. Let no one think that the devil will hesitate to attack at any time. If he did not spare Christ, then he will not spare us now. (2) It came at a time of great bodily weakness. Satan looks his victim over from all sides. Physical and mental as well as spiritual conditions do not escape his notice and if they offer him opportunities he will be quick to grasp them. (3) It was in the beginning of his public career, Satan knows how to hamper beginnings. Every beginner in the Christian life must expect him to do his worst. (4) This was not Satan's last effort. He continued his efforts afterwards and has during all the time since directed all of his energies against the Lord and His cause wherever it manifests itself. Though the temptation was severe there was sweet consolation in the fact that the "angels ministered unto Him". If the devil did his worst, His Father did not forget Him and sent Him heavenly comforters. God's comforts always sweetly follow earth's severest troubles.

The appearance of Jesus was "preaching the Gospel of God". Preaching, if it is the true kind, is the telling forth of a blessed salvation, it is prompted from other motive than to love. Gospel means good news. Men welcome the gospel because it is a message of good things that God has to give to them. This beginning that Jesus made in Galilee has continued down all the ages and will continue so long as time shall last. Jesus was the greatest and best men may know, therefore the greatest and best career to choose is that of preaching. Preaching the gospel is not the particular task of those we call preachers. Everyone who hears the call of Jesus to follow Him must be a preacher of His gospel in life as well as in words.

The subject of Jesus' preaching was, "Repent and believe". Unless one is sorry for sins and turns from them to Jesus, he is in no possible condition to believe on Him. We must know our own unworthiness and then we will understand our need of a Savior. Belief is always a condition to salvation. "Without faith ye can do nothing." Faith is the victory that overcomes the world." "Believe on the Lord Jesus Christ and ye shall be saved." The faith life is the only one that assures eternal life. A life of good deeds, of wisdom, of giving serves its good purpose here, but the only thing to do to be saved is to believe and believing we do all the good works that the Spirit of God prompts.

In calling followers Jesus sought men of character rather than men of position or attainments. The apostles had nothing but the sincere lives and their willingness to do hard toil to recommend them, but that was sufficient. It is a requirement God demands of all who would be His ambassadors. From fishers on the Sea of Galililee to fishers of men all over the world was a great step, but in their common everyday toil and efforts they first must have proven their fitness for the higher calling.

MARRIAGE

Marshall-Bixel.—Married, Nov. 24, Francis C. Marshall of Bluffton, Ohio, and Stella Bixel of Pandora, Ohio. The ceremony was performed by the bride's pastor, J. F. Moyer.

Burkholder-Hilty. — On December 22, 1917, Cyrus Burkholder of Bluffton, Ohio, and Estella Hilty of Pandora, Ohio. The ceremony was performed by the bride's pastor, J. F. Moyer.

DEATHS

Kuehny. — In Los Angeles, Cal., on Nov. 21, 1917, at the age of 38 years, 2 months and 6 days, Benjamin Kuehny, son of Jacob and Barbara Schmidt) Kuehny of Upland. Deceased was born in Halstead, Kans., Sept. 5, 1879, and was baptized on confession of faith, in the Mennonite church at that place in 1896. He came to California in 1902 and on July 29, 1915, was married to Virginia Garzia. He is survived by his wife, his parents, three sisters and one brother. Funeral services were held in the Upland Mennonite church on November 23. Sermon by the pastor, A. S. Shelly. Text: Heb. 12:5, 6, 11.

Schumacher. — David P. Schumacher, the son of Rev. Peter Schumacher, was born near Bluffton, Ohio, on April 17, 1855. He was the tenth child in a family of sixteen brothers and sisters, all of whom grew up and reared families. He was baptized in 1874 and was for many years a member of the Swiss Mennonite congregation. When the Grace Mennonite church was organized in Pandora, O., he became a member and remained one until death called him home. In 1876 he was married to Marian Geiger, who preceded him in death by one year less one day. Nine children were born to them, three of whom died in childhood. For several years Bro. Schumacher had not been well and for the last month or more he had been confined to his bed, suffering from cancer of the stomach. He died December 7, 1917, aged 62 years, 7 months and 20 days. He leaves four daughters, two sons, eleven grandchildren, four sisters, four brothers, more than a hundred nephews and nieces and many other relatives to mourn his departure. Funeral services were held in the Grace Mennonite church on December 10, conducted by his pastor, J. F. Moyer.

Hierstein. — Emma Hierstein, daughter of J. and K. Hierstein, born Sept. 11, 1887, in Troy, Ill., and died in the home of her parents in Summerfield, Ill., Dec. 12, 1917, Rev. J. B. Baer officiating at the funeral services.

NEWS OF THE WEEK

WILSON TAKES ALL RAILROADS INTO HIS HANDS

Washington, Dec. 28. — Control of the nation's railroads to bring about uniform operation for the war will be assumed by the government at noon today with Secretary McAdoo still retaining his cabinet post in charge as director-general of railroads.

This decision, the government's solution of the difficulties of the present transportation situation, was announced last night in a proclamation by President Wilson, effective at noon today, December 28, and taking over every railroad engaged in general transportation in continental United States, with its appurtenances, including steamship lines. All lines will be operated as a single system under Director McAdoo.

Washington, Dec. 28. — One of the first acts of the government in beginning operations of railroads will be to reduce large salaries now paid to the railway executives and increase in some measure the wages of the railway workers.

Securities to be issued while the government is in control will be at interest not less than 4 per cent. and the issues will be made under joint authority of the director-general and the interstate commerce commission.

President Wilson, when he outlines the government's plans in his forthcoming address to congress, will ask that the government be empowered to buy a quantity of new railroad securities. All dividends over and above an amount to be agreed upon will go to the government.

Congress will be asked also to appropriate a large fund — probably $200,000,000—for the immediate supply of rolling stock to handle the flood of traffic which has swamped the roads. The director-general will have authority to decide whether the government shall also assume operation and control of the express companies.

PREDICTS GOVERNMENT CONTROL OF THE MINES

Washington, Dec. 31. — Although there has been suffering in the national capital for lack of fuel, A. L. Snead, distributor for the federal fuel administration, told the senate investigating committee enough coal had been shipped here to supply normal demands.

Coal was unavailable, he contended because persons who could afford it, over-bought, local dealers did not cooperate with the fuel administration and distributing facilities were inadequate.

"The railroads are not entirely responsible for congestion due to crosshauling," said Snead: "The operators desire it in many cases, as it often extends their distributing field."

"I believe we are coming not only to government control of mines but conscription of labor," Snead told the committee. "Co-ordination of effort is essential to meet present demands." He could see no chance to produce the 50,000,000 tons the fuel administrator estimates the country is short this year and said restricted use was necessary.

CONGRESS TO OPEN AGAIN THURSDAY AFTER VACATION

Washington, Dec. 31. — Congressional leaders were returning to Washington today, cutting short their Christmas holiday to prepare for important work to be undertaken when congress reconvenes next Thursday. They expect to deal promptly with proposed new war legislation, particularly that desired by President Wilson in connection with government operation of the railroads which the president will outline in a special message.

Committees investigating war activities plan to work throughout this week except for New-year's day. Tomorrow the Senate Military committee will hear Major General Crozier, chief of ordinance, in reply to criticisms of Colonel Lewis, inventor of the Lewis machine gun. Secretary Baker also will be afforded an opportunity to make a statement on machine gun questions before the committee closes its ordinance inquiry and return to clothing and other supplies and cantonment conditions.

WASHINGTON NOT READY TO CONSIDER PEACE TALK NOW

The year 1918 comes on with a few things plainly written on the world's bulletin board. First of all, the end of the war appears far off. The effort of the German government to keep the thought of peace constantly in the consciousness of the American people and thereby lessen their interest in the preparations for war has not been without its effect. The authorities know that there is today more peace talk in the United States than at any other time since this country entered the war and this talk is due entirely to the feelers which the German government is constantly putting forth.

It should not be necessary to say at this time that there is not the slightest chance for peace now or in the near future, but since so many people are likely to be misled, this government may find it necessary within the next few days to issue some sort of formal statement to the effect that any peace proposals coming from the existing German government will not be considered at this stage of the war.

OFFICERS' CAMP CHANGES

Washington, Dec. 31. — A revision of plans for the third series of officers' training camps to be opened January 5 has led to the abandonment of the camps previously intended to be established at Ft. Bliss and Ft. Sam Houston, Tex. Men from the units at those points will be sent to the training camp at Leon Springs, Tex. An additional camp will be started at Ft. Oglethorpe, Ga., and selected men from the 30th, 31st, 33rd, 37th, 38th and 39th national guard divisions will be assembled there. Otherwise the original plan of a camp to each training division will be carried out.

Only enlisted men from the various branches of the army and selected graduates from schools and colleges with recognized military courses will attend these camps. No civilians will be accepted except where a few injustices of the first two series of camps are to be corrected.

CUT CIVILIAN RATIONS

Washington, Dec. 31. — Further reduction of civilian rations in European countries today has been reported necessary. Information received by the food administration said the wheat shortage in France was becoming alarming, and that Maurice Long, minister for general revictualing, had indicated that a decrease of 20 per cent. in the bread ration soon would be imperative. Denmark also is looking forward to a reduction of the bread ration, as final figures for the cereal harvest show a total of only 62,000,000 bushels or 20,000,000 bushels less than in 1916.

Food supplies in Switzerland are falling off to the danger point, according to the food administrator's information. The Swiss now may have only a pound and a half of sugar for each person monthly, half a pound of bread daily, and one-fifth of a pound of butter monthly.

PICTURES WOODEN SHIP PROGRAM AS FAILURE

Washington, Dec. 28. — The wooden ship-building program was pictured as an almost complete failure yesterday by Rear-Admiral F. A. Bowles, assistant general manager of the Emergency Fleet Corporation, testifying at the Senate Commerce committee's investigation of shipbuilding.

Mr. Bowles followed Raymond B. Stevens, vice-president of the board who told the committeemen that labor troubles were responsible for much of the delay, estimating that a total of 536,992 working days had been lost by shipyards through strikes and disputes since the United States went to war. Suggestions of senators that it might be wise to conscript labor under government-fixed wages were opposed emphatically by Mr. Stevens.

NEW YORK STOCK PRICES MOVE TO HIGHER LEVEL

New York, Dec. 28. — President Wilson's proclamation taking over control of railroads with guarantees as to earnings was reflected in Wall street yesterday by one of the most sensational advances in stocks seen in years. For months prices had been falling and many railroad issues had reached the lowest levels in their history. The news that earnings were to be guaranteed and that the period of uncertainty as to the future of the railroads was at an end acted like a sharp spur to a jaded horse.

The market leaped forward at the outset, prices jumping 5 to 18 points above yesterday's close, and although there were recessions later, the buying continued strong and vigorous.

CENTRAL AMERICAN CITY IS COMPLETELY WIPED OUT

Guatemala City, capital of the republic of Guatemala, was completely destroyed by an earthquake. Many persons were killed in the disaster, some in their homes and others in the streets.

The Colon theatre, which was filled with people, collapsed. There were many casualties among the audience.

Various hospitals and asylums and the prisons were badly damaged and many patients and prisoners were killed.

The railroad depot, sugar mills, post-offices, the American legations, United States consulate and all the churches of the city have been leveled.

Deep fissures opened in the middle of the city. The inhabitants have fled from the capital in panic. More than 80,000 persons are homeless. The stock of provisions in the city is scant and aid is required promptly.

The Salvadorean government has suspended the official New-year's celebration and entered into mourning in sympathy with Guatemala.

Earthquakes have been prevalent in Guatemala since the day after Christmas, when shocks were general throughout the republic. With each recurrent shock the damage in Guatemala City, the capital of the republic, has grown more extensive. Last Thursday it was reported that from ten to forty persons had been killed in the disturbances of the previous night while dispatches of Friday and Saturday indicated that eighty per cent. of Guatemala City had been demolished and that thousands of persons were homeless.

SNOW AND COLD WEATHER ARE HINDRANCES TO ARMIES

Aside from bombardments and reciprocal artillery duels, little is going on in the major theaters of the war. On the French front the weather is still cold and this, with the snow that covers the ground everywhere, is impeding operations on a large scale.

The Germans Saturday night essayed an attack against the British east of Ypres, where for the last several days they had been laying down a heavy artillery fire. The attack, however, was futile, for the British, ever on the watch, raked the Germans with their fire and repulsed them with considerable losses.

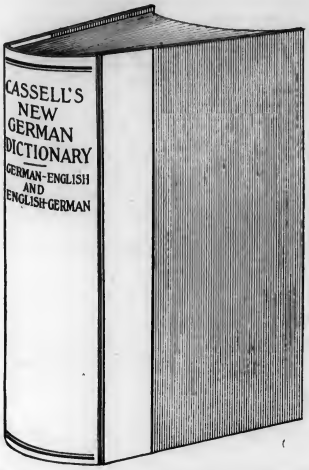
Likewise, attempts by the Germans to carry out raids on small French posts near St. Quentin and Benzonville resulted in failure and in addition the enemy lost many prisoners. There is still considerable intermittent artillery activity along the entire French front.

CENTRAL POWERS WOULD END WAR

Petrograd. — The central powers, Count Czernin, the Austro-Hungarian foreign minister, told the peace conference at Brest-Litovsk, solemnly declare their resolve to immediately sign terms which will terminate the war on conditions equally just to all belligerents. The central powers also favor a general peace without forcible annexations and indemnities. They could not bind themselves to such terms without a guarantee that Russia's allies would recognize them and carry them out honestly toward the central powers.

Count Czernin declared that the central powers believed that the basic principles uttered by the Russian delegates could be the basis of such a peace. He said they shared Russian condemnation of the continuation of the war for the sake of conquest. It is necessary to indicate most clearly, the count added, that the Russian proposals could be realized only in the event that all belligerents obligate themselves to adhere to the terms of such a peace. The Austro-Hungarian foreign minister declared that the central powers did not intend to annex forcibly territories seized during the war nor to deprive nations of political independence lost in the war.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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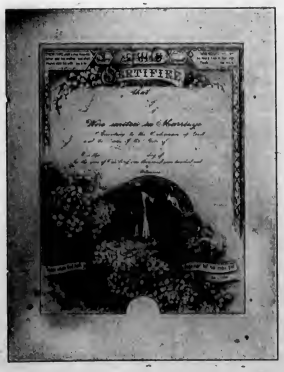

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, JANUARY 10, 1918. No. 2.

IN MENNONITE CIRCLES

The First church, Philadelphia, reports $3,572.56 contributed for the year, of which $2,517.16 were for congregational purposes.

During December our missionaries in Montana experienced 14 inches of snow with the thermometer at 14 degrees below zero.

Last Sunday both the West Swamp and the Flatland (Pa.) churches had infant consecration in connection with their regular services.

Among the many Mennonite young men in Camp Meade only one was among the fortunate thousands who were permitted to spend their Christmas holidays at home.

Reports of the special Bible week, held in connection with the work of the school at Meno, Okla., show an interesting program, greatly appreciated by all who attend.

The Mennonite Home for the Aged at Frederick, Pa., begins its new year by reminding the churches, responsible for its support, of the months during which collections are to be lifted.

Bro. and Sister U. S. Stauffer of Quakertown have recenty left on an extended trip to southern California where they will remain with friends for a number of months. In the meanwhile Bro. Stauffer's interests in the church, Sunday school and choir have been placed in charge of capable substitutes.

On another page we present the correspondence exchanged between our Committee of Seven and the War department. The ruling of the provost-general, while a disappointment to our people, is one with which we should nevertheless be familiar.

Because of the serious shortage of coal during one of the coldest snaps that ever overtook the East in December, many churches were compelled to close. Others, among them the two Philadelphia churches, had to transfer their services into the smaller rooms of the churches in order to conserve fuel.

FROM THE CHEYENNE MISSION

Lame Deer, Mont., Dec. 14, 1917.

Dear Readers:—Having had in mind to write you since my trip to the Nez Perces Indian camp meeting in Idaho, early in the summer, I will not allow this purpose unfulfilled, though this is the crowded season of the year. So many hindrances have kept me from writing, first an accumulation of work after that trip, then the absence of Mr. Petter for two months in the fall, left me alone for the entire care of the station, all public services in Cheyenne, one camp funeral service, receiving of Indians who came daily to the house, and some camp visiting. Mr. Petter had planned to be away but four weeks, however, unavoidable circumstances prolonged his stay.

I am thankful to God for the measure of health and strength granted me during this time, enabling me to carry so full a program. The Indians were kind and considerate, and helped in many ways, especially a few of the Christian men showed me every courtesy in their power. Vohokass, whose Cheyenne name means "light", was the leader in helpfulness, and came several evenings every week to study the Bible lesson or story for the following Sunday morning service, so as to grasp its meaning in every detail. His friend, who, together with Vohokass stands free from all entanglements with heathendom, also came for such instruction. This enabled them to supplement the Sunday morning teaching with very appropriate remarks and prayer.

As has been reported before, 22 members have been added to the Lame Deer church during the year. While all do not show the same degree of faithfulness, we are grateful to God for the many evidences of His working among this interesting people. In my camp visiting this week, it was encouraging to hear such testimonies as this: "I enjoy the Sunday services so much. It seems as though new light were being shed upon my path. The Word had never been explained to me so simply and clearly, and I regret when I have to miss even one service."

My trip to the Nez Perces country was neither for pleasure, nor for recreation, but with a definite purpose. Years ago I had read Miss McBeth's book, entitled "The Nez Perces since Lewis and Clark", and was fascinated by its simple story of the triumph of the gospel among this people. I heartily recommend the book to all mission friends, especially to such who are interested in mission work among American Indians. Later, through Presbyterian ministers in Kettle Falls, we learned of annual camp meetings, held by the Christians of this Indian tribe, and their reports made us very eager to attend. Through the cordial invitation of the only missionary now needed among this interesting people, it was my privilege this year to be a guest at their ten days' meetings.

They have chosen a beautiful mountain location for their camping grounds where undisturbed by the care and work of their every-day life, they can devote this time wholly to the worship of the God whom they have learned to know and love. The main purpose of these meetings is to strengthen the native churches, and, if possible, win the unconverted.

It was most interesting to me to note how the innate capacity for religious thought and expression of our American Indians, has, through the simple, strict and faithful presentation of the gospel, been conducted into right channels of worship. They seemed never to tire of song, nor prayer, nor praise. Every morning at sunrise, the bell at the worship tent called the worshippers from their tents for early prayer and praise. With intervals for meals and recreation, services were conducted all day till late at night.

The whole camp was carefully organized, and the missionary told me that practically all arrangements for the meetings were in the hands of the Indians themselves. How often in Oklahoma had we admired the Indian's executive ability in large gatherings! Here, too, this was in evidence. My first impression as our Indian driver in his fine new "Buick" approached the entrance gate was a most unexpected one. There was this conspicuous sign, "Positively no smoking allowed on these grounds", which, I was told, had been placed there by the Indian committee. Though there were several hundred Indians on the grounds every day, and on Sunday over 900, including a great crowd of white people, I noticed but one transgression of the above law. It was late in the evening. I had just stepped out into the dark from the worship tent, and noticed the lighted stump of a cigar or cigarette. Peering closer I saw that it belonged to a white man who had, doubtless, come in as a curious looker-on.

It is not my purpose in this letter to trace the development of these Indian Christian churches from heathendom to Christianity, that is fully portrayed in the book referred to. Neither can I take of our time or space in your paper to give a full report of these meetings. What moved me was, to be in so large a company of Christian Indians, whose whole outward and inward expression gave unmistakable proof of the marvelous transformation in their lives and hearts, and made me exclaim in deep conviction, "What hath God wrought!" Here were native ministers, ordained by the Presbyterian church, ably guiding the affairs of the six native churches with a strict interpretation of the Scriptures, administering baptism and communion. They are ably supported by a host of helpers, both male and female, in Sunday school work, Young People's meetings, missionary meetings and prayer meetings. Every Christian is expected to give public and private testimony of his or her relation to God, so that it was not uncommon to see dozens rise at once in some of the meetings, to speak with rare promptness and readiness of spirit. All was quiet and orderly, no confusion, no distraction, no noise. While many were able to speak and understand English, the most of the

preaching, praying and singing was done in their own native language. Their singing, while not always true to pitch and tune, was with rare spirit and vim, and volumn. It was most inspiring.

What charmed me, too, was the ease and dignity with which the women conducted their own missionary meeting. The leader, with some knowledge of the English gave first a free translation of the story of Gideon, a passage she had carefully studied with the help of one of the native pastors. She then spoke at length on this, applying its lessons to the needs of her audience. Others followed with similar Scripture talks, or simply admonition. A very liberal collection was taken for missions in heathen lands. The missionary told me that in the Nez Perces homes, the wife alternates with the husband in conducting the regular morning and evening family worship. If able to read, she does so, or merely repeats a Bible story, or some thoughts gathered from a Sunday sermon, and then leads in prayer. Needless to say, this gives confidence and ability to also take some part in public work, yet with such a charming modesty, and in such a prayerful and devotional spirit.

It has been argued that such a transformation and work of grace can hardly be expected among our Cheyenne Indians, that these Nez Perces Indians were weary of their heathen religion some hundred years ago, when they sent delegates to make a long and dangerous journey to St. Louis, in search of the Book of the white man with its revelation of the true God. In answer we would suggest that their motives at that time were doubtless as mixed as that of our Cheyennes, who have made long and tedious journeys in search of the Messiah, who was to deliver them from all their ills.

However, we are not unmindful of the fact that many workers and mission friends are letting their interest and faith in our Indian missions wane. Some one suggested that the reason might be that we have no representatives from our mission stations to go out occasionally and present the work faithfully and properly among our churches, and that this results in a growing indifference, leading to less definite and intelligent prayer for the specific needs of our Oklahoma and Montana fields.

Whether true or not, these suggestions have come to our ears, possibly also to yours, dear readers. How shall we meet it? First and foremost by a deep conviction in us as friends of the Indian and workers for him, that God who has wrought marvels among other peoples, is able also to do so in our Cheyenne tribe. To accomplish His purpose, He may lead them through as deep a valley of degradation, sin and humiliation as He did the Nez Perces, the transformation in consequence will be all the more marvelous. Is God not even now raising up men in this very tribe, who, having grasped the truth, believe in such a transformation and are throwing their whole life and energy to help it on? We have but a faint idea of the real courage it takes to make the stand that these have taken. Dare we weaken in prayer for such? Second, we can meet it by a deeper study of the American Indian. The guest who flits from one mission station to another, may all unintentionally, and unsuspectedly carry away quite false notions of him or the work for him. Those who see only the lazy Indians, the poor Indian, the shiftless Indian, the good-for-nothing Indian, the dirty Indian, or even the rich Indian, will scarcely be moved to do much for him, unless by the grace of God they can look deeper. I recall the talk of a Chicago city missionary, who suggested the new thought that the Children of Israel in their forty years' wandering in the wilderness were doubtless not one bit cleaner than the people of the slums with whom he had to deal. Mentally I added, nor than the Indians, though God dealt with that ancient people, at one time even giving them definite instruction in personal cleanliness, saying they needed a change of clothing and some laundry work done.

We are very prone indeed to look down upon the present-day Indian, as we judge him by our standards of civilization, industry and frugality, yet we forget that he in turn judges us by his. Can we blame him for having no special love for the white man as such, even though he may recognize his superiority in many ways? Do we know that in all his tales, and fireside story-telling the "white man" is ever the butt of ridicule? We know very well that in the heart of every unregenerate Indian there is the deep-seated longing for a Deliverer who will help them throw off the yoke that the white man has placed upon him, allowing him to roam again at will over vast stretches of country in search of the buffalo who will again appear in some miraculous manner.

As we judge him severely for clinging tenaciously to the religion of his fathers, with its distorted ideas of God and worship, before he has a true conception of something better, we forget too easily that not so very many generations ago our own forfathers were worshipping Thor, the great thunder spirit, and reverencing trees and stones as do our heathen Indians.

Then, too, if we only know the Indian through the medium of the little English he may be able to speak, it will be hard to know and appreciate the real man inside. He may even appear childish and ridiculous, as he mixes his pronouns and utters phrases and sentences far too incomplete for any clearness of thought. But let him express himself freely in his own language in which he enjoys wonderful liberty and even gifts of speech, one can not help but appreciate and even admire him. When approached on this common ground of language, when the Truth of God is thus given to him clearly and simply in all its depth as to a little child, even the stanchest heathen will not fail to respond to its truth and power. Just in the past few weeks as the fundamentals of Christianity in the sermon on the mount are being explained in his own rich beautiful language, and he grasps something of the meaning of the "poor in spirit", those who "hunger and thirst after righteousness", the meaning of Jesus' words, "Ye are the light, the salt of the earth," and then the wondrous Word of God in the long ago, "My house shall be called the house of prayer," his inner latent susceptibility for truth and light does not fail to respond, and eagerly he accepts it as the Word of God, though the strength to live it may still fail him. These facts certainly challenge us ever to renewed zeal and devotion, believing in the power of God to save unto the uttermost all who come to Him.

The Christmas season will be past when you read these lines, and we shall have entered upon a new year of service and opportunity. May every day be one of faithful endeavor to be true to the trust committed unto us, whether in the home or foreign field, and all redound to the glory of God and the salvation and healing of many souls.

In His blessed service,

Bertha K. Petter.

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IN MISSIONARY CIRCLES

Those who think that other lands are far behind the United States in Sunday school methods may be surprised by a bit of news which reaches us from China. There the West China university has an organized system of religious education which reaches into 280 cities. The Sunday school lesson is not a matter of an hour on Sunday, but of an hour every day of the week. Those who study it in the university become in turn the leaders of Sunday schools in the various native churches. The leaders of this movement say, "The character of the work which we desire to do in these schools is very much the same as that to which the Sunday school is dedicated in America. It differs only in that we are endeavoring to make it more systematic and thorough." The China Continuation committee, organized to promote the missionary movement throughout all China, has recommended "that a special home welfare week be inaugurated to emphasize the importance of daily Bible reading and family prayers." Its special Committee on Religious Education is making recommendations to all the churches "in regard to the religious education of inquirers and church members," laying special stress upon teaching Christians to read the Scriptures. These progressive missionary workers are thus getting at the very heart of the matter and setting an example to us in our more enlightened and supposedlyChristian land.—S. S. World.

The following is a sample of a statistical paper filled out by a Mohammedan official for his French government. It appeared in the Missionary Review:

Number of inhabitants in your district?

Answ.: Don't know. No one has ever seen them all together at any one time.

Number of children?

Answ.: Allah only knows. I was not present at their birth and should not like to inquire.

Condition of the water supply?

Answ.: From time immemorial none has ever been known to die of thirst in my district.

There are 119 Protestant missionary societies working in Africa. The first to open work was the Moravian, which started in 1736.

During the past fourteen years 8,500 new missionaries have gone out from North America to the foreign mission fields, says the Christian Monitor. Of this num-

ber 5,000 were women, of whom 2,122 were wives of missionaries. These figures may seem large to those who have a small idea of the great task confronting the church. When we compare this with the sacrifices now being made by both men and women for the sake of their country it sinks into insignificance. "More men have volunteered in one day in America for war service than all the men and women who have gone to foreign mission fields in the last fourteen years." Are the 20,000,000 Protestant church members in America taking their responsibility to evangelize the world seriously? The world today is setting an example for the church of loyalty and devotion to and sacrifice for a cause that cannot be compared to the cause entrusted to the church. If the nations are willing to make sacrifice as they now are doing for a temporal cause, what sacrifice should the church not make for a cause that is eternal?

THE LORD'S RETURN—ITS SIGNIFICANCE TO THE CHURCH

By W. S. Gottshall.

(Continued.)

A Great Apostacy.

Such scoffers are an indication that we are at the threshold of the Lord's return, for we are told that He will come at a time of great apostacy, when the tares are ripe for the harvest, when God's warnings and pleadings will be as little heeded as in the days of Noah and Lot, when the love of many has waxed cold, when Christian professors have a form of godliness but deny the power thereof, when men are lovers of pleasure more than lovers of God. The doctrine of the imminent coming of the Lord has ben sadly neglected. Preachers and theologians claimed that it was far off, and was of no practical use now, what concerned us was His first coming only. This is a great mistake and this brings me to my next point that

The Teaching of the Lord's Return is a Very Practical Doctrine.

1. It is the greatest incentive to holiness. "Every man that hath this hope in him purifieth himself as He is pure." I John 3:3. The Christian who believes that his Lord may come any time will do his best to keep his garments clean, mortify his flesh, and sanctify his whole being and appear as he would be found should the Lord come suddenly.

2. It is the greatest motive to faithfulness. "Blessed is that servant whom his Lord, when He cometh, shall find so doing." Luke 12: 43. The banker who expects the examiner any time is careful to have his accounts straight, so the servant expecting the Master to return at any moment will have his house in order.

3. It is the greatest comfort in suffering and gives strength to endure. "The trial of your faith being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Peter 1:7. "But rejoice, in as much as ye are partakers of Christ's sufferings that when His glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:3.

4. It is the best consolation when we sorrow for our loved ones, if they sleep in Jesus, them shall Christ bring with Him, and we which are alive and remain shall not prevent them which are asleep. I Thes. 4:14.

5. It is the greatest motive for evangelism and missionary effort. Behold the missionary zeal of the first church. Was there ever such a missionary as Paul? It was this hope that spurned J. Hudson Taylor of the China Inland mission with his eight hundred missionaries on to self-denying devotion. It was this hope that stirred Dr. Pierson and Charles Spurgeon, and fired Mr. Moody in their untiring efforts to save souls for all believed that the time for such work was short.

What Is Its Significance to the Church?

1. It is her blessed hope. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13. Some call it rubbish; the apostle calls it "that blessed hope". It is the end of her pilgrimage and conflict. It is the end of her submission and the beginning of her reign. It is the end of all mystery and the revelation of all things. It is the one true optimism and there is no other. This hope gave color to the unworldliness of primitive Christianity and to the intensity of their morality. It steeled their faith in the face of the rankest unbelief. This blessed hope is the rapture of the church which will be caught up to meet the Lord in the air (I Thess. 4:16-18) while Christendom, the apostate church will be left to go through the tribulation. We shall meet the Lord in the air that He may bring us along when He returns to the earth. This takes place at the sounding of the trumpet, that is the calling together of the Lord's own, both dead and living in their order. I Cor. 15:20-26.

2. It is the coming of her bridegroom. In the parable of the ten virgins we are told that at midnight there was a cry, "Behold the bridegroom cometh, go ye out to meet Him." If there is a bridegroom, there must be a bride. The New Testament teaches that the church is the bride. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." I Cor. 11:2. "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh, this is a great mystery but I speak concerning Christ and the church." Eph. 5:31, 32. This is a quotation from Gen. 2:24. Eve, taken from Adam's body, was truly bone of his bone, flesh of his flesh, but she was also his wife, united to him in a relation which makes of twain one flesh. Christ loved the church and gave Himself up for her that He might sanctify and cleanse her and present her to Himself as a glorious church. This is in perfect harmony with Old Testament types. Boaz of the tribe of Israel purchased Ruth a Moabitess, a Gentile, for his wife. Ruth 4:10. So Christ of the root of Israel, but because of Israel's rejection (Acts 13:46) purchased the church of Gentile stock for His wife. Eliezer, the servant of Abraham, is sent out to woo a bride for Isaac, the son and heir. Gen. 24. This was after he was offered as a sacrifice to God. Gen. 22. He meets her at the well, distributes his gifts to her, she is asked to leave the father's house, the servant escorts her to her groom, she meets her Lord and husband coming out to meet her; the servant presents her to her bridegroom, and she accompanies him to his father's house where the marriage takes place. So the Holy Spirit is sent forth to woo a bride for the Son of God, the heir of all things, but after He was offered a sacrifice for the sins of the world. The Holy Spirit finds her at the well of the gospel, distributes to her the gifts spoken of in I Cor. 12, but she must leave her father's house, she is called out of the world; the Holy Spirit at the rapture escorts her to her Bridegroom who comes in the air to meet her. He presents her to her Bridegroom, she accompanies Him to the Father's house in which are many mansions and where He has prepared a place for her and where the marriage takes place. Is the bride satisfied to receive letters and gifts from her groom? No, she wants him, and he is coming for her, and what a joyful sound it will be to the church when through the midnight air of moral darkness the shout is heard, "Behold, the bridegroom cometh, go ye out to meet Him."

3. This is for the church also the escape from the great tribulation which, the Bible tells us, shall come upon all the world. Many of God's people are fearing that they might have to go through this fiery trial. If for no other reason, this would be unreasonable, for many righteous have died without going through the tribulation, why should those have to go through who are unfortunate enough to live at that time. But what saith the Bible? Although the tribulation shall come upon all the earth, yet Jeremiah 30:7 tells us that

(a) It is primarily Jewish. "Alas, for that day is great, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it." Jacob always typifies carnal Israel. Matt. 24:16 also indicates that Jerusalem and Judea are the center of tribulation horrors. All the warnings in the Bible against this awful period are spoken to the Jews and not one word to the church. In II Thess. 1:6 we are even told that God will recompense the tribulation on them that trouble the church.

(b) The church will be removed from the earth. The prophet tells us that there will be a day that shall burn as an oven. Mal. 4:1-3. But that is the word of the prophet to the jews. This same day in the New Testament is called the day of wrath. Rev. 6:17. The day of the Lord. I Thes. 5:2; The day of Christ. II Thes. 2:2. The day when the vials of God's wrath will be poured upon the earth. Rev. 16. Yet this is to be a day of joy to the children of God. I Peter 1:5, 6; 4:13. What assurance have we of this escape? "And to wait for His Son from heaven whom He raised from the dead, even Jesus which **delivered us from the wrath to come.**" I Thes. 1:10. "For God hath **not appointed us unto wrath** but **to obtain salvation** by our Lord Jesus Christ, who died for us that when we wake or sleep we should live together with Him." I Thess. 5:9, 10. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire on them that know not God, and that obey not the gospel of our Lord Jesus Christ, when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." II Thes. 1-7-10. **Admired in all them that believe in that day.** How is this escape coming to pass? "For the Lord Himself shall descend from heaven with a shout, with the

(Continued on page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

This last week has seen some of the hard things that a nation at war must expect to endure. Though living in a land of plenty and at a time when people were making more money than ever before, and spending it freely, there were some things which could not be obtained, especially coal. Congested railroads, labor conditions, too much export, the taking over of the country's transportation by the government and the greed of the profiteers were some, but not all, of the factors that brought the coal famine on. Such a small matter as the exhaustion of fuel in the midst of the winter's worst is but a foretaste of what the many thousands of war victims on the other side are enduring for no fault of their own. We wonder if the noisy patriot, who for months was denouncing our president as everything from a traitor down, because he hesitated long before entering the war, had his uncomfortable two or three days in a fireless house. If he did, no doubt he was as noisy as ever in his protests and denunciations. Nevertheless, he had to stay cold. If he didn't get his share of what thousands of poor women and children had to endure, we are uncharitable enough to feel that he escaped his just deserts. But enough of the "kicker". The fuel situation is a serious one and it will result in thousands of untimely deaths, to say nothing of its effect upon the general health. The amount of fuel wasted in other years would have bridged over the situation, they tell us. Well then, let us waste less, or better, let us waste nothing at all. The war is the greatest waste of material and means, we cannot afford to add to the size of the toll that thoughtless and careless wasting increases to inordinate proportions.

The coal shortage has a noticeable effect upon religion and its efforts to do good. In some quarters churches had to shut down. In others, where there was a supply in the bins, the building was heated and thrown open to shelter and comfort women and children. The famine disorganized Sunday schools, mid-week services and such things because they had to be dispensed with, making it harder to again bring together what was scattered. With coal, as with everything else we waste, we are only now realizing how valuable and how important it is and what a vital factor it is in all of our interests.

Government statistics are produced to show that the average salary of ministers in America is $663, while the average wages of stablemen are $689 and in New York of the hod-carriers $900. No one ever seriously claimed that the ministry was overpaid. Indeed, while it may be true that the "laborer is worthy of his hire", the true minister does not regard his hire to consist in the few dollars that loving hands and sacrificing hearts bring to the sanctuary for the upkeep of the ministry. The true minister, while he needs to live honestly and decently, doesn't value the place he holds by the salary it commands. Much as he would like to enjoy some of the world's good things and make life a little easier for his family, he realizes that it never was the money that attracted him to the labor that the Master offered in His vineyard. The chiefest remuneration to be hoped for was the blessing and commendation of the great and good Master. To be sure, there are some who have a low ideal of their ministry and are continually hearing the Lord's call from place to place (provided He calls loud enough by means of an attractive salary). It is not our place to pass judgment upon such ministers except to note that the larger blessings of a devoted ministry are not theirs to enjoy.

On the other hand, we hold the $663 of the minister goes farther than the $900 of the hod-carrier. Without reflecting upon the honest carrier of the hod, who deserves all he gets, we venture to ask, How would he answer all the appeals of charity for which the minister is singled out? How would men of his class compete with ministers who send more of their children to college than any other class? How would he dress so as to be presentable in any society? How would he keep out of debt? How would he buy expensive books and subscribe for magazines? How would he provide for old age? All on his $900. "It can't be done," would no doubt be the hod-carrier's answer. One answer is, The average minister does it on his little $663. As for details as to how it is done we must refer the inquirer to the goodness of God and the executive ability of the minister's little wife.

"MILITARY" SERVICE

The following correspondence, relative to the use of the word "military" in connection with the word "service" in the exemption certificates now in use brings to our notice a ruling of General Crowder which is of vital interest to members of our denomination:

Newton, Kans., Dec. 3, 1917.
Honorable Newton D. Baker,
Secretary of War,
Washington, D. C.

Dear Sir:

The Exemption Committee of the General Conference of the Mennonite Church of North America desires to call your attention to the following facts: When the present selective draft law was being prepared by the committee, it at first contained the word "military" preceding the word "service" where the service was named to which even non-combatants were to be assigned. Representatives of our denomination, then in Washington, opposed this, and to meet this objection the word "military" was stricken. The law does not contain it. The older form of exemption certificate, Form 174, assigned our men to such service as the president might declare non-combatant. Since the new classification, pamphlet Form 999 uses Form 1008 for this purpose, and it reads "such military service".

We are inclined to think that this word must have been inserted inadvertenty, but we fear that it may jeopardize our case and we therefore beg that the Local boards may be given orders to cross out the word "military" between the words "such" and "service" in Form 1008 of pamphlet Form 999 P. M. G. O.

In the above request we are not just quibbling about mere words, but we feel that in this time of peculiar stress we must consistently maintain our position of absolute opposition to war, a position which our denomination has held for four centuries though it has often brought its members suffering and persecution.

Trusting that we may receive a sympathetic consideration of our request, we are most respectfully yours,

The Mennonite Exemption Committee.
Per J. W. Kliewer.

War Department
Office of the Provost Marshal General.

Washington, Dec. 8, 1917.
Mr. J. W. Kliewer, Chairman,
Exemption Committee of the General Conference of the Mennonite Church of No. America,
Bethel College, Newton, Kans.

My Dear Sir:

By reference of the secretary of war I have the honor to acknowledge your letter of the 3rd instant in which you call attention to the fact that, "in Form 1008 of pamphlet Form 999 P. M. G. O." the word "military" is inserted between the words "such" and "service", and you urge that non-combatants, while obliged to perform non-combatant service, should not be obliged to perform:

> "Military service as may be declared non-combatant by the President of the United States."

It is unnecessary, in this connection, to quote the exact language of the Selective Service Act, with which you are familiar, but it is to be observed that the purpose of the Act, as stated in the title is:

> "To authorize the president to increase temporarily the military establishment of the United States."

To increase the military establishment, men of military age, (21 to 30 years, both inclusive), were required to register, to appear before Local boards for physical examination, and have been accepted into the military establishment.

The president is not authorized under the Act to draft men for service not connected with the military establishment, and he is only authorized by it to assign certain persons entitled to preferential treatment, among whom members of your organization seem to be included, to service in that portion of the military establishment, which he shall declare to be non-combatant.

It is, nevertheless, service within the military establishment. It is, therefore, military, although it is not combatant service. The distinction is not one of words, but of substance. The non-combatant is not obliged to meet the enemy upon the field of battle, whereas the person obliged to render combatant service must.

The word "military" in the certificate of exemption from combatant service, Form 1008, to which you call attention is properly used to indicate that the service is in connection with the military establishment, but the presence of the word "non-combatant" in the same clause carries with it the limitation above stated.

By direction of
General Crowder.

THE LORD'S RETURN

(Continued from page 3.)

voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." I Thes. 4:14-17. What do the following passages mean if they do not prove our escape from the tribulation? In Rev. 3:10 Christ's message to the true church is this: "Because thou hast kept the word of My patience I also will keep thee from the hour of temptation that shall come upon all the world, to try them that are upon the earth." And in Rev. 4 we see the church in heaven singing the song of redemption even before the vials of wrath are poured upon the earth, and she is absent through the whole program of the Revelation until we see her coming with the Lamb as His wife, arrayed in fine linen (Chapter 19).

(c) This proves also that after the tribulation the church, as the wife and queen, is to return with her Bridegroom and King to reign with Him who is King of kings and Lord of lords. Hence they must have met before and the marriage taken place, the various awards bestowed upon those who were worthy, the assignments made, and therefore this could not all be an incident in the downward swoop of the Lord.

(To be concluded.)

DURABLE RICHES

The instinct of accumulation is natural to man. We toil, grasp, gather, and lay up; and as the instinct is natural and universal, it is God-given, and so, within proper limits, is right. But in accumulating and laying up, we are naturally led to inquire what are the most profitable accumulations. What things which we may acquire will be of permanent value to us? It would perhaps startle some persons if they were called to decide what investment which they could make for themselves would be most profitable to them twenty-five years hence. They could not lay up provisions, for these would spoil. No person would think of accumulating garments, silks, broadcloths, hats, bonnets, boots and shoes, for these would be out of date, old-fashioned and practically useless long before that time would expire. A man might purchase houses, but many of these in twenty-five years would look old, weather-beaten, and out of style. He might seek to acquire friends, but how few of them would remain at the end of a century: — some would die, and others would prove to be foes. He might devote his energies to acquiring name and fame, and in twenty-five years he would be well nigh forgotten. He might purchase lands and look over his broad acres, but in twenty-five years it is altogether probable that a spot of earth two feet wide and six feet long would satisfy his utmost desires. He might leave property behind him for his children to quarrel over and lawyers to divide. But there is very little that a man can win or gain of this world which would profit himself twenty-five years hence. What will luxuries and pleasures be worth when appetite is gone and desire has failed? What will possessions be worth when all earth is slipping out of reach? What will earth's honors and glories be worth on a dying-bed? What will earth's pomp, and joy, and pride, and luxury be worth in the great day of eternity that rolls in upon the world?

There are durable riches of righteousness. When the richest man on earth shall be as poor as the beggar on the dunghill; when the mightiest man on earth shall pillow his head in the dust, and be the food of worms; when death shall wrench all things away from the grasping hands of the strongest and the greatest; when the accumulations of a lifetime shall be scattered like autumn leaves upon the dancing waves; then nothing shall remain but that which is heavenly, and divine, and eternal. The work done for God shall outlast all the accumulations of men; the treasure laid up in heaven shall be safe from the devouring moth and rust. The kind words spoken, the kind deeds done, the toils to save the perishing, and rescue those who are in danger and in distress, these labors shall have value then. The friendships of ransomed souls whom we have led in the way of life shall never cease. The labor and the self-sacrifice which has sent the gospel to the benighted, and brought home the prodigal to the Father's house, shall be found even more profitable in future ages than today; and they who have devoted their lives to God and His cause, shall know in that day that their labor is "not in vain in the Lord."

What are you doing today? Are you laboring for the present, or for the future? For the meat that perisheth or that which endureth to eternal life? May the Lord help you to do work which shall abide forever.—The Common People.

Before church service, read Psa. 84.

THE C. E. TOPIC

Jan. 20.

Young Christians Reaching Outward. Gal. 6:1-10.

It is a poor sort of a tree that only endeavors to grow upward without spreading out on all sides as well. There is a limit to upward growth that does not include a spreading out. The higher the tower gets the broader it must be. These ideas applied to the Christian life, lead us to see that our rise toward God is conditioned in proportion to the way we reach out to our brethren. No being ever came closer to God than our Lord, but the more we study His life, the more do we also see that no man ever reached out after His fellow men as He did. When they were in trouble He went to them; when they were sick, He healed them; when they were ignorant, He taught them; when they were unbelieving, He prayed for them, and when they persecuted Him to death He forgave them. His being all this to all men proves that He was all that God required of Him. In the life of our Lord we see much of reaching out. He went about preaching the message of "Repent and believe the gospel." He bade men come to Him and His disciples were first trained, then sent forth to all the world to tell men that there was forgiveness and salvation for every one who would heed and hear the Savior.

The great gospel commission is, to reach out, to go after men that they may be brought to know the love of their Savior and Lord. Our reaching out must be prompted by the same motives. It is well enough to strive to increase in numbers, to build up bigger churches, to increase contributions and offerings. All these things have their adequate blessings. But under them all there must be one great motive, namely the reaching out for men, women and children that they may be saved. Great efforts in the church, apart from the saving of souls, no matter what successes they may appear to have attained, are, after all, only flat failures that make Christianity a farce and a mockery. When Paul expressed the sentiment that he was willing to be lost for the salvation of his kinsmen he showed a spirit of reaching down as well as up and out. The growing Christian is one who is continually burdened with the care of souls. It is right that he grows up nearer and nearer toward God, but he must learn from the Christ example that this only comes about as he reaches out the hand of help, hope and love to his less fortunate brother or sister.

One way of reaching out is through the various philanthropies. Philanthropy means a love of man. It must be a love big enough to extend wherever man is found. We begin at home and we find a vast field among the victims of poverty, misfortune, calamity, injustice, intemperance, sickness, affliction, ignorance and many other things that make miserable or unhappy. One way to be philanthropic is to give money and other things that relieve. There are great blessings coming from such gifts, but greater blessings come when we give ourselves with the gifts. "It is more blessed to give than to receive," applies as much to help, patient endurance and goodly sympathy as it does to the giving of material gifts.

Much is made of social service in our time. The idea may mean something really good, or it may mean nothing at all. To interest oneself in the welfare of society, to help one's fellows to rise in the scale of life, to make possible education and enlightenment, to discover and give the cure for poverty and distress, are all blessings which the Christian may do his best to make possible and in doing so he is surely reaching out in a way that God blesses. The social service that is just help for body and mind and concerns itself little or not at all about the needs of the soul, is a service that needs improving.

Reaching out in our community for the unsaved not only is legitimate work for us to do, but is a duty. So long as there are unsaved whom we may reach, that long have we plenty to do. When it comes to reaching out for souls our reach must be long enough to go around the whole world. If the soul next door is worth saving, the one 5000 miles away is also worth saving and has the same claim upon us.

THE S. S. LESSON

Jan. 20.

Jesus at Work.

Mark 1:21-34.

Golden Text — I must work the work of Him that sent Me, while it is day. John 9:4.

Capernaum was a city somewhere on the northwestern shore of the Sea of Galilee. Its exact location is in doubt, but in the time of Jesus it was a city of considerable prominence and influence. Jesus made it the center of His influence and no other place saw so much of Him and His work as did this city. It is sad to note the comment Jesus had to make concerning Capernaum later in His ministry: "Thou art exhalted unto heaven, but shalt be cast down to hell." Surely, it was

a noble honor that the city enjoyed when it had and saw so much of Him. One wonders how it could make so little of its opportunities, but in our time, as in other times, men have as much and more of Jesus as Capernaum enjoyed—and they make as little use of Him.

The lesson begins with a description of a Sabbath in Capernaum. There were synagogs there and the people attended. So long as there is interest in public worship there is hope for a place. There will then be an opportunity for meeting Jesus. Our Sabbaths are becoming more and more godless and because they are, the chances of the multitude to meet Jesus are becoming more and more remote.

Attending public worship was a habit with Jesus. In following this habit (1) He enjoyed the public reading of the Scriptures. (2) The fellowship there is in prayer. (3) The opportunity to add His testimony with that of the rest. (4) He met those who were sincerely in earnest in their service of God. (5) He was able to let His Word be of help and comfort to those who needed it. (6) He also learned to know the shams and hypocricy of the insincere who used religion as a cloak for their own unrighteousness. We should never forget that the synagog service was one of the places which Jesus chose to reveal Himself and teach His will to those who would hear Him. Our church services are more nearly modeled after the synagog than after the temple and as such are the places in which Jesus gives the more intimate revelation of Himself to the people.

The presence of a man with an unclean spirit in the synagog seems out of place to us, but it is not unusual, even in our day. Those who go to service with envy in their heart, or full of pride, or of the spirit of criticism and uncharitableness, are taking an unclean spirit with them into the house of God. Jesus astonished men by His teaching because it was not in human authority but in His own divine authority. In the case of the unclean spirit He was to show His divine authority also. First, the spirit recognized Him. Evil recognizes its weakness in the presence of the holy and true. Second, it was to do its worst to the unfortunate man, but to no avail. When evil has done its worst Jesus is prepared to do His best. Third, it was to obey Him. Evil may sometimes defy God and injure His own, but when God commands evil must cease and flee. The amazement over the teaching of Jesus was nothing compared to the amazement over this display of power. He is almighty as well as all-wise.

The report of the wonders seen and heard in the synagog quickly spread throughout the country. We should lend ourselves to spreading reports of God's goodness and greatness. Too often we only spread the evil and are silent about the good.

Simon's mother-in-law benefitted because Simon was a friend of Jesus. Our friends always share the blessings God sends us. Having Jesus in the home meant the blessing of health. It means more; it means the blessedness of intimate communion with Him.

The Sabbath evening with the multitude brought to Jesus for His healing and blessing was a memorable one in the life of many but the Sabbath blessing of healing for the soul has been repeated time and again. Jesus wants the tried and troubled to come to Him for everything He has to give along the line of material and spiritual blessings.

CONTRIBUTIONS

FOREIGN MISSION

Receipts for December.

Tabor church, Goessel, Kans., J. S. Schmidt, $374.43; ditto, children's collection, $190.81; West Swamp, Quakertown, Pa., Allen Bleam, $51.91; Alexanderwohl church, Goessel, Kansas, B. H. Friesen, $1833.67; ditto, children's collection, $320.70; Peter M. Elias, Pambrun, Sask., Benjamin, Ewert, $30; San Marcos church, Paso Robles, Cal., J. J. Dueck, $20; town church, Beatrice, Neb., J. von Steen, $128; John Luenberger, Edge Hill, Mo., Menn. Book Concern, $1; Bergtal church, Pawnee Rock, Kans., J. J. Schmidt, $58.15; Friedenstal church, Gotebo, Okla., J. H. Schmidt, $100; Sewing society, Neuhoffnungstal church, Meno, Okla., Mrs. D. B. Unruh, $40; S. S., Johannestal church, Hillsboro, Kans., J. A. Bartel, $95.05; mission friend, Henderson, Neb., $30; Nebo Menn. church, Meade, Kans., J. P. Ediger, $24.31; friends near Lustre, Mont., P. W. Penner, $3.06; Congregationalists and Methodists, Wolfpoint, Mont., P. W. Penner, $3.57; Bethel S. S., Volt, Mont., P. W. Penner, $23.68; W. 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Alexanderwohl church, Goessel, Kans., B. H. Friesen, orphan child in Janjgir, $20; Bethel college collection for school purposes, P. J. Wedel, $29; Y. P. society, Swiss church, Whitewater, Kans., P. Zuercher, Kusemunda school, $100; Friedenstal church, Gotebo, Okla., J. H. Schmidt, orphans in India, $25; mission friend, Hillsboro, Kans., for Brown's, China, $100; ditto, Boehr's, $100; Bethel church, Inman, Kans., K. Kroeker for Neufeld's house, $66.85; Sukhwara society, Bethel college, Newton, Kans., Cora Martin, for Sukhwara, $30; mission friend, Hurley, S. D., C. B. Lehman, for Petter's at Christmas, $25; G. G. Rempel and family, Dallas, Oreg., church in Korba, $500; Maria Enns, Dallas, Oreg., G. G. Rempel, church in Mauhadei, $1; Gerhard Toews, ditto, $2; D. D. Schneller's, ditto, $105; Zion church, ditto, $3.67; mission friend, ditto, $5.00; Young People's society, Zion church, Dallas, Oreg., Elizabeth Diehm, for Bible woman in Janjgir, $26.76; mission friend, Meno, Okla., evangelist in India, $100; D. Stobler, Altona, Man., D. W. Friesen, Janjgir station, $2; mission friends, Moundridge, Kans., E. G. Kaufman, for China, $2525; Young People's society, Eden church, Inola, Okla., A. G. Hiebert, for orphan in Oraibi, $6; Menn. church, Roaring Springs, Pa., Jacob Snyder, for Trophenia, India, $12.50; Menn. church, Richfield, Pa., Jacob Snyder, for school purposes in India, $15; gift of B. F. Welty, Tacoma, Wash., Champa station, $50; Y. P. society, Hillsboro, Kansas, J. S. Friesen, for Marian, Janjgir, $25; mission friend, Drake, Sask., J. D. Buller, church in Janjgir, $2.65; Sewing society, Upland, Cal., M. Detweiler, home in India, $35; Sewing society, Berne, Ind., Zilla Sprunger, for Busby, $20; ditto, for Lame Deer, Cantonment and Hammond stations, each $20; ditto, for Miss Williams $20; Mission society, Moundridge, Kans., Mrs. D. G. Roth, for Joseph, India, $7; Sewing society, Salem church, Dalton, Ohio, Mrs. F. Badertscher, for Bible women in India, $53.27.

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Gustav Harder, Treas.
Whitewater, Kans.

John G. Regier, Asst. Treas.,
Newton, Kans.

FOR NON-COMBATANT CAUSE

General Conference.

Friedenstal church, Gotebo, Okla., by J. H. Schmidt, $21.25; Bethlehem Menn. church, Bloomfeld, Mont., by Rev. J. M. Franz, $20.

Gratefully acknowledged,

J. F. Lehmann, Treas.

NEWS OF THE WEEK

PRESIDENT WILSON ANNOUNCES TERMS

Washington, Jan. 9. — President Wilson yesterday, addressing the congress, delivered a restatement of war aims in agreement with the recent declaration by the British premier, David Lloyd George.

The president presented a definite program for world peace containing fourteen specific considerations.

The president presented the following as necessary elements of world peace:

1. Open covenants of peace without private international understandings.

2. Absolute freedom of the seas in peace or war except as they may be closed by international action.

3. Removal of all economic barriers and establishment of equality of trade conditions, among nations consenting to peace and associating themselves for its maintenance.

4. Guaranties for the reduction of national armaments to the lowest point consistent with domestic safety.

5. Impartial adjustment of all colonial claims based upon the principle that the peoples concerned have equal weight with the interest of the government.

6. Evacuation of all Russian territory and opportunity for Russia's political development.

7. Evacuation of Belgium without any attempt to limit her sovereignty.

8. All French territory to be freed and restored, and reparation for the taking of Alsace-Lorraine.

9. Readjustment of Italy's frontiers along clearly recognizable lines of nationality.

10. Freest opportunity for autonomous development of the peoples of Austria-Hungary.

11. Evacuation of Roumania, Serbia and Montenegro, with access to the sea for Serbia, and international guaranties of economic and political independence and territorial integrity of the Balkan states.

12. Secure sovereignty for Turkey's portion of the Ottoman empire, but with other nationalities under Turkish rule assured security of life and opportunity for autonomous development, with the Dardanelles permanently opened to all nations.

13. Establishment of an independent Polish state, including territories inhabited by indisputably Polish population, with free access to the sea and political and economic independence and territorial integrity guaranteed by international covenant.

14. General association of nations under specific covenants for mutual guaranties of political independence and territorial integrity to large and small states alike.

"For such arrangements and covenants," said the president in conclusion, "we are willing to fight and continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace."

ISSUES ALLIES' TERMS OF PEACE

Great Britain's war aims were set forth more specifically and at greater length than ever before in an address Saturday to delegates of the nation's trade unions by David Lloyd George, the British prime minister.

Having first declared that it was not a war of aggression against Germany or the German people, and that the breaking up of the German peoples or the liintegration of their state as not one of the objects for which the allies were fighting, he proceeded to mention the fundamental issues for which Britain and her allies were contending.

First among these was the restoration of Belgium and reparation for the injuries inflicted, next came the restoration of Serbia, Montenegro and the occupied parts of France, Italy and Roumania. France must have Alsace-Lorraine, and to this end, said the premier, the British nation would stand by the France democracy to the death.

The question of Russia was touched upon, and Mr. Lloyd George said that Britain, as well as America, France and Italy would have been proud to fight by the side of the new Russian democracy. But now Russia could only be saved by her own people. He declared an indepenent Poland and urgent necessity for the stability of western Europe.

Roumania is to be protected, and the British and other allies are with Italy in her desire for complete union of the people of Italian race and tongue. Of Austria-Hungary he felt, that while the breaking up of the dual monarchy was no part of the allied war aims, it was impossible to hope for the removal of causes of unrest in that part of Europe unless genuine self-government was granted the Austro-Hungarian nationalities.

The Turkish empire, within the homelands of the Turkish race, with Constantinople as its capital, may be maintained. But the passage between the Mediterranean and Black seas must be internationalized and neutralized, and in the British view, Arabia, Armenia, Mesopotamia, Syria and Palestine are entitled to recognition of their separate national conditions.

The matter of the German colonies, all of which are now in the hands of the allies, will be placed before a conference, whose decision, however, must consider the wishes and interests of the inhabitants—the future administration must be acceptable to the various tribes.

INTERNAL CRISIS SAID TO BE THREATENING GERMANY

London, Jan. 9. — A reply from the central powers to the statement of British war aims, made by Premier Lloyd George Saturday, is awaited here with the greatest interest. It is believed that Germany and her allies cannot decline to reply in some form and to make the reply more straightforward and definite than any previous statement of their aims. But if the German papers correctly mirror the situation there the test which the Bolsheviki have made of Germany's attitude toward the principle of no annexation has thrown Germany into political turmoil. Advices from the capitals of neutral countries bordering on Germany show that the opinion prevalent there is that one of the most severe national crisis in the history of Germany is developing as a result of the differences of views between the militarist and non-militarist leaders regarding the government's attitude toward Russia.

GREATEST GERMAN SMASH OF WAR DUE ON THE WEST

Washington, Jan. 9. — The expected German offensive in the west, Secretary Baker's weekly war review says, "will possibly be their greatest assault, but the British and French armies can be relied upon to withstand the shock."

Summarizing the situation on the eve of a possible great event, Secretary Baker confidently points out that through sixteen fierce battles of great magnitude the British and French have steadily pushed ahead with methodical and cumulative gains. The expected offensive, he points out, probably is being delayed for massing great supplies of munitions, guns and troops and the Germans may be expected to "strain every fibre of their remaining strength."

On the Italian front, the secretary points out, French successes have turned the scales against the Austro-German invaders and the west bank of the Piave is being held firmly, hampered by heavy snowfalls in the Alps, he says, the invader now is confronted with a tremendous handicap of maintaining his transport, which neutralizes the advantage of holding higher ground.

The period of adjustment, Secretary Baker says, has passed and it may be expected that the French, British and Italians, fighting side by side, will be able to master the situation."

CENTRAL WEST IN GRIP OF VERY SEVERE SNOW STORM

Chicago, Jan. 7. — Falling snow driven by a 35-mile gale over the entire central west yesterday had very seriously impeded traffic of all sorts. Railway transportation officials reported last night that trains operating between Chicago, St. Louis, Omaha and Kansas City were "100 per cent." delayed, with danger of total tie-ups becoming more imminent every hour.

In Chicago, where the snow storm was declared by the weather bureau to be the worst that had visited this city for many years, street car traffic virtually was abandoned by the surface lines, though the elevated trains were able to operate on irregular schedules. Snow had began falling at ten o'clock Saturday night and by nightfall yesterday the wind had blown it into many drifts piled seven feet and more high in all thoroughfares. Automobile traffic was absolutely blocked in all parts of the city except the business district known as "the loop", and it was feared by city officials that great difficulty would be met today in efforts to distribute fuel and provisions throughout the city.

ADVISING REGISTRATION OF MEN AT THE AGE OF 21

Washington, January 4. — Immediate registration for military service of all men who have become twenty-one years of age since the first draft registration is urged by Provost Marshal-General Crowder in his annual report to the secretary of war.

If this is done and similar registrations held each year, 700,000 physically fit men of Class 1, the provost marshal-general said, would be available for service every twelve months and this would not require taking men from the deferred exemption classes.

"The policy and belief of this office is that in all probability it will be possible to fill all our military needs from Class 1," the report stated.

This classification excludes married men entirely, whose wives or families are dependent on them for support, and other men with dependents. General Crowder does this on the estimate that 1,000,000 men physically fit for army duty will be available from Class 1.

Skilled labor and farmers will be drafted from the deferred classes, Crowder indicated, "should the situation demand."

GATHERING IN THE INCOME TAX RETURNS IS GOING ON

The great task of gathering income tax and excess profits returns has started with the new year. Every unmarried person earning more than $1,000 during the last year and every married person or head of a family who made more than $2,000 must file a report with the internal revenue collector of his district some time before March 1. He will be notified before June 1 of the tax due, and payment will be due by June 15.

The government expects to receive $1,201,000,000 from income taxes before July 1, including $666,000,000 from individuals and $535,000,000 from corporations. This is more than one-third of the $3,400,000,000 estimated receipts under the war revenue act passed by the congress at the last session. It is estimated that about 7,000,000 persons will pay income taxes as against less than 500,000 last year. From excess profits taxes, the government expects to realize about $1,220,000,000 before July 1.

ENTENTE SAYS KAISER MAY EARNESTLY DESIRE PEACE

Washington, Jan. 4. — Entente and neutral diplomats here believe Germany is paving the way for real definite peace proposals in the next two months — so much more liberal than any to date that they must be seriously considered by the allies.

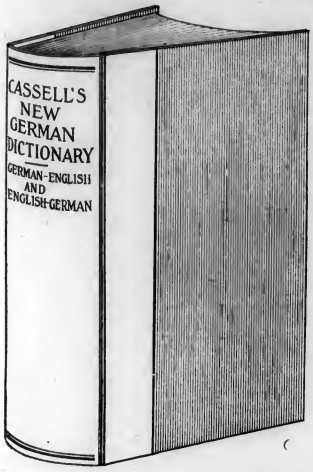
At present the German propaganda is designed to create a peace "atmosphere", they say, so that when the real offer comes the world may be in a more recipient mood than before. But the diplomats join with American leaders now in saying emphatically that from all indications the offer will not be broad enough to meet the prime requisite — elemination of Germany's kaiser-controlled militarism.

DARDANELLES TO OPEN TO SLAVS?

Free passage of the Dardanelles for Russian ships, Russian evacuation of Turkish territory and the demobilization of the Russian Black sea fleet are provided for in the draft of Turkish peace terms, presented to Russia, according to an Exchange Telegraph dispatch from Petrograd. Turkey, it is provided, is to retain her active army in consequence of the continuation of war against the entente.

Uncertainty still beclouds the status of the Russo-German peace negotiations. Both sides have declared that certain proposals of the other side do not meet with their approval. Russia has said that the Germans' terms concerning occupied territories could not be accepted and the German chancellor, Von Hertling, announces that the Germans cannot move the conference to Stockholm, as Russia has suggested.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A. Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: á Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, JANUARY 17, 1918. No. 3.

SEWING SOCIETIES AND MISSION FRIENDS NOTE

The missionaries in Oklahoma, believing that the need is so much greater elsewhere than in Oklahoma, and knowing that the Indians are receiving money that will enable them to buy their own clothes if they live at all economically, they have advised that sewing societies should not send anymore boxes to Oklahoma for the present. On this recommendation the Mission board has

Resolved, that for the present sewing societies and mission societies should not send anymore boxes to Oklahoma. If these societies, however, wish to do something for our Indians in preparing for their Christmas celebration they may send small money gifts to the Mission board which are to be used to buy sweets, candies, etc., for this occasion. The Mission board will make itself responsible for the equal distribution of such gifts to the different stations, proportionate to the number of Indians belonging to the several stations. Nothing in this is to be construed as applying to other fields but only to Oklahoma.

IN MENNONITE CIRCLES

The Canadian brethren are planning an organization for the establishment of an Old Folks' home. A number of congregations are interested.

The historian of the Eastern District conference requests that the reports for the year be returned to him as soon as possible so that the tabulated information concerning the churches may be prepared in time for conference.

The new directory for the Deep Run charge of which Rev. A. M. Fretz is pastor, is in the editor's hands. The booklet is attractively gotten up and contains a store of information valuable to the congregations for whose benefit it is published.

The dedicatory service of the Altoona (Pa.) mission took place last Sunday, January 13. The building, while but a temporary one, is attractive and well suited for the purpose. The brethren interested in the work of whom A. C. Kensinger, Jacob Snyder and L. L. Shaw are the committee of arrangements distributed a very attractive announcement of the formal dedication.

We are indebted to Rev. Wm. J. Ewert for a copy of the essay, "The Confession of Faith of the Mennonite Denomination and Its Mission," which was read at the General conference at Bally in 1899 by Rev. H. H. Ewert. The work is of important value to our church in its present crisis. Copies of it may be obtained from our Book Concern, Berne, Ind.

Rev. H. van der Smissen, the pastor of the Hamburg-Altoona church, recently observed the 45th anniversary of his ordination. Owing to the present gloomy circumstances the usual festivities connected with such an event were, at his request, omitted. Besides being pastor of the Hamburg-Altoona church he has for a number of years been the editor of "Mennonitische Blätter", the organ of the Mennonites in Germany.

Bro. H. C. Kensinger of Llyswen, Pa., a member of the Roaring Spring church, was ordained to the office of deacon at the Altoona Bethany Mennonite mission, to take the place of Bro. R. F. Orr, who has moved to Mifflintown.

Rev. W. H. Grubb, the new pastor of the Schwenksville (Pa.) church, is becoming settled in his new charge. The program of services for the coming year is complete and cards containing it are distributed among the people.

NOTICE

Since at the present time a short, concise representation of the advantages of the doctrines of our Mennonite denomination and its mission in our day is very desirable, we call the attention of the readers of the "Mennonite" to a pamphlet, written by Bro. H. H. Ewert, and at the expense of our General conference printed for distribution in 1901, which excellently answers this purpose. The pamphlet can be had by our congregations gratis from the Mennonite Book Concern, Berne, Indiana, until the supply is exhausted.

Mennonite Book Concern.

THE VALUE AND NECESSITY OF OUR PUBLICATION

Paul writes to Timothy II Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This saying of the apostle proves the necessity, value and blessing of publication as follows:

1. Because even the Scripture, given by inspiration of God, could not be read by us or disseminated unless we have the publication.

2. Not only through the printing and distribution of the Bible, but by the printing and distribution of other good books, founded on the truth of God's Word and inspired by the same Spirit incalculable good has been accomplished. We could not have these books without publication.

3. Without our denominational publications especially our papers, the tie which binds us together in Christian fellowship, would be loosened; our interest in home and foreign mission would wane and gradually our whole denomination would disintegrade. You can tell by the interest a man takes in the work of our denomination whether or not he reads our papers.

For these three reasons viz.: To preserve for humanity the revelation given by God in the Bible; to create and distribute good literature in order to counteract the influence of yellow-back novels and yellow journalism, and to strengthen the tie of affection which binds us together as a denomination and increase our interest in the extension of God's kingdom, it is necessary for us to have and loyally support our publications, which means that we should order all our books from the Mennonite Book concern at Berne, Ind., subscribe for and read either the "Bundesbote" or "The Mennonite", or both, and that some brother or sister of our denomination to whom God has given the talent and who has developed it by education should write now or after the close of the war a book on non-resistance that shall do for the abolition of war in the world what Harriet Beecher Stowe's "Uncle Tom's Cabin" did for the abolition of slavery in the United States. **H. J. Krehbiel.**

†REV. JACOB KREHBIEL†

Rev. Jacob Krehbiel, one of the oldest ministers in the General conference, passed away at his home in Clarence Center, N. Y., on Dec. 31, 1917, at the ripe age of 81 years, 4 months and 13 days.

Bro. Krehbiel was born in Clarence Twp., Erie Co., N. Y., Aug 18, 1836. He was the eldest of a family of ten children, born to Frederick and Magdal. (Wurtz) Krehbiel. The father came from Germany in 1831 and the mother several years later and were among the pioneer settlers in the community in which Bro. Krehbiel lived all his lifetime. His early training in life's school was received at home on the farm and in the district school. As a young man he attended the classical school at Williamsville, N. Y., and Bryant & Stratton Business college in Buffalo. Later, during the winter months, he taught school.

On September 11, 1866, he was united in marriage with Leah C. Strickler. Eight children came to brighten their home, two of whom, Edgar J., at the age of 26, and John J., at the age of 6 months, departed this life. Those remaining in the home circle with the bereaved wife are Fred S., F. Luella, Alletta H. and Mattie A. of Clarence Center, Emma M. of Williamsville, and Clara, wife of D. C. Krehbiel of Reedley, Cal. Two sunny maidens in the latter home are the only grandchildren.

In the early seventies Brother Krehbiel was called to the ministry and served faithfully as pastor of the Mennonite church located at Clarence Center. For many years he also served the churches at Niagara Falls and Stevensville, Ont.

In 1910 Bro. Krehbiel, with his family, left the old home and moved into their new home in the village of Clarence Center. During the summer of 1916 he was stricken with a severe illness which abated only after weeks of intense suffering. His pastoral duties were abruptly brought to a close at this time. He never fully regained his former health after this siege, and shortly before Thanksgiving, 1917, he went to bed where he could rest more comfortably and where he remained until he was called to the home beyond.

The funeral services were held at 2 o'clock on January 2, 1918, from the family residence, Rev. George Schettler, pastor of the Lutheran church, and Rev. J. L. Strong, pastor of the United Brethren church officiating. The former read Psa. 23 and John 10: 11-18 and offered prayer and the latter took for his text II Tim. 4: 7, 8.

Bro. Krehbiel was a man of strong Christian convictions, sound in the faith, and had a keen sense of spiritual things. He was very active in the home and loyal to the church, and a dear brother in the ministry.

CHICAGO MISSION

After having sent a financial report of the last quarter of the Chicago work for the year 1917 to our board, I deem it a pleasure and a privilege to further report our efforts in the advancement of Christ's kingdom on earth here in Chicago. It has been just four years since we came here at the call of our Home Mission board, but only two and a half years of this time was spent where we now are; and with each quarterly report there comes a note of encouragement, because of the constantly increasing growth of the work, which, I think, is due more than anything else to the fervent, faithful prayers of those having the evangelization of the world at heart. What an encouragement it is to the workers on any field to know that the very cream of our churches are holding them up at the throne of grace. It can hardly be said that there is any such word as fail, upon the part of those really and truly interested in the eternal welfare of men and women. This blessed state of affairs has resulted in much good which I hasten to only partially report in this last quarterly review for 1917. Our Sunday school numbers at present one hundred and fifty with an average attendance of ninety-two. There has been an increase of thirteen. The beautiful missionary spirit manifested on the part of our little band of workers here, may be seen in what I shall with pleasure report. A balance of S. S. offerings from last quarter was $93.87; offerings this quarter $104.84. The largest Sunday morning offering was $18.66; smallest, $5.40. Spent for chapel chairs, song books, Christmas expenses, flowers for the sick, etc., $84.87. Helping to pay to the amount of $100 for a $400 piano, donated to the chapel by a member of the Berne (Ind.) congregation, leaving a balance in the treasury of $13.84. The supplies for the year are bought and paid for. One of the classes of girls made up three baskets for poor families, singled out by the teacher. The C. E. society individually sent 45 boxes to make glad the hearts of a number of the inmates, shut up in the Oak Forest infirmary, where thousands of Cook county's unfortunate ones are subjects of public charity; even the Junior society sent a number of boxes recently on a similar errand. Friday evening before Christmas was the time announced by the president of the society for a "special" business meeting. I wondered why, at so busy a time, but dismissed the matter from my mind. The evening came, with Miss Niswander in the chair. After the singing of several songs and the offering of a number of prayers in behalf of those who had once been members of our society, but had now gone to other fields of labor, the president then called for the secretary's report, which was given in full, showing nothing out of the ordinary to the casual observer. The treasurer was then called upon for his report, and in the midst of his hesitation and deliberation and frustration one was made to feel that he thought the "special" business meeting had gone a trifle too far. The chairman of the prayer meeting told me afterwards that he was beginning to tremble, for fear that the "special" business meeting would entangle him in its meshes, in his "unprepared" state, but to his great relief and to the complete surprise of the writer, who was taking things quite serious, the president stepped forward, and with words suited to the occasion, presented in the name of the Endeavorers of Englewood Gospel chapel an elegant high-grade, gold-filled Hamden watch to him, as a token of their appreciation for Christian leadership; however imperfect. What did I do? What would you have done? Well, I just thanked them and prayed that such sacrificial deeds might be recorded in glory to their eternal credit. Immediately following this the president of the society was likewise taken by surprise, when she was presented with a fine Kodak, a gift from the society for faithful service, which was received in the spirit of kindly appreciation. On the following Sunday evening before Christmas our program was rendered in the new hall, which was packed from pulpit to door with eager, earnest listeners. About two hundred and twenty-five in all. This was the third Christmas program since we are here, and my judgment is that it was the best we have had yet, for many reasons. Oh, I wish you prayers for the work and backers of the work could have been here that night and could have seen the little tots speak and sing for Jesus—you would have had a visible evidence of a worthwhile thing. We were crowded out of the old hall, and it certainly is providential that we were permitted to get another so near and one that will hold more people and is more agreeable in every way. I received a letter recently from a Junior C. E. society of one of the Moundridge (Kans.) Mennonite congregations, stating that they were ready to help furnish the new chapel in some way. I suggested to them that it would be nice if they could furnish the pulpit as their part in the temple-building program, and they are ready to arrange for it. This is as it should be and our hearts rejoice to see even the very children coming nobly and heroically to the front to rescue and further the work of the Lord. I hope that this idea of doing some special definite thing along missionary lines, might captivate every religious organization throughout the land. Let us hope and trust that more of our young people as well as others, be moved to do that which will greatly assist the board in the early erection of a church. A pulpit and piano is a splendid beginning. Our young people here are ready for a similar thing of which you will hear later. These are the furnishings in which you may all have a part, if you will: Pews, lamps, pulpit, chairs, carpet, windows, furnace. I want to make a very special appeal to our young people, no one else barred, of course, that you assist our Mission board by thus doing this bit of definite work in the equipment of what may be called the First Mennonite church, Englewood. Dear young people of the General conference, may it be said to your everlasting credit, that you were largely instrumental in the early completion of a permanent lighthouse in one of the most needy fields in the world. Perhaps there is no more needy place on this side of the water than right here in Chicago. What a spiritual harvest field. We praise Him for what we already have been privileged to do. Let us go on praying that means and laborers be sent to complete His work here and in all other parts of the Master's vineyard as well.

Wishing all the readers of our conference paper a happy new year, I am yours in His service,
1420 W. 71st St. **W. W. Miller.**

The Mennonite and the Christian Herald to one address for $3.25.

CORRESPONDENCE

Geary, Okla. — Dear Readers of the Mennonite: May God's blessing, spiritual and mental, be with you for the year of 1918. First, I want to confess my neglect to my own church and The Mennonite of my responsibilities as a reporter. I hope it will occurr no more from now on and with the new year I wish to start out with a new resolution and be more regular with my correspondence. Since our last letter to the Mennonite our church has had some sad and trying experiences before we finally succeeded in securing a preacher for a definite period of time who would preach the gospel to us as the successor of our J. S. Krehbiel who so faithfully served us as our pastor, for 23 years. We are thankful to report that we were able to secure Rev. Henry Riesen from Gotebo, Okla., who for over thirteen years was teacher and preacher, teaching in the preparatory Bible school. It will be remembered, however, that just on the day when Bro. Riesen was to move to Geary, his companion was called to her reward. Our church people were then in doubt whether the brother could officiate here, but the good Lord at once opened a way by which Mrs. H. Dalka, mother-in-law of Bro. Riesen, volunteered to quit her home and devote herself to the care of her son-in-law's children. This is not the first time Mother Dalka has devoted herself to the care of the motherless. Once before she made the same sacrifice for her son, Herman, in California, and what the church in Geary owes to her cannot be put into words, for sweet 'is the self-sacrificing love that cares for the motherless. God's grace makes us serve one another. Brother Riesen and quite a number of our other neighboring ministers helped us out until Bro. Riesen moved to Geary, which was about the middle of last June. We were indeed

very thankful to all the various ministers who so kindly preached for us while we were without a minister. Since the arrival of Bro. Riesen we have been blessed to receive the gospel almost every Sunday, with the exception of when he attended the General conference at Reedley, Cal., and the Western District conference at Moundridge, Kans. For the past few years our Sunday school was under the supervision of Bro. Oscar Ruth who faithfully attended to his duties until a few months ago when, on account of the serious illness of his younger son he asked to be relieved of the responsibility, and Fred Ringelman, the assistant, was called upon to complete the year 1917. December 24 was a happy one for the Sunday school children, as each one of them was treated with a package made up by the church for them. Christmas was appropriately observed and the songs were well rendered. "It is more blessed to give than to receive." The boys and girls had been looking foreward in joyful anticipation to Christmas eve and after it was all over, all were happy, even to the older ones who each received an apple and an orange, as the former is rather a scarce article around Geary this time of the year.

The Third Annual Conference of Indian Mission Workers of Western Oklahoma was held in the Geary Mennonite church November 20-22, 1917. Missionaries of all the denominations who work among the Indians were invited to Geary to consult over their work. Among the representatives present were our own missionaries, Rev. A. Claassen, Rev. J. B. Ediger, Rev. H. J. Kliewer, Rev. T. H. Neufeld, Rev. H. Riesen. Our pastor made the address of welcome. The attendance was good as our church was well represented by many who turned out to hear the different subjects discussed by the missionaries. The meetings were indeed profitable to the hearers. Our church and Sunday school in general are thankful to say that progress is being made. The attendance has been good. On Sunday, January 6, the school elected new officers as follows: Superintendent, E. J. Lehman; assistant superintendent, Henry Funck; organist, Marie Ringelman; assistant organist, Martha Logonbill; secretary and treasurer, Frank Hunkert.

Two of our young brethren, namely, Aldus Loganbill and George Stalhibar, were called to camp about three months ago. We are pleased to learn that the boys are getting along nicely. They write and tell us how happy they were made at Christmas time through the many, many gifts, received from friends in the home church.

The weather during the past spring and summer has been extremely hot and dry so that crops of all kinds were very light. During the 19 years of our stay it is the first time we have entirely failed in a corn crop. Our other crops, such as Kaffir corn, milo maize, and alfalfa were very light. Wheat averaged from 10 to 15 bushels, but since the price was high it was a great help to the farmers. Thank God for the many blessings which we have after all received. Some of us have been separated from loving companions, yet we may say, Praise the Lord that nothing can separate us from the love of God who has promised never to leave nor forsake those who put their trust in Him. May the Lord bless and protect us all under the shadow of the Almighty till He comes to redeem His own. May we all be prayerful in these troublesome times and not forget our brethren in the various camps.

Yours in His name,
Gideon A. Lehman.

Noble, Iowa (Eicher Church). The Missionary society has planned and at this writing has nearly completed the "every-member" canvass for mission. The final results are not yet made up. This plan of raising the money for missions is meeting with more and more favor. Those who make the canvass find it very interesting work and the way everyone takes hold of it shows that it is a satisfactory way to them. We know that it is more blessed to give than to receive and if we do what we feel that we can do for a worthy cause the blessing is assured. The work of missions should claim a larger share of our interest now than ever before. The world war has taught us that it was not Christianity that failed, but that the Christians themselves had failed to give the just devotion of themselves to the cause. It behooves the church of Jesus Christ to study more carefully the spirit of the lowly Nazarene and let that spirit rule supreme in the life. The war has taught us that the world needs of the Christ spirit of love and sacrifice, and less of selfish human ambition.

The Sunday school celebrated a White Gifts Christmas and gave their program on December 22. The new electric lights had just been put into the church and were used for the first time that night. This gave the opportunity to use the light with good effects to bring out the different parts of the program. The program itself was as interesting a one as was ever given in the church. The decorations were beautiful and the children seemed to be happy. Instead of receiving a present, each one brought a gift to be sent to some one who would otherwise not have received a Christmas gift. Most of the gifts were sent to the Volunteers of America in Chicago to be distributed by them in their Christmas work.

One of the organized classes remembered our mission in Chicago very substantially by sending a box of provisions for Christmas. They also contributed $10 for the Los Angeles mission and $10 for the mission at Tung Ming Hsien, China, where Rev. and Mrs. P. J. Boehr are stationed.

The annual business meeting of the church was held on Tuesday morning, Jan. 1. There was a pretty fair audience present and the annual business of the church was gone over very carefully. The church has made some important improvements during the past year. A strip of land was bought, a cistern was built, and the basement of the church fixed up for better service. The latest improvement was the installing of the electric lights which will be appreciated more and more as time shows us the advantage of these lights.

Wayland, Iowa. — The annual business meeting was held at the church on January 1 at two o'clock. The attendance was not quite as large as might have been wished for. Mr. D. J. Boller, who has been a deacon of the church from the time of its organization asked to be relieved from his duties and the request was complied with. Jos. W. Wittrig was elected deacon for a term of three years. A full list of the officers elected will be given next month.

The Sunday school was re-organized on Sunday morning, December 30. The new officers will take up their duties on the first Sunday of the year and the teachers will also be appointed on this day for 1918. The Sunday school closed a very successful year and we look forward to good work for the coming year.

The Dorcas society met at the home of Mrs. John Wenger on December 20 in their regular business meeting and birthday social. There was a good attendance and the following officers were elected for the year 1918: President, Mrs. Mary Graber; vice-president, Mrs. Minerva Musselman; recording secretary, Mrs. Olive Boller; corresponding secretary, Miss Lena Schlatter; treasurer, Mrs. Emma Davis. The following is the program for their January meeting: Devotional exercises consisting of a song by the society, sentence prayers, Scripture reading, the latter by Mrs. Baja Severt; paper, "Looking Backward, or: What We Accomplished in 1917", Mrs. Olive Boller; paper, "Looking Forward, or: What We Hope to Do in 1918", Mrs. Emma Davis; missionary reading, Mrs. Mae Roth; song, "America".

The "Gleaners" held their December meeting at the home of Mrs. Margaret Roth in East Wayland. This was an important meeting as the officers for the coming year were elected.

The membership report for the year 1917 shows that there has been an increase of fourteen members. Four of these were received into the church by baptism and ten by the right hand of fellowship, coming from other churches.

DO AS YOU WOULD BE DONE BY

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I cannot come here any longer." "But why not?" he asked in surprise. She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the years not once has anyone said a pleasant word to me, before or after service; and I cannot stand it any longer; I am going."

"I am sorry," the minister answered gravely. "It should not have been so; I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in three years."

The lady looked at him in bewilderment. "I!" she exclaimed: "I never spoke to anybody — it wasn't my place to. I never though of such a thing."

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow worshipers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak selfpity, and gone her unhappy way through the world of loneliness which she had created for herself. It might all have been very different if only, seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experiences. For one who bears the gifts of cheer and sympathy never walks alone, the world has too much need of him. — Wellspring.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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THE LORD'S RETURN—ITS SIGNIFICANCE TO THE CHURCH

By W. S. Gottshall.

(Concluded.)

d) The child of God does not come into the judgment of the sinner. "Verily, verily I say unto you, he that heareth My words and believeth on Him that sent Me hath everlasting life and shall not come into condemnation but is passed from death unto life." John 5:24. Sins are expiated but once and that expiation for the believer was the judgment of the cross upon the Son of God on Calvary.

e) The Lord's return is imminent. It is the next event on God's program. This could not be true if the church must pass through the tribulation. Then the admonition to the church, "Watch, for ye know not when your Lord cometh," would be useless and valueless for us now, for many things would have to take place before He could come.

f) In II Thess. 2:7, 8 we are told that the man of sin will not be revealed until the hinderer is taken away. This man of sin is to be the tyrant during the tribulation. He is here before, but not revealed until the hinderer is removed. Who hinders him but the Holy Spirit in the church. Consequently the tyrannical reign of abomination cannot be carried out until after the rapture of the church.

g) All this agrees with the typical analogies in the Old Testament. Enoch walked with God and he was not, for God took him before the terrible days of the flood came upon all the inhabitants of the earth, so the church that walks with God, not with the world, will also be removed before that great and terrible day of the Lord shall come. Lot, with his greed and political ambition, was scarcely saved from the destruction of Sodom while all his property perished, so that part of the church of worldly tendencies and activities will escape on that day, yet so as by fire (I Cor. 3: 11-15) but with no reward, while on the other hand Christendom, that part of the professing church which lost her spiritual life and went to flirting with a wicked world and through unbelief, but with no power, vainly tries to reform the world instead of having it regenerated by the power of the Holy Spirit, and has become neither cold nor hot by allowing the world to cool her spiritual ferver, is spued out of the mouth of God and goes through the tribulation. For this part of the professing church the day of the Lord will be a terrible day.

4. The return of the Lord will be necessary for our complete redemption. The greatest fact in history is that the Son of God was here on this earth and with His own blood paid the penalty for the sins of the world. The greatest fact for the present is that now He is at the right hand of God as our mediator, interceding for us. The greatest event in prophecy is the return of the Lord in power and great glory. All these three are necessary for our redemption. "So Christ was once offered for the sins of many, and unto them that look for Him, shall He appear the second time without sin unto salvation." Heb. 9:28. Salvation includes more than the paying of the sinner's penalty, more than the pardoning of his sins. It demands that the prison doors be opened and the prisoner set free. So long as the bodies of the saints are held in the grip of death and the grave, so long our redemption is not complete, not until our bodies are raised and made like unto His own glorious body, is Christ's work done. This does not only effect us but the whole creation, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our bodies." Rom. 8:22, 23. Jesus Christ saved the whole man, Spirit, soul and body. This whole man is to be preserved blameless unto the coming of the Lord. I Thess. 5:23. Therefore the resurrection for the dead, and the change for the living are absolutely necessary. And the Bible says that this will take place when Jesus comes again, and only then when death yields up the last body, will the last enemy be overcome.

5. It is the time for reward and promotion. In the parable of the nobleman who went into a far country to receive for himself a kingdom and return, we are told that at his return he commanded his servants to whom he had entrusted ten pounds each, to be called and report the results of their actions during his absence, and the faithful were assigned rulers over so many cities. So the Lord has gone back to the Father to receive for Himself a kingdom and return and take possession and at His return will call for a reckoning and then distribute the rewards to the faithful. In Rev. 5:10 the song of the redeemed closes with these words: "And has made us unto our God kings and priests and we shall reign over the earth." "If we suffer we shall also reign with Him." II Tim. 2:12. Paul says, I Cor. 6:2: "Do ye not know that the saints shall judge the world?" And the return of the Lord is not only his crowning day as king but ours as well as queen. When Paul was facing death in a Roman dungeon, he looked hopefully into the future and wrote to Timothy (II Tim. 4:8): "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me **at that day.**" When? At that day when he makes His appearance. That is the crowning day.

6. What is its significance to the church now? The church is in the world but must not be of the world. The church is the "called-out people", a peculiar people, a separate people. "Come out from among them and be ye separate saith the Lord, and I will receive you." II Cor. 6:17. The church is a pilgrim and a stranger in the earth, she has no promise of riches and prosperity and happiness here. These promises in the Bible are for Israel, not for the church; she, however, claims these promises for herself, but leaves the curses for the Jews. Earthly promises are for them. Spiritual and heavenly promises are for the church. The church is the parenthesis in Israel's history; she exists during the time of Israel's blindness and unbelief; she was first revealed to Paul and must not be identified with the kingdom; the kingdom was known to all Israel, but the church was a mystery. Eph. 3: 8-10.

Times and seasons belong to Israel. Israel is to look for a sign (Matt. 24:30), the church is to hear a voice. I Thess. 4:16. The kingdom is founded on the law, the church is founded on love. The church is the companion of Christ in humiliation and suffering. Col. 1:24. She has no better prospects here than the disciples of our Lord had, persecution and suffering for Christ's sake. Why is she not persecuted more? She has compromised with the world, she has conformed to the spirit of the age, she is walking with the world rather than walking with God. The fowls of the air which, Christ says, are the wicked, are lodging in her branches. The true doctrine, the meal, is mixed with the leaven of fieresy. This is as the apostle said it would be in the end of time. I Tim. 4:1; II Tim. 3:1-5; II Pet. 3:3. The world is doomed to judgment, as before the flood. What effect would Noah's warning have had if he had done as the antideluvians did? Matt. 24:38, 39. And the church of today has lost her testimony and her power because she is doing as the world does, acquiring wealth and political power in a doomed world. If Lot had remained outside of Sodom he would have had power in testimony, but he was in, and the angel was only concerned in getting him out. No effort was made to improve Sodom. The church is in this doomed world and instead of keeping separate from it she has settled down in it and is endeavoring to reform it and make it a better place to live in, and by so doing is trying to make the world believe that this will bring the kingdom of God. O church of God, separate yourself from this crooked and perverse notion and take your place under the cross and come back to your spurned lover and return to your first love and purity again.

7. The attitude of the church, therefore, is a "waiting for the Lord from heaven". The watchman, the preacher, in particular must not be found sleeping or he will find his portion among the rebels. His duty is to announce the correct hours of the night. The church must watch with hearts filled with the oil of the Spirit, and the lamps of her outer life trimmed. This does not mean that she must go stargazing, but be at her post of duty, viz. witnessing for her Lord, at home, in the neighborhood, among her enemies, and unto the uttermost part of the earth, for blessed is that servant whom, when his Lord cometh, shall find so doing.

ADDRESS OF REV. S. S. BAUMGARTNER

at the First Anniversary of the Menn. Salem Deaconess Hospital, Salem, Oregon.

Published by Request of the Sisters.

At this first anniversary I consider it a pleasure to say a few words of encouragement about the development work and procedure of this noble institution.

Those words of encouragement I would base on a Scripture lesson which you find in Phil. 4:1-7, especially on the center verse as the center thought: "Rejoice in the Lord alway, and again I say, rejoice."

You find in these seven verses six traits over which we should rejoice, and I will cite out to you that we find those six traits in the make-up of our dear deaconess hospital.

1. Trait is . . .establishment. V. 1. Therefore, dearly beloved, my joy, my crown, stand fast in the Lord. December 3, a year ago, the deaconess hospital, after days and weeks of hard labor, was completed and dedicated. We said to ourselves that time: Unto us a child is born, and celebrated its birthday. We rejoiced at that time over its existence, though with fear and trembling, for it was a mere cry-baby—a bundle of needs. It had not its own where to lay its head, had not Brother Alberts patted the pillow for it and the community took little notice of its presence. Its equipment was very limited. It needed the confidence of the city doctors so they would bring their patients. It needed the good will of the community for patronage. It needed the love of the brethren, the pleasure of the churches and the respect of all for its development. It was a mere bundle of needs.

But it has surprised us all in its development in the course of the year. It has grown in number of sisters and capacity, in equipment and favor with man. It can stand now—it can stand fast — it is established. Its record shows that it has taken care of 403 patients. It had 300 surgical operations. It handled 45 charity cases. Though room for only 16, the number of patients averaged somewhere between 10 and 11, and the charity treatment amounted to $600 and the accounts totaled $7,000.

A clipping from the Statesman says that the deaconess hospital has broken the surgical record of Salem since its existence, having five operations in one-half day. The little handmaiden has shown herself quite active and husky; therefore rejoice in the Lord, and again I say, rejoice.

It is also established in a probate way. It is to be incorporated and chartered as "The Salem Deaconess Hospital" with fixed purpose and by-laws, for which we are glad. It is to be a Salem hospital, for it wants to serve the city of Salem and surroundings. It is to be a Deaconess hospital because medical and spiritual-trained and ordained deaconesses will minister to the temporal and spiritual needs of its patients, and also it is to be the property of its sisterhood. It is to be a Mennonite hospital, for it submits itself to the principles and regulations of the Mennonite faith.

Will you permit an explanation here? The Mennonites are of the congregational order in their organization, that is, the individual congregation is the highest instance in its makeup. Not the conference, not the few officials of the conference have the say-so, but the congregations.

Therefore their school work and their deaconess work arises and is pushed by affiliations of individual members. Mennonites have at present seven hospitals and one under construction at Hillsboro, Kans. None is under conference supervision. All are mutual associations of volunteers.

Therefore this deaconess hospital here, bought by the sisterhood on installments, established in such noble way and conducted in accordance with the regulations of the other deaconess hospitals is altogether in harmony with the Mennonite way of doing things and we certainly rejoice over it and wish it God's speed.

2. It solicits our co-operation. V. 3. I beseech thee, help these women. Therefore rejoice. It is an established fact that the administering to the sick, is a work which trained sisters can do better than we men ever could learn to do. Here an example: In my pastoral work in central Kansas I had the care of a poor family with five children and a sick mother. The mother had a great carbuncle at the side of her neck, causing great suffering. They allowed to have a doctor come and tend to it provided it costs nothing. I told our doctor of the case and he treated it as a charity case. The next call I made there it was lanced, but not near well yet. I asked if the doctor had not better come again. She retorted, No, no, rather die than have the doctor; oh, he was rough . . . That is our way to deal out charity, brethren. We go at it in a rough, clumsy and awkward way. It takes the soft, skilful, moderate hand of the sister to do such work. Elizabeth Frey of England, Florence Nightingale, Clara Barton and their host of followers of sisters of charity have proven that there is a work for them to do, for which everyone should rejoice.

And this work solicits our co-operation. Help those women! It would grieve you sisters and president if the rendered help and co-operation of the Salem Ministerial circle would here not be duely recognized. You want it expressed that you are grateful for the service of the brethren who have come from the country to help with their discourses.

You also want to have service acknowledged for the Deaconess Training course which has been conducted during the past year.

It was my pleasure to teach the Deaconess Training course for which this textbook was used. It is to fit out for ministering the spiritual things for the soul of the patient. And how the sisters in training did work diligently! For instance, this year circumstances make it necessary that this course be conducted in the English language. What do you know—there being no text-book known to us in that language the sisters in training are at work to copy an individual translation into their note-book so that they are able to get it. For such diligence I rejoice with you.

You are glad for all the odd sacks of potatoes and the windfall apples and pumpkins you could get. The patches of soil you could plant and the berries you could pick, and for all work and help and money given to the hospital.

But now, how can we help those women? Besides the arrangements mentioned above, we can help them first of all and best by giving them something to do. You see they have bought the property on installments and want to pay it off as they can, and their pride is to earn it off rather than to take it as a gift. Therefore, let us rejoice and put in a good word for them wherever we can. A single young man who was treated as charity case in their hospital at American Falls, Idaho, felt so grateful that wherever he would go he convinced sick people to go to that same place where he was treated so nicely. Patients came one after the other because of his recommendation. If an invalid person, helped to his feet again, will make the work famous, why should not we rejoice and boost the deaconess hospital.

Again, help those women with donations. Here is opportunity to set latend capital to work doing good. The United States is putting millions of Liberty Loan money to work of destruction; the deaconess hospital, with 11 sisters, will put our capital to work constructive, helping some poor invalid along in life and leading some lost soul upon the narrow path of heaven.

Again, help those women with a useful Christmas gift. Oh, how the sisters would be pleased if Good Santa would take pleasure to install an electric washer, such an important item in a hospital, and a mangel and a centrifugal drier, or one hundred and one other things needed; or if he only would give a good Christian handshake and assure them that we rejoice with them.

3. It promotes a unity in a good cause. It wants to say: Be of one mind in the Lord. V. 2. If it were not for this hospital, we ministers would not know each other as we do now. We certainly would have no common cause and basis on which we could unite. Though this be a Mennonite institution and the sisters want to adhere to that faith and church regulations, it does not restrict them to allow the Mennonite or the Protestant faith only. Any patient, without respect to sect, creed or conviction, may and is requested to call for his own minister or priest if he is a Catholic.

It also promotes the meeting and aquaintance of the people direct. Here is where they call on their sick and meet with others who do the same. Here is where they inquire about the welfare of one another. Therefore rejoice.

4. It is a means to make "our moderations known unto all men". We with our non-combative principles are viewed in the present crisis with contempt by our neighbors. We are asked: What are you good for? What do yo do as citizens for your fellowmen and country. With our other charitable institutions this deasoness hospital in Salem, Oregon, will in a modest way "go forth and do good" unto suffering mankind and help to make us known "unto all men" in our moderations also.

5. It demonstrates how to take care of the sick in a Christ-like way. V. 6. Be careful for nothing; but in everything by prayer and supplications with thanksgiving let your requests be made known unto God. Not careless are we admonished to be, but to be careful and administer to the body and soul of the sick in a Christ-like way. This is what deaconess work demonstrates. We, therefore, rejoice and welcome your deaconess work into our midst as a means that may help to regenerate all hospital and sick-room work.

6. Last we rejoice because it is a training school for Christian education, noble virtues, general usefulness in the Master's cause and promotes the peace of God which passeth all understanding, which keeps our hearts and minds through Christ Jesus.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

THE C. E. TOPIC

Jan. 27.

Christian Goals and How to Reach Them.

Rom. 12:1-13.

(Christian Endeavor Day)

In this connection eight lines of endeavor suggest themselves, namely: The up-building of the Christian life; the winning of others to Christ; systematic study of the Word; ceaseless prayer; efficient Christian work; continued interest in the church service; missionary interest, and denominational loyalty.

The Christian life is a development. Unless there is a steady and noticeable growth there is something the matter. Christian Endeavor aims to get all out of the Christian life there is in it so that the character to be developed will more and more conform to the Christ model. The perfect man in Christ is our only ideal. Then, Christian Endeavor aims to put all into the Christian life that it is possible to put into it. This calls for every effort we can command and demands the utmost consecration. We cannot help but notice in all of our efforts that the amount of good we get out of it is conditioned by the amount of effort we put into it.

Soul-saving is the chief aim of the Christian's efforts. This was the chosen calling of our Lord. We may engage in many good things, but if the salvation of souls is not the underlying principle that prompts us to do them we have lost sight of the goal toward which every Christian activity should aim. The church has developed many lines of effort and action which call for an application of talents along a great variety of lines, but as it is the purpose of the farmer's work to secure the best possible harvest as a result of all his work, so it should be the aim of the Christian to make all of his activities contribute to the church the chief purpose, namely, the salvation of souls. The final verdict to all of our efforts will be the answer to the question, Have souls been saved?

The real Christian Endeavorer will always endeavor to know the whole will of God. There can be no excuse for being ignorant of what God wants us to be and do so long as we have the Word and the ability to read and know it. Christians frequently congratulate themselves upon the fact that the Bible is the most printed and easily gotten book in the world. How much better would it be if we could say that it is the most read and most obeyed book! Unfortunately there seems to be more neglect of the Word, and consequently more ignorance, of the Bible than of any other opportunity for culture. The real C. E. member is the one who is steadily growing in the knowledge of the will of God. He cannot for a moment afford to neglect the daily and systematic study of his Bible. A noted musician once said, "If I neglect practice for a day, I know it; if I neglect it for two days, my friends notice it; if I let it go for three days my audience becomes aware of it." Neglect of the Word has the same effect.

It should not be necessary to urge the necessity of continued prayer upon any Christian, yet prayer is a matter that needs continual emphasis. The Christian Endeavorer is pledged to daily prayer. Prayer is the mighty power which God places in the hands of every believer by which the influences of an almighty God are set to work in His behalf. It is the means by which intimate relations are sustained between the believer and his God. It is the key that unlocks the spiritual treasures a child of God may appropriate to himself. Let our prayer-goal be: Get all that it is possible for one who is right with God can get through prayer.

Christian Endeavor should bear a relation to the most effective church work. The building-up of the kingdom of God requires that everything counts for all that it can count. It is not sufficient that we work. Our work must show our best. It is far from enough when we only refrain from wrong-doing. We have the right to expect the good and the bad to do that. It is never what we do not do, but what we are doing. In consecration we lay body, mind, soul and possessions upon the altar of God. In the upbuilding of His kingdom all that they can produce is required and demanded. In business a great deal is made of the idea of efficiency. It means, get the best results for the best efforts. Can we expect the church to fulfill her best if lesser ideals are allowed? Business people find a way to compell efficient efforts. In church we do as much for the cause as we want to do. Should we be shirkers or slackers when it is our privilege to do our best for the Christ who has done His best for us?

The public service of the church offers to saint and sinner the blessed opportunity of knowing God and getting close to Him. There is no such a thing as a faithful Christian who is not faithful to the service of the house of God. In our day we need to do all that is possible to keep the public worship of God from falling into neglect. The world is either getting into the church to destroy its spirituality and influence or getting people out of the church to destroy their souls. In either case faithfulness and zeal for righteousness is needed from all who confess themselves to be Christian.

Again, the church is a missionary institution. So long as the whole world is not won, it has a gigantic task upon its hands requiring sacrifice and faithfulness in every particular. Christian Endeavor must share that task in large proportions since it aims to help the church to perform its duties in the most efficient manner.

Lastly, denominational loyalty should be a great concern with all young people of whatever church they are members. A church stands for principles that amount to something or nothing just as its members live them. We can only live principles as we know them and believe in them.

THE S. S. LESSON

Jan. 27.

Jesus Forgives Sin.

Mark 2:1-12.

Golden Text—Mark 2:10.

In our last lesson we learn that Jesus performed many miracles and in doing so created great excitement; crowds were bent upon seeing Him. The house in which He was staying may have been the home of one of His disciples, but whosever it was, the fact could not be concealed that He was there. The house with Jesus in it is a different kind of a house. Where He stays there will be love, harmony, an interest in spiritual things and certainly there will be a desire to do good and help those who are in need. The house that contains Jesus will be a scene of wonders and of faith and of persistant effort to give others the benefit of His goodness. Jesus makes His abode in some very humble houses. The wealth of the occupants or the street on which it is situated doesn't make any difference with Him. He abides where He is welcome and gives a special blessing to those who want Him with them.

The crowd that surrounded the house where Jesus was was composed of all kinds of people. Some were there only because their curiosity was aroused. While this was a low motive for seeking Jesus, He seldom rebuked it for the curiosity seekers were sure to have the opportunity to know more of Him and to have an opportunity to make Him their Master. Others in the crowd were the scribes and the Pharisees, men who should be the first to accept Him. But they were insincere, critical and jealous of the attention He was getting from the common people. It was such as these who blocked the way to Jesus. Did you ever think that the way to Jesus is often blocked by the insincere, the proud and the selfish even among those who should be active in supporting His cause and leading others to Him?

The man with the palsy was a helpless unfortunate of whom the world has many. Fortunately he has friends who concerned themselves about him and did all in their power to bring him to Jesus. These friends are a type of the kind we should be to every sinner. We should concern ourselves about his condition and exert every effort to get him to Jesus. They might have sought another physician, but they were convinced that He could what the other could not do. There are many things that we might do for our sinner friends but the best thing and the only right thing to do for them is to bring them to Jesus. There were four friends working together. One could not have done what was needed. We must learn that in union there is strength and that many or a number working together can accomplish what a single person cannot do. Many a soul is lost because Christians do not sufficiently work together. These men were resourceful. Ordinary ways would have been useless and so they resorted to extraordinary ways. Many are satisfied that they can do nothing because the usual channels through which to work are closed to them. They say to themselves, They won't come to church, how are we to do anything for them? Why not go to where they are if they will not come to where you are? The method employed may not have seemed dignified, but the man was cured and that after all was the matter which was of greatest concern.

There is a certain determination on the part of the friends that deserves commendation. The roof was not so easy to reach and it certainly was not made to be easily removed, but what was a roof when the welfare of their friend was concerned? Most Christians are willing and even anxious that their friends should be brought to Jesus, but they are lacking in determination. When once we exercise all the resources God gives us and show a determination to let no obstacle stand in the way of our accomplishing our purpose we will have greater success in bringing those who need Him most to Christ. Jesus saw three things immediately. He saw the faith of the friends, this was first. It was the thing that was to be

rewarded in them. Then, He saw the sick man and then He saw into the soul of the sick man. He attended to his spiritual need first. While He was a helper of the miserable, He was first of all a Savior. Possibly the sick man's condition was the result of his previous sinful life. At any rate, the sick man had to realize that his soul as well as his body needed attention.

The scribes were very zealous for the proper respect that belonged to God. Had they been sincere, their lives would have been different and their attitude toward Jesus would also have been different. They said within themselves what they did not dare to say openly. Theirs was an unfriendly attitude within, but they were dealing with one who knew the thoughts of their hearts. One cannot conceal his unfriendliness to Jesus, He knows what we think and it is by this knowledge that He judges us. Jesus was to show not only His power, but His divinity. He showed it by reading the thoughts of His critics, by forgiving sin and by healing the sick man. In the miracle as in other miracles, Jesus proved His claim to divinity.

The cured man obeyed the command of Jesus and was rewarded by a return to his normal power. Much of the cure depended upon the obedience just as much of our blessing comes through obeying Him.

MARRIAGE

Wasser—Hockman. — On Dec. 22, 1917, at his residence by Rev. A. M. Fretz, Mahlon F. Wasser of Bedminster, Pa., and Bertha M. Hockman of Dublin, Pa.

DEATHS

Johnson.—Richard T. Johnson, Sr., died January 2, 1918, aged 74 years. He leaves to survive him six sons and two daughters, and his widow, Mrs. Cathrine Luskey Johnson, to mourn his departure. The funeral services were held on Saturday, January 5, at 2:30, at his late residence at Altoona, Pa., and interment made in Fairview cemetery, Rev. Jacob Snyder officiating. Text: John 14:6.

Gerhard Vogt was born May 24, 1836, in Lichtenhausen, Bavaria, Germany, and died December 17, 1917, in his home in Summerfield, Ill., aged 81 years, 6 months and 23 days. Rev. J. B. Baer, his pastor, officiated at the funeral.

Loganbill. — John Loganbill was born near Dalton, Wayne county, O., January 25, 1835, and died at the home of his son, B. F. Loganbill, near Excelsior, Mo., Dec. 20, 1917, at the age of 82 years, 10 months and 25 days. He united with the Mennonite church in his youth and remained a faithful and loyal member during life, always being actively interested in church and Sunday school work, serving as S. S. teacher and officer in both church and school. He was a pioneer and citizen of this state for over 51 years, being now Bethel's oldest charter member. On October 6, 1855, he married Sarah Moser, with whom he lived happily for nearly 57 years; she preceded him 5 years ago. He was the father of 5 children, 4 of which preceded him to the better land. He is survived by one son, six grandchildren and four great-grandchildren. He was buried at Bethel cemetery, Dec. 22, followed by a large concourse of relatives and friends, Rev. D. D. King officiating. Rev. 14:13.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

For November and December.

Anonymous from Donnellson, Ia., $3; D. W. Friesen, Altona, Man., for where needed, $2.50; ditto, 60c; Johannestal congr., Hillsboro, Kansas, for the Red Cross, per H. H. Schroeder, $100; O. C. Krehill, Donnellson, Iowa, for where needed, $3; D. W. Friesen, Altona, Man., for where needed, $5; ditto, $5; Helena Janzen and Anna Dirks, Beatrice, Nebr., for Ummel's orphanage, $1.50; Sewing society, Summerfield congr., Summerfield, Ill., for the Armenians, per Mrs. David Ruth, $10; a friend, Newton, Kans., for the war sufferers in Europe, $5; B. W. Enz, Newton, Kans., for Pastor Diekmann, $10; ditto, for Testaments for soldiers, $5; First Menn. congr., Bluffton, O., for the Armenians, per J. H. Langenwalter, $35; D. W. Friesen, Altona, Man., for where needed, $10; ditto, $2; Grace church, Pandora, O., for Armenian and Syrian relief, per Dr. N. S. Hilty, $24.63; mission friends of Winkler, Man., for the sufferers in Siberia, per J. G. Regier, $20; Mary E. Augsburger, Pulaski, Ia., for the Armenians, per M. A. Niswander, $1; Salem congregation, Dalton, O., for the Armenians and Syrians, per R. Studer, $100; Daniel M. Landis, Philadelphia, Pa., for where needed per N. B. Grubb, $5; Chr. Wirkler, Newton, Kans., for the Syrians and the Armenians, $10; Zion Menn. congr., Elbing, Kans., for Missioary F. Gasser, $14.21; San Marcos congr., Paso Robles, Calif., for Testaments for the soldiers, per J. J. Dueck, $5.50; members of the Hoffnungsfeld Eden congr., Moundridge, Kans., for the Y. M. C. A., per Peter Zerger, $58.50; Friedenstal congregation, Gotebo, Okla., part of Christmas collection for the Syrians and the Armenians, per J. H. Schmidt, $50; Alexanderwohl congr., Goessel, Kans., for Testaments for soldiers in the camps, per B. H. Friesen, $73.15; Friedensberg congr., Avon, S. D., Thanksgiving offering for the American Red Cross, per D. A. Schulz, $207; a reader, Newton, Kans., for the war sufferers of Europe, $5; B. H. Unruh, Gotebo, Okla., for Testaments for soldiers, $1; ditto, for Pastor Diekmann, $1; Bethlehem congr., Bloomfield, Mont., part of mission collection for the sufferers in Syria, Palstine, Armenia and Persia, per J. M. Franz, $100; E. K., Moundridge, Kans., for Ummel's orphanage, $10; ditto, for Pastor Diekmann, $10; Upper Milford congr., Allentown, Pa., for the Armenians and the Syrians, per Victor Boyer, $55.40; Menn. congr., Pulaski, Ia., for the Armenians and the Syrians, per Menno Niswander, $48.09; Menn. congr., Escondido, Calif., Christmas present for pastor Diekmann, per H. Adrian, $6.17; Deer Creek S. S., Deer Creek, Okla., for the Armenians and the Syrians, per Helen Lichti, $29; P. A. and Mary Flickinger, Moundridge, Kans., for where needed, $50; Salem Zion congr., Marion, S. Dak., half of the Thanksgiving offering for the Syrians, per C. B. Lehman, $72.16; Frederick Gerber, Middleton, O., for charity, per J. F. Lehmann, $1.50; anonymous from Garden, Kans., for the Syrians and the Armenians, $25; anonymous from Whitewater, Kans., for the orphans of Armenia, $50; Burrton Menn. congr., Burrton, Kans., for the suffering Armenians, per J. A. Richert, $6.83; Bethesda S. S., Henderson, Nebr., for the suffering Armenians, per J. D. Friesen, $57; Bethany S. S., Freeman, S. D., Christmas collection for the Belgian Relief fund, per Jos. I. Walter, $32.35; New Hopedale congregation, Meno, Okla., for where needed, per B. B. Becker, $62.75; Brudertal congr., Hillsboro, Kans., for the China Inland mission, collection taken at Missionary Gasser's visit, per Henry Riesen, $41.25; Friedenstal S. S., Gotebo, Okla., Christmas offering for the Syrians and the Armenians, per J. H. Schmidt, $40; Zoar congr., Gotebo, Okla., Christmas offering for the Syrians and Armenians, per H. R. Voth, $63; the following from Gotebo, Okla., for ditto: Franz Buller, $5, R. Tekrul, $2, Simon Unruh, $5 and Andrew Nickel, $5; Upper Milford congr., Allentown, Pa., for the Syrians and the Armenians, per Victor Boyer, $10; Bethel congr., Fortuna, Mo., Christmas offering, per S. J. Moser, for the following: Dr. Schneller's orphanage, $42, Ummel's orphanage, $21.08; Hoffnungsfeld Eden S. S., Moundridge, Kan., for the Armenians, per R. T. Stuckey, $240; West Zion S. S., Moundridge, Kans., to Cleveland H. Dodge, for the Syrians and the Armenians, computed proportionate share for Moundridge, per Orlo W. Dirks, $80.

Gratefully acknowledged,

P. P. Hilty, Treas.

FOR CHICAGO

From a Mr. Baisy, S. Dak., $5; Mrs. Anna Abraham, Newton, Kans., $60; Mr. and Mrs. C. C. Rupp, Moundridge, Kans., $5; Helena Penner, Mt. Lake, Minn., $10; Peter Sperling, Inman, Kans., $9; Mission society, Bluffton, O., $25; box of chicken, groceries etc., Noble, Ia., S. S. class Nr. 10; box of clothing, Moundridge, Kans.; D. C. Sutton, Pulaski, Ia., $2; B. J. Klassen, Goessel, Kans., $5; a Mission Sunday school scholar, 50c; Esther Slonaker, Milton, Iowa, $5; Alfred Sprunger, Berne, Ind., $20; Mrs. Fred Rohrer, Berne, Ind., $1; Mrs. John Fahrni, Dalton, O., $2.

W. W. Miller.

1420 W. 71 St.

NEWS OF THE WEEK

SUFFERING WAS CAUSED BY COLD

Washington, Jan. 16. — The coldest weather experienced in the United States since 1899 extended from the Rocky mountains to the Atlantic coast and from the lakes to the gulf. Zero temperatures were registered almost as far south as Birmingham, Ala., while in North Dakota the thermometer went to 32 degrees below zero and it was only 12 degrees higher in many parts of the Middle West.

The cold wave was accompanied by a high wind in many sections, while in the west there was heavy snow, which blocked railroad traffic in several states on both sides of the Mississippi river. Inabilty of the railroads to deliver shipments of coal urgently needed in many parts, particularly in Ohio and Michigan, was expected to increase greatly the suffering caused by the storm.

New York and New England had not felt the full severity of the cold wave, reports to the weather bureau showed, but temperatures there were falling rapidly and much colder weather was forecast for Sunday. In the South the cold extended far into Florida and the cold along the gulf coast was severe, the thermometer registering 18 below freezing at Mobile and 20 below freezing at New Orleans.

At Detroit, Mich., the official temperature at 9:30 a. m. Saturday was 16 degrees below zero, a drop of 43 degrees in eight hours. Street car traffic was seriously crippled by the blizzard and steam road service was almost paralyzed. Wire communication was held up. Two persons were found frozen to death in Detroit and local hospitals treated more than 1,000 sufferers.

The Ohio river was frozen solid at Cairo, Ill., for the first time in memory. The temperature was the lowest ever recorded in Cairo—16 degrees below zero.

In Buffalo the wind reached eighty-four miles an hour. George J. Fischer, a workman at the Curtiss airplane plant in Buffalo, was blown from the roof of a building, 150 feet high. The force of the wind carried him along for 200 feet and he landed in a field uninjured except for a slight shaking-up.

In Cincinnati three deaths were reported. Railroad traffic in all directions was paralyzed. Ohio reported the coldest weather in its history.

Officers of State Fuel administrators throughout the country were swamped with orders.

REGISTRATION OF THE MEN BECOMING 21 EXPECTED

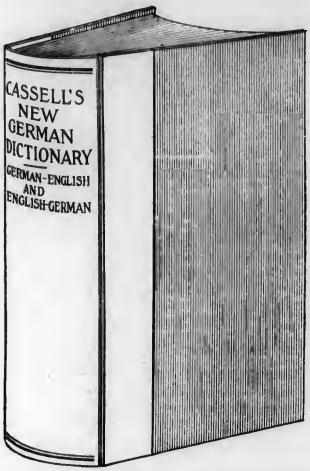
Washington, January 16. — At the request of the war department Chairman Chamberlain of the Senate Military committee, introduced a bill for the registration for military duty of all men who become twenty-one years old since June 5, 1917, when the draft law went into effect.

In determining on the registration of men who have become twenty-one since the draft law was enacted, the War department has rejected any plan to raise the age limits of the draft to take in men of more than thirty-one years.

GERMANY FOR CONQUESTS; PEACE DEAL DEADLOCKED

Amsterdam, Jan. 16. — The Russo-German peace negotiations are apparently deadlocked again, according to dispatches received from Brest Litovsk, via Berlin. The German delegates still insist in the central powers retaining their grip on occupied territories in Russia.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, JANUARY 24, 1918. No. 4.

IN MENNONITE CIRCLES

The men claiming non-combatant service in Camp Dodge, Ia., have been permitted to conduct church services and a Sunday school.

The Gospel Herald announces that its subscriptions now number about 11,100. The Gospel Herald is the organ of a number of Old Mennonite conferences.

The Mechanic's Grove (Pa.) church held its annual Bible conference on the 19th and 20th. Rev. A. M. Martin was ordained and installed pastor of the congregation in connection with the conference exercises.

The First church, Philadelphia, Pa., is at present in the midst of the evangelistic meetings which are an annual affair, participated in by five neighboring churches of as many denominations. Great interest is reported.

Bethel college offers a short Bible course from February 11-22. Besides a series of lectures by members of the faculty the program includes the names of Rev. Chr. Hege of Freeman, S. D. and Dr. Kurtz of McPherson college.

The Zion church, Souderton, Pa., is making plans for the celebration of its twenty-fifth anniversary Saturday and Sunday, June 15 and 16. The first service that led to the organization of the congregation was conducted by Rev. N. B. Grubb, January 10, 1887.

The Second church, Philadelphia, Pa., held its annual business meeting on January 14. The congregation has had a satisfactory year in spite of circumstances that made the work difficult. Plans were made for widening the scope of the work of the church for the coming year. Money has been raised for improvements, but war conditions make it impossible to have the work done.

NOTES AND COMMENTS

The German Reformed church is making an effort to secure $200,000 this year for missions, the Southern Presbyterian church last year raised for the same purpose $540,000 and $65,000 additional as an emergency fund. Baptists, Methodists and Disciples also report great advances.

The Dutch government has recently notified the 200 distilleries of Schiedam that no more grain will be allowed them for the making of alcoholic products. This puts an end to the manufacture of Holand gin and will compel thousands of men to seek employment elsewhere. It will also supply so much more necessary food for the hungry.

As an example of the activities of the missionaries at work we quote the report of Dr. Regina Bigler, a U. B. missionary in China, who, during the first nine months of 1917 treated 16,000 patients, performed 573 surgical operations, extracted 728 teeth and made 368 personal medical visits in the city of Canton. In addition to this mammoth work she had to supervise day schools and be responsible for other important phases of the work.

Kansas is now planning the organization of a special court system for the enforcement of the State prohibitory law. It is expected to have a new court created in each of the 105 counties of the state, which will have nothing to do except to see to the enforcement of the prohibitory law and look after the juvenile court business. Special marshals are to be appointed to do the active detective work of ferreting out the bootleggers. This system, if adopted, will be under the immediate control of the government. —Ex.

In commenting upon simple kindness, Henry Ward Beecher once said: "I once lived by the side of a very excellent man who, nevertheless, had his infirmities—which, of course, surprised me, and I recollect an occasion on which he became angry, and manifested his displeasure in a very striking manner. I, wanting a place to hang up a dipper in my yard, drove a nail into the fence between him and me, which went through on the other side. One day I heard a racket in my yard, and looking to see what was the occasion of it, I found my dipper ringing over the pavement. This man had got a hammer, and hit the nail a rap, and sent the nail, dipper and everything else flying. My first feeling was to fire the dipper over at him and give him as good as he sent, but my second thought was, 'Well, that man is made so, I suppose; he is a passionate man by nature; he was taken by surprise; he is a very good fellow, a kind neighbor, and I won't say anything about it.' I was going to be satisfied so; but then I said, 'I guess I had better say something to him,' and I stepped in and said, 'I ask your pardon, sir. It was thoughtless, my driving that nail through the fence, and I am glad you reminded me of it.' He shook hands with me, and said, 'Well, well, well, let us not say anything more about that.' The result showed the wisdom of treating the matter in a spirit of simple kindness. It was evidently the course of conduct which was best for him."

The Expositor tells how that one of the native preachers of India was asked by a Brahman, "Why do you go among the outcasts? Why do you not come to us? We will listen to you." And they would have listened attentively. But the preacher said, "We come following the example of Jesus, who washed the disciples' feet. We are washing the feet of India." Acording to their traditions and sacred books, the outcast class sprang from the feet of God. The preacher added, "When India sees that its feet are clean, it will be ashamed of itself and it will want to be clean every whit."

A new distinction for the Bible is the adoption of it by the United States Immigration bureau as the book on which each incoming alien will be tested to see if he can meet the requirement of the latest immigration law for ability to read in at least his native language. The bureau chief is at pains to explain that he has not thus selected the Bible for any religious reason, but merely because it is the one book available in all the divers tongues and dialects spoken by the multitudes who knock at America's gates. Moreover, the Bible always is translated into common rather than literary speech, and those who can read at all cannot fail to manage its simpler passages. But no Christian citizen will consider it altogether an incidental and unimportant thing that, at the moment of introduction to his new home land, the arriving stranger is to find the Bible the first book put in his hands by representatives of the American government. And the passages chosen for the reading test may well leave a lasting influence on the mind of the new settler in America.—The Missionary Review of the World.

A NOTE OF THANKS FROM LOS ANGELES

The workers of the Los Angeles mission wish to express their gratitude to the heavenly Father and to all mission friends who have helped to make the Christmas season a joyous and blessed one. It would have been an inspiration to all of you, if you could have been with us and witnessed the joy and pleasure your gifts brought to the hearts and homes of a lot of poor people here in the district. We are very thankful for the many generous donations in money, clothing and eatables—mostly dried fruit—you have sent us. It is our prayer that the Lord may bless all the givers and also the receivers of these donations.

With new courage we were privileged to enter upon a new year. The dear Lord will again grant grace and strength sufficient to do His work. As changes come and new conditions arise, we shall endeavor to do His will.

Our arrangements with our Sunday services have thus far proved a success, and we pray that the dear Lord will further grant us wisdom in any question that arises. In this connection I wish to state that an error crept into my last correspondence that I am glad to correct. I stated that for a number of years preaching services could not be held Sun-

day forenoons. This was an error in so far, that these services were discontinued a year ago last fall, as I was informed by the workers here. This correction is gladly made and gladly stated that here and there we notice the result of the faithful work of our former superintendent and family. May we all continue unreservedly to commit ourselves into our dear Master's care and keeping that He may use us according to His will.

Sunday, January 20, the Lord willing, we will gather about the Lord's table and celebrate holy communion. We ask our dear mission friends to continue to lift up holy hands in behalf of our Los Angeles work. We get the impression sometimes that Satan realizes that his time is but short and he is determined to make good use of the time that still remains for him to seduce the children of men.

Greetings from the Los Angeles workers. **M. M. Horsch.**

ASK EXEMPTION

The Mennonite Wheat Colonies in Kansas Ask It.

[The following is from The Topeka (Kans.) Daily State Journal. It directs attention to the activities of our good old friend, C. B. Schmidt.—Ed.]

C. B. Schmidt of Chicago, formerly commissioner of immigration and foreign agent for the Atchison, Topeka & Santa Fe, is in Topeka this week attending the meetings of the Board of Agriculture. Mr. Schmidt lived in Topeka about forty years ago and, in the grasshopper days was particularly active in inducing immigration into Kansas along the lines of the railway company, making a score or more trips to Europe for this purpose. It was through him that the Russian Mennonites, who now constitute a valuable portion of our farming population, were induced to come to this country and state. Of these there were about 3,000 families, who now number about 20,000 people. They settled in Harvey, Marion, McPherson, Reno and Butler counties, with settlements also in Barton, Rush, Pawnee and Ness counties.

The Mennonites a hundred years ago emigrated from Germany to Russia in order to avoid military service. After carefully informing themselves of Kansas and her possibilities, the Mennonites agreed to come to this state, providing Mr. Schmidt should secure a legislative enactment in Kansas exempting them from military service. This he did and the people came. They are men and women of strong character and have made good citizens. They are essentially farmers and understand especially the growing of wheat. The Mennonites brought to Kansas what is now so well known as Turkey red hard wheat. In the early days the flour mills of Kansas were without machinery of a sufficient character to grind this hard wheat, which is now the common wheat of the state.

The Mennonites have a religion which makes them non-combatants, its tenets forbidding them to enter war service. Under the government draft many of them are now in the various cantonments but they wear no uniforms, take part in no drills and accept no money for their service, which is a general manual and physical service which they render about the various camps. Mr. Schmidt is here for the purpose of creating a sentiment that will exempt the Mennonites from military service. He declares that there are no better farmers; that Kansas needs these men to raise wheat and provide food for themselves, the soldiers and our allies. He thinks it is far better to exempt these men and keep them on a farm in a business which they understand rather than draft them into service and depend upon picked-up labor to take their places. He presented resolutions along this line at the meeting of the Board of Agriculture. It is understood that President Wilson has appointed General Crowder of the United States army to investigate the claims of the Mennonites for exemption from the draft.

THE MENNONITES AND WAR

[Some time ago The Mennonite reprinted an excellent article, prepared for the Gospel Herald, by John Horsch of Scottdale, Pa. The Common People of Boston, Mass., saw fit to print extracts from the article, prefacing it with the following introduction.—Ed.]

In the year that Columbus discovered America there was born at Witmarsum in Friesland, a boy, Menno Simons, who, at the age of twenty-four became a priest.

It was a wonderfully stirring period of the world's history. The art of printing had just been invented; the great masters of modern painting were just beginning their work. Leonardo Da Vinci, believed by many to be the greatest genius that humanity has produced, was at the hight of his powers, Albrecht Duerer, the great master of engraving, Raphael, the painter of "the best-loved picture in the world," Michael Angelo, great in sculpture, painting and architecture, Titian, the unsurpassed master, Kepler, that astronomer who, discovering the laws on which modern astronomy is based, said reverently, "I think God's thoughts after him" —these and a host of lesser men were beginning or about to begin works which have not yet been surpassed.

It was an age of exploration. New worlds were to be discovered, new peoples were to be sought out. Nor was it in Geography alone that discoveries were to be made. In the spiritual world Luther was about to set out on his task of rediscovery of old truths neglected through the centuries.

It followed an age of tremendous conflicts. The "Hundred Years War" had ended a generation before. "The Wars of the Roses" in England had come to an end only seven years previous to the birth of Menno. The wars of Maximilian with France and Italy occurred while he was but a boy; and in the early days of his priesthood those aspirations were stirring which led to the Peasants' war in Germany.

It was at this time that Menno fell in with some of the tracts of Martin Luther, and began as never before to study the New Testament and to rediscover the truths, old indeed, but neglected, which caused him to leave the communion in which he had been brought up. He repudiated all desire to form a sect, but yielded to the request of six or eight like-minded persons to become their minister (January, 1537). To him and those associated with him, all who had been born again were Christians. Silent prayer and sermons without texts were features of their worship. Oaths and taking of life were forbidden. They were to be subject to the powers that be in all lawful matters, but were to take no part in government. In other words, they were citizens of another country—that is, a heavenly—and but pilgrims and strangers in this world—travelers, who should live soberly, godly and in so far as possible, peaceably with all men.

Their attitude varied from that of both Protestants and Catholics, and so drew persecution from both sides, but gradually the sincerity of those holding these views impressed itself on the minds even of those who could not understand their attitude, and the Mennonites were exempted from military service in Holland in 1575, in Zeeland in 1577, in Russia in 1786, and in France in 1793 by Napoleon himself, who used them, however, in hospital service.

The Mennonite communities were independent, united only by bonds of love; hence, naturally, differences of opinion and belief developed among the scattered settlements, but their likenesses are far more than their differences, although it seems to be characteristic of human criticism to fix attention upon differences.

Already those in this country have had to bear some reproach because of their adherence to the principle that they are not citizens of this world and cannot, therefore, engage in the quarrels of the world. Even some Christians have spoken harshly of the conduct of those whose fault is their adherence to the teaching of the divine Master whom we all profess to follow, and have criticised their exemption from military service, asserting that their conscience is an erring conscience and not to be considered.

IS A COLLEGE EDUCATION NECESSARY IN ORDER TO DO MISSIONARY WORK IN INDIA? IF SO, WHY?

Generally speaking I should say that a college education is a necessity for missionary work in India. This, however, is a general statement and there are numbers of exceptions to the rule. For instance, there are not a few men and women who, we believe, would do excellent work in India who have not had the opportunities to avail themselves of a college education.

The training received in an extended course in college gives one the faculty of going at one's work in a systematic way, which counts so much in mission work. True, many times one cannot hold to a set routine or system, but the very habit of doing things that way will help very materially in the effectuality of one's work and the amount one is able to do in a limited time.

A college training should also help to establish one in life so that there are not so many changes in ideals; or, I should say, changes in plans, which leads to an unsettled condition that is detrimental to all success. If a person has had one aim in view during a period of four years or more of preparation for a chosen work it cannot help but give him a degree of stability of character that the other person without that training may not have at his disposal.

Again, the opportunity of working with other people of the same ideals largely, and yet of very different personality during one's college career has a tendency to develop that quality so very necessary in the life of a missionary; i. e., of being able to get on with others of similar ideals with your-

self yet with very different personalities. Many a missionary career has ended in failure because of the lack of this very quality.

A great deal of the success of a missionary's life depends upon the missionary's ability to face difficulties of an emergency nature. A college training should help one to be able to meet an emergency in the most profitable way. In missionary work, as in any other business or profession, the supreme test of character and ability comes in the form of an emergency. A college education should make a man more able to meet this.

Now as to the kind of a college training one should have. You will remember that the prime duty of a missionary is to preach the Word and evangelize the people among whom he is working. So, then, a college training should in all cases give one a good general knowledge of the sacred Scriptures with the ability to apply them to the life in the Orient. It should also be that kind of an education that gives one a knowledge of the fundamentals of the doctrines of the Bible as applied to the life of the individual. (More practical and less theoretical).

So my ideal of a college education in preparation to doing mission work in India, should, generally speaking, consist of the following: Major Bible, next a liberal supply of foreign languages, then elocution and music, etc., to fill in. To be sure, if one is expecting to follow any given profession he will naturally want to major in that line but he should remember to keep as much practical Bible work in his course as possible.

I haven't said anything about getting the language. To be sure, a college training should give one a good degree of ability in mastering a foreign language. And this is essential, but not the most important. Some of the other things mentioned are more important than that.—C. D. Esch, in Gospel Herald.

FAULT-FINDING

This is a very good thing to do, if we go at it right; but the trouble in this matter is that we watch too much for faults in others and not enough in ourselves to find our own faults. On this subject Jesus said: "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" Luke 6:41. Likely most of us are at fault along this line. It is easy to overlook our own faults and to see every little blunder or mistake in our brother. But, instead of this we should watch closely our own faults and strive earnestly to mend them.

Many church difficulties arise from not regarding this. Differences arise between two brethren, and, while both of them are likely more or less at fault, each one inclines to lay all the blame upon the other and to make it appear that he himself is entirely innocent. This is one great reason why some difficulties are so hard to settle. If each one would try to see his own faults and make them right, most differences could be easily settled. Hence the great importance that every one should strive to see his own faults and to mend them by setting himself right. This is one reason why so many difficulties go unsettled until the peace and harmony of the whole church are broken up. If every one would watch himself carefully and try to see his own faults, and try to make amends for them, human difficulties would be fewer and easier settled; but as long as every man tries to minimize and hide his own faults and enlarge upon the faults of others, differences will be hard to settle. There is more or less downright selfishness in every man along this line. All Christians should keep strict guard over themselves in these things and try to keep themselves as free as possible from all kinds of faults. They should be very careful not to magnify the faults of others while they are manifesting open faults of their own. All should strive to the extent of their ability to keep themselves as free from faults as possible and never accuse others unless they are fully assured of the truth of the accusation. And always they should be slow to talk to the injury of innocent persons.

If all people would strive to treat others as they themselves would wish to be treated, human society would soon be greatly improved and people in general would be better and happier as a result. Some people strive to live this way and in large measure succeed. If all would live this way, this would be a happy world to live in; but, unfortunately, all do not succeed. But what I especially want to say and to urge is that all should make a strong effort in that direction; and while a few will fully succeed, all effort is worth while. A few ill-natured, noisy, fussy people can keep a whole community in an uproar and keep happiness mostly out; for happiness and confusion cannot live peacefully together in the same community. In fact, one noisy individual can sometimes keep a whole neighborhood in a fuse and confusion. But it is truly lovely for a whole neighborhood to live together in peace and harmony; and all communities could do this, if all would make a proper effort in that direction. There are but few things that can give more trouble in a community than a few noisy, quarrelsome individuals that are always stirring up some sort of strife. But, on the other hand, how pleasant it is to dwell in a community where all the neighbors dwell together in piece and harmony! And this is just what all everywhere, should strive continually to do; for there is no peace and harmony to be enjoyed in any community where there is always some sort of a brawl on hand, and where the people are all enemies and foes to each other instead of friends. It would be better to dwell in a wilderness alone than in such a community. But there is no good reason why people should live together in a brawl and as enemies. Let all the Lord's people read the Bible and live as it teaches them to live, and they can, as a rule, have peace and harmony and live happily together as communities everywhere, and be happy and useful in life, and be prepared to be forever happy in eternity. "How good and how pleasant it is for brethren to dwell together in unity!" Fault-finding and uncalled-for criticism is something undesirable and should never be indulged in by decent people. Where all such coarseness is left out, peace and harmony may dwell, and good will may prevail in all such communities. Let all strive to live thus.—Gospel Advocate.

CHRISTIAN EDUCATION

One result of true Christian education is a passion for the brotherhood of men.

We must confess that even after all these centuries of Christ civilized and educated men still have much race prejudice. Members of churches of yours and mine, have very strong feelings against people of other races, and do not hesitate to go so far as to express actual hatred of these races. I have heard, only within a few days, a college trained woman, a member of a church, say openly that she disliked all black people and thought they ought to be kept in "their place", in the everlasting position of laborers, because, as she said, education made them more "insolent" an! "familiar". I find expressions like that not uncommon among what we call cultured people. And I believe it is no more than honest for us all to understand that race hatred is one of the strongest passions of the human heart. I do not know of anything, except the spirit of the Christ of God that can still this passion and put in its place the passion of love for all sorts and conditions of men.

The crowning result of Christian education is a tremendous religious conviction that dominates the student's entire program of life.

I do not mean to say that even a Christian college is to blame if all its students do not graduate as earnest Christians, but I do mean that if the Christian college does not make personal religion the most important thing in its whole course of instruction it is not a Christian college, no matter what else it may be.

Again and again we need to remember what educators like G. Stanley Hall have said. "We cannot teach morality without religion, and I think it is deplorable that we should not have it in our schools . . . I believe that even if religion did not exist, we should have to invent it. We cannot teach morality without religion. We can do a great deal, but if we are to improve the races as we go along, if our nation is not to be decadent, we must have religion." It seems like a travesty on education, and it is, to shut a book like the Bible out of our schools and to allow the pagan dissolute dramas and modern fiction put upon the list and encouraged because it is called literature. I saw a schedule of books lately made out by a professor of English literature in one of our universities which contained some books that have been shut out of public libraries on account of immoral teaching. Other books were listed as text books, which would not be tolerated in any decent club of men or women. There is a very weak department known as a "snap" in this particular college which is called a Bible course, but it is so unimportant, except for the purpose of getting easy grades that it is a caricature of real Christian teaching.

If the boy learns a little about everything and almost nothing about God and His relation to Him, I feel as if I had a right to say it profits him nothing. If science and language (pagan and ancient) and figures and chemicals and star dust and atoms fill his mind and no one emphasizes the God who made them, of what use is it, and what can I expect as product if what is the greatest thing in all the world is ignored by men who call themselves teachers but do not know how to teach the greatest of all things, religion.—Rev. Charles M. Sheldon, D.D., in The Advocate.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Men may be classed as of two kinds, those who have something to give and those who want to get something. Sometimes we are getters and sometimes we are givers. In some things we have no choice in the matter, while in others we are in the class we choose to be in. To be sure, we are always getting things from God and fellow men, but what are we giving? Does God get a recognition in service and love that proves to Him that we sincerely appreciate His gifts? Do our fellow men get enough from us to make them feel that God is using us as instruments of love and mercy?

It is well for one to feel that he has a mission to perform in this world, but it is still better for one to know he has a mission. What is our mission? It may be with conspicuous persons, a mission beyond the seas, or, at the head of great things in the kingdom of God. But most of our calls are to commonplace things, commonplace in man's eyes, not in God's. We have our little group of friends, our limited associations in our business, our family circle or local communities and churches. In these God has raised us to the dignity of being His ambassadors, that is, His personal representatives. It is no light responsibility to be a nation's representative in some foreign court. In the kingdom of God the position and the responsibility are infinitely greater, even though we are limited to an obscure place in an obscure locality in our country and state. Our business is to live up to the full responsibility of the position God expects us to occupy in the place He places us.

Months ago the United States recognized that a "state of war" existed between this country and Germany. Then followed a bustle of preparation that reached every industry, every home and every pocket-book. Some thousands of our young men were hurried across the sea to enter the fray. To date a comparative few have been killed or injured. It hardly seemed that we were in the very serious business of war. Money has been easily made and spent like water, work has been plenty with capital begging for labor to respond to its needs and no bargaining has been necessary in order to get the top-notch salary. People seem to have persuaded themselves that this thing would go on forever. If things were dear they had the money to pay for them. If the draft took thousands of young men from shops and stores, it only made those who remained more valuable to their employers. To be sure, we read of the suffering in the war-ridden countries and liberally contributed to their relief and we took good care to let the boys in the camps know that we had not forgotten them. All such things are incidental to war-times. But now another incident thrust itself forward upon which we had not reckoned. With a suddenness, as though it were a streak of lightning from a clear sky, the coal famine came upon us. Some were anxious, others were cold. Then came another sudden shock. The fuel dictator at Washington took his job seriously. He applied war-time methods to war-time conditions. With the stroke of a pen there came enforced idleness to millions. Coal must get to the idle ships lying in our harbors and into the cold homes of the cities and towns no matter what it costs, or who is to be the loser by the order that suspended practically the entire industry of the country not engaged in the manufacture of munitions of war. Certainly there are protests from everywhere. No one likes to lose the profits from his own paying little business. No one likes to have his comfortable little money nest disturbed. No one likes to be thrown out of a job when he needs money so badly. Officials are abused and condemned, but we are of the opinion that such murmurings as the public now raises will make no more impression upon the officials who conduct the war for the people than water does on a duck's back. The gist of the matter is that this is war-time and such things must go with war. If the people demanded it, they must be reconciled to pay for it in a great deal more than dollars and cents.

We are prepared to follow out our non-resistant principles to their final conclusions. We believe that it is the Christian's duty to love his enemies and not return evil for evil and that the taking of life is in no way consistent with the profession of the Christian. We are also convinced of the uselessness and the folly of professing peace principles when there is no war and throwing them aside the minute the war cloud overshadows our land. If the doctrine, consistently held and taught by our church for four hundred years, is worth anything at all, it is worth asserting now. If we make professions and give ourselves over to declaring ideals which find no expression in our individual lives, we only make hypocrites of ourselves or at least parade our weakness of character and our inconsistency. The trial of our position is only in its beginning. Just now the world gives it a good-natured toleration. We have heard those who object to the bearing of arms referred to as "poor nuts". But by and by things will be different. The ugly line of our country's enemies which is advancing closer and closer, will before long strike our line with a terrible crash. We are certainly not in sympathy with the godless, inhuman enemy whose hands are stained with the blood of thousands of innocent men, women and children. We also know that the enemy's progress will be stayed at the cost of the blood of many of our countrymen. Then there will be long lists of fallen, wounded and missing. After that the hospital ships will return with their burdens of human misery. The feeling of the nation will be aroused in a way we cannot now fully anticipate. Among the victims there will be many of our friends and no doubt many of our relatives. Two questions quite naturally suggest themselves: What will be the attitude of our friends and neighbors who will feel that we have not done our part toward us then? And, after seeing long lines of wounded and reading long lists of fallen: What will be our attitude toward the whole business? In answer to the first question we can only say that much will depend upon ourselves. If we, by the honesty of our purpose and an earnestness to make our sacrifices where conscience permits, show that our creed makes men, not slackers of us, we will no doubt gain the respect of our fellow citizens. If, on the other hand, we make our creed a cloak behind which to hide when our country is in danger, we will only get contempt—and we will deserve it. The answer to the second question. What will be our attitude toward the whole business? What will be the effect it will have on us? will, we believe, be a matter of greatest concern for our church. It is a question how red-blooded men in the vigor of their physical manhood will act in the face of the wave of hate passion that is bound to sweep the country. Some will no doubt drift along with it, perhaps to the extent of rushing to arms. That there are difficulties before us, we will admit, but we still have confidence in the rank and file of our youth to believe that in this war-weary age they will be prepared to vindicate the peace sentiment of their fathers by holding close to the teachings of Jesus.

CLASSIFICATION OF NON-COMBATANTS

It is quite a keen disappointment to us that Local Exemption boards are classifying non-combatants, placing them in the classes from I to V, paying no attention to their claim for religious exemption, except to place them as "non-combatants" within that particular class, instead of including them all within Class V, as we were led to expect.

This means that a young man twenty-one years or over without dependents, will be compelled to go to the army camps the same as before. Of course, all persons entitled to them will be granted certificates of exemption from combatant service, but the same difficulty will be experienced by non-resistants as before. This is keenly disappointing to those who had hoped that the new classification would solve more satisfactorily the non-combatant problem. It is hardly possible that District boards will reverse this decision of Local boards, for such decisions are in keeping with the intructions issued by President Wilson for the classification of non-combatants.—Gospel Banner.

A POOR MAN'S BOOK

There is a class of men who claim to be friends of the poor, and yet who are trying to prejudice them against the Bible. I would like to show how dishonest or mistaken these men are. There is not another such book for poor folks as our Bible.

First of all, it tells us that our Savior, the Son of God, when He lived in this world, was poor. He declared that He came to preach the gospel to the poor, He chose His disciples from the poor, and said to them, "Blessed are ye poor, for yours is the kingdom of God." Now, a Savior who, though He was rich, became poor for our sakes, to get near to us, to learn how to sympathize with us; a Savior who preached especially to the poor, who associated with them all His life, and who pronounced blessings upon them,

cannot be very aristocratic. He is now, in heaven, just what He was on earth, the friend of the poor. And His Book is like Himself.

Let us go back to the Old Testament. In the 15th chapter of Deuteronomy we read these words of the Lord to the Children of Israel: "Thou shalt open thine hand wide to thy brother who is poor, and to the needy in thy land." The rich Israelite was required to lend money to his poor brother without interest. He was required, when he hired him, to pay full wages, and to pay every night. He was required to leave the corners of his fields that the poor, who had no harvest, might glean. We have a beautiful story in the Book of Ruth, of a poor widow who thus gathered up three pecks of barley a day. When the Hebrew celebrated the ingathering of his crops with a feast, he was enjoined to invite the poor. Every seventh year the land was to rest, and whatever volunteer crop it produced that year did not go to the owner, but to the poor. If a man was impoverished and had to sell his farm, it came back to his heirs in the year of jubilee. There was never a code of laws since that time began that made so many provisions for the poor as that which God gave to Moses.

In all the books of Old Testament we find this same spirit. Job says that he was "father to the poor". He "delivered the poor that cried, and made the widow's heart to sing for joy." He bitterly denounces those who oppress the poor. David says, "Blessed is he that considereth the poor" (Psa. 40:1); "Thou, O God, hast prepared of Thy goodness for the poor" (Psa. 67:10); "The Lord heareth the poor" (Psa. 69:33); "He setteth the poor on high" (Psa. 107:41); "He shall stand at the right hand of the poor" (Psa. 109:31); "I know that the Lord will maintain the cause of the afflicted, and the right hand of the poor" (Psa. 140:12).

Solomon, in his Proverbs, says: "He that oppresseth the poor reproacheth his Maker"; "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." "He that hath mercy on the poor, happy is he." Isaiah utters the most fearful denunciation against those who take the "right from the poor," and "grind the faces of the poor." And Jeremiah oft takes up the strain. It is carried on by Ezekiel, Amos, Habakkuk, Zephaniah, and Zechariah.

Turning to the New Testament again, we find that when the rich young man came to Jesus, and wanted to inherit eternal life, He told him to give all he had to the poor. When Zaccheus, the publican, was converted, he said, "The half of my goods I give to the poor." In the early days of the Christian church men sold their possessions in order to share with their poorer brethren. When Paul and Barnabas set out on their missionary journey, the apostles in Jerusalem gave them only one charge, to "remember the poor". Gal. 2:10. And James in his general epistle, says: "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He has promised to them that love Him?"

Then we can take this beloved book wherever there is material poverty or poverty of spirit. If we can persuade men to study it, we will give them such comfort as they find nowhere else in all the literature of the world.—Herald and Presbyter.

PRAYER FOR PREACHER MAY BE A RULING FORCE UPON HIS LIFE

Dr. John Watson, better known to many as Ian Maclaren, in the early years of his ministry, determined to preach without manuscript. He took into the pulpit a single sheet of paper containing a few notes. Sometimes his memory failed, and he would say: "Friends, this is not very clear. It was clear in my study on Saturday, but now I will begin again." The people never showed any impatience. After the sermon one Sunday morning a gaunt Highland elder went to him and said: "When you are not remembering your sermon, just give out a psalm, and we will be singing while you are taking a rest, for we all are loving you and praying for you." In after years Doctor Watson said: "I am in the ministry today because of the tenderness and charity of those country folk, those perfect gentlemen and Christians." With such loyal friends and helpers it is not strange that John Watson remained in the ministry, and that he became one of the most eloquent and forceful preachers of his age. The generous behavior of the people to whom he ministered acted upon his nature as spring sunshine and showers act upon all vegetable life; it called out all that was best in him. The opposite course would have frozen the genial currents of the soul and would have driven him out of the ministry.

Jonathan Edwards said: "If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had as it were, risen and stormed heaven with their humble, fervent and incessant prayers for them—they would have been much more in the way of success." The greatest preacher that ever lived besought his brethren to "pray for" him and his associates; that "the Word of the Lord might run and be glorified"; "that utterances might be given him in opening his mouth, to make known with boldness the mystery of the gospel," and that God would "open unto him a door for the Word." The preacher who knows that his people are praying for him will be a new man, and preach with new power. In praying for the man of God in the pulpit the people in the pews will promote the interests of the kingdom, and will at the same time bring down blessings upon their own souls.—Christian Evangelist.

TOO BIG

During a recent revival in a western city one of the prominent business men was converted, and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work.

"Put me to work at something big," he said. "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" his minister asked.

"I don't care; the bigger the better."

"How would taking a class of ten-year-old boys in Sunday school strike you?"

"What! Ten-year-old boys in Sunday school! But that is not a man's job."

"Perhaps you will find it is if you try. You said you wanted to do something big."

"I do—but teach a class of ten-year-old boys in Sunday school! You do not mean it!"

"Yes, I do. I do not know of anything bigger right now anywhere in the church, and you said you wanted a big thing to do."

The minister laid a hand on his arm. "My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of ten-year-old boys?"

"Know enough! I will take the class and show you!"

He began the next Sunday. The minister and the Sunday school superintendent quietly watched him.

His class was in a constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sundays. On the fourth he came into the minister's study just before the Sunday school hour and broke down.

"I cannot do it; I do not know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is man's work. Pray with me, minister, to make me humble enough to learn, for I am only a child in discipleship."—Rev. Charles M. Sheldon, in The Advance.

For Jesus' idea of prayer, read Luke 11:1-13; Matth. 6:5-15.

The Mennonite and the Christian Herald to one address for $3.25.

THE C. E. TOPIC

Feb. 3.

Christian Duty and Privilege. Winning Others to Christ.

John 1:35-46.

(Christian Endeavor Decision Day)

Our great Commander's order is, "Forward, march!" The order to "Go" into all the world, making disciples has never been changed or withdrawn. It holds as strongly with the Christian of today as it did with Peter, James, John and the rest of His disciples. It will be noted that our topic speaks of "winning others". This involves, first of all, that we ourselves have been won. Then, it involves that there are some who have not been won, and finally, it includes that there is a Christ to whom men are to be won. In the kingdom of God all must obey the orders of the King. He calls upon us to win men to Him wherever they are to be found. We are unworthy of being called by His name if we neglect this great commission.

In endeavoring to do the will of our Master it is always profitable to study the methods of the primitive Christians, that is, those who were the first Christians. Take the Book of Acts as the best history of the primitive church and study the chief characters described and you will find the best methods. Or, go to the gospels

and study those who found Christ there. In both instances the process will be the same. Christ was found by a realization of the need of Him. This involved an appreciation of Him as a Savior and a feeling that He alone could supply the needs of the soul. Then, having found the Christ, those who found Him immediately proceeded to tell others about Him. Note the example of Andrew and Philip, of the woman of Samaria, of Saul of Tarsus and a host of others.

Philanthropy is the love of men. Soul-winning is the greatest philanthropy we may know because in exercising it we show them the highest type of love. An unsaved person is the most miserable, both in this life and the next. He is miserable here because of an uneasy conscience and an ignorance of the highest spiritual attainments. He will be miserable in the next world because of his eternal separation from God. To bring to one a knowledge of God does the best and the most lasting thing for him, it opens the way to a mighty helper and comforter; it brings into proper relation the child and his eternal Father. A rich man may give away his thousands and yet not possess a single spark of love. A wise man may impart the greatest secrets that men may discover and yet not love. But, to be the instrument by which an erring child of God comes into sweet fellowship with his heavenly Father, one must be filled with the noblest of all passions, love.

We despise nothing more than ingratitude. We feel that gratitude is a noble duty as well as a splendid privilege. The apostle once said: "The love of God constrains me." If we love Him who first loved us, we will be wanting to prove that love by deeds of love to our fellow men. It seems to us this was the thought of our Master in the parable in which he told us of the man whose lord had forgiven him a great sum of money and who was yet not willing to forgive his fellow servant the few pennies he owed him. In doing all we are capable of doing in bringing men and women to their Lord we are only showing our gratitude in the way He approves. To do less than that would be unpardonable ingratitude.

A Christian cannot help but be appalled at the great wickedness of the world. In high and low places, in state and society, in body, mind and soul there is the terrible corruption of sin. The world, the heart, the mind and the soul of man cry for a healing of this dreaded affliction. Need it be said that the blood of Jesus is the only cure for the disease? Here we have the scourge of war, the curse of intemperance, the pollution of immorality, the crimes of passion, lust and envy, to say nothing of the poverty, ignorance, misfortune and injustice common wherever men are found. Since the world began noble souls have tried in their ways to correct and to heal these, but to no avail. It is only when Jesus becomes supreme in all things, when men accept Him and obey Him that there will be a healing of the world's miseries and wrongs. To win any one to Jesus Christ is to give that which is needed to cure the diseases, moral, mental, physical and spiritual, with which the world is afflicted.

Soul-winning is a work for eternity. Some kinds of work end with the day, others last as long as the world, but soul-saving lasts forever. To turn a soul toward God begins a joy for that one which will never end. It has its rewards. "They that turn many to righteousness shall shine as the stars for ever and ever." In this work there is a serious responsibility. We must answer before God for any neglect of our duty. Do we ever think what a terrible thing it must be when souls are eternally lost for no other reason that that we did not do our part to save them?

THE S. S. LESSON

Feb. 3.

Jesus, the Lord of the Sabbath.

Mark 2:23-3:5.

Golden Text—The Son of Man is Lord even of the Sabbath.—Mark 2:20.

The Jewish laws by which the Sabbath was protected were very strict, there being a record of the stoning of a man for gathering an armfull of sticks on the Sabbath. God intended that the day be strictly observed, not that He might lay new or severe burdens upon His people, but that they might enjoy the blessings of the Sabbath day which He made possible for their own good. Our Christian Sabbath day is not the seventh day of the Jews, but the "first day of the week" of the disciples. Upon that day occurred the most wonderful demonstration of Christ's power, namely, the resurrection from the dead. Originally the Christians celebrated both the Sabbath of the seventh day and the Lord's day on the first day of the week. Two holidays in succession every week were more than the poor Christians of the primitive church could observe and so it came to observing the one that was dearest to them, namely the first day of the week. While not the seventh day in the Jewish sense, our Sabbath is, nevertheless, the one day out of seven devoted to the service of the Lord. God has not surrounded our Lord's day with many commandments which say, "Thou shalt," or, "Thou shalt not," but He has so made it a day of special significance that we must decide what we ought and what we ought not to do on that day.

In the holy land it was, and still is, the unquestioned right of any one passing through or along fields in which fruit or grain was ripening to eat enough to satisfy the hunger. Anyone, even today, might help himself so long as he does not waste or carry away any portion of it. This is a reasonable custom and should be in vogue everywhere. That which God causes to grow should supply the immediate need of His people. Jesus and His disciples took advantage of this privilege. Matthew says the disciples were very hungry. Early in their service were they learning that following Jesus involved hardships and they were also to learn that God would supply all their needs.

The disciples of Jesus were being closely watched by the Pharisees. Every follower of Jesus must realize that he is being closely watched by those who are unfriendly to him and his Christ, and they will never miss an opportunity to point out any inconsistency they may be able to discover. The inconsistent Christians are the chief stock in trade of those who oppose or belittle the work of Christ. It, therefore, becomes the professing Christian to see to it that he always "walks straight". In this case the violations of the Sabbath on the part of the disciples were not wrong, since they were done with the Master with them. Jewish custom had made the keeping of the Sabbath absurd by the artificial regulations with which they surrounded it. A tailor must take care that no needle remain in his garments on the Sabbath, that would be a sin because it would be carrying a burden. One must take care not to walk over fields on the Sabbath, he might tread on an ear of wheat or a head of seed and crush out the seeds, that would be a sin because it would be a kind of threshing. The Pharisees had elaborated thirty-nine rules by which the Sabbath was to be kept. Under them it was wrong to kill a bug, even if it [illegible] on one's head, to write two letters of the alphabet, for a cripple to use a wooden leg or a crutch, etc. Instead of being a joy, the day came to be one of burdens and tortures.

Jesus refers His critics to their great hero, David, who by their own interpretation violated the Sabbath. In this case Jesus sets Scripture against man-made rules. It is the only way to measure conduct. We should not be asking, What do men say? but, What say the Scriptures? When He says, "The Sabbath was made for man, and not man for the Sabbath", He points out God's concern for us. All the laws and regulations which He imposes are that they might do us good and not that they might make the way hard for us to go. Jesus proclaims another principle; He is Lord of the Sabbath as well as of all other things.

In the synagog came the Christ and the man with the withered hand. It was a case of the Lord coming to bless, and the unfortunate man to find a blessing. His critics were likewise there, concerned, not about the needs of the cripple, but to see whether He would disregard their rules to help the cripple. The withered arm is a thing man cannot cure. Jesus did what men could not do. He helped the man by curing him. His critics were angry. Rather leave the man in his misery than break one of their pet rules. Jesus feared neither the Pharisees nor their laws. He was there to do good to those who needed it.

MARRIAGE

Wilson-Quicksall. — On December 31, 1917, by Rev. N. B. Grubb, Mr. John H. Wilson to Mrs. Mary Quicksall, both of Philadelphia, Pa.

Allison-Landis. — On January 12, 1918, at Oak Lane, Pa., at the home of the bride's parents, by Rev. N. B. Grubb, Lieut. Jack Steward Allison of Birmingham, Ala., to Miss Mary Esther, daughter of Mr. and Mrs. Harrison Landis of Oak Lane.

DEATH

Lehman. — Loyd Lehman, son of Frank and Linda Lehman, was born December 7, 1901, and died December 28, 1917, age 16 years and 21 days. He is survived by his parents and one brother. He was buried at Bethel December 31, 1917, Rev. D. D. King officiating.

CONTRIBUTIONS

Received for Christmas from the Sewing society of Bluffton congregation, $10; from Sewing society of the Halstead, Kans., congregation, $10.

Thanks to the contributors.

Wishing you a blessed and peaceful new year, I am yours sincerely,

Albert Claassen.

Cantonment, Okla., Jan. 11, 1918.

For Non-combatant Cause.
General Conference.

Dev. D. D. Engbrecht, Dolton, S. D., by J. W. Kliewer, $20; G. H. Balzer, Inman, Kans., by J. W. Kliewer, $5; Arlington Mennonite church, Arlington, Kans., by Ed Linscheid, $6.73.

Thankfully acknowledged,—

J. F. Lehmann, Treas.

NEWS OF THE WEEK

INDUSTRIES MUST CLOSE FIVE DAYS

Washington, Jan. 17. — America's manufacturing enterprises with but few exceptions in all states east of the Mississippi river were ordered by the Government to suspend operations for five days beginning this morning as a drastic measure for relieving the fuel famine.

At the same time, as a further means of relief, it was directed that industries and business generally, including all normal activities that require heated buildings, observe as a holiday every Monday for the next ten weeks. This will close down on Mondays not only factories, but saloons, stores, except for the sale of drugs and food, places of amusement and nearly all office buildings.

While the order does not mention ship yards, it is known that they will be permitted to continue operations as usual, although munitions plants will be closed.

The government's move came entirely without warning in an order issued by Fuel Administrator Garfield with the approval of President Wilson, prescribing stringent restrictions governing the distribution and use of coal. It was decided upon hurriedly by the president and government heads as a desperate remedy for the fuel crisis and the transportation tangle in the eastern states. Even munition plants are not excepted from the closing down order.

SENATE WOULD HOLD UP ORDER

Washington, Jan. 18. — A wave of indignant protest against the government's drastic fuel restriction order which swept over congress yesterday culminated in the adoption by the senate yesterday, fifty to nineteen, of a resolution requesting a five-day suspension of the order. Efforts to get a vote on a similar resolution in the house was blocked by objection.

Hours were spent in stormy debate in both senate and house, members vehemently characterizing the fuel administration's step as entailing "national calamity" and "industrial paralysis". Partisan lines were largely disregarded, particularly in the senate, and when it became apparent that the order was going into effect in spite of the senate request plans were laid for submitting an appeal directly to President Wilson today.

"Issuance of the orders yesterday was a great discourtesy to the senate," said Sen. Hitchcock, author of the resolution adopted, "but I do not see how congress can now act to suspend their operation. I hardly see what further step can be taken by congress except by appeal to the president, in time to stay their execution."

WILSON WILL FIGHT BILL FOR SUPER-WAR CABINET

Washington, D. C., Jan. 23.—President Wilson has declared war upon the critics of his conduct of the war, particularly on the men who are pushing the bill creating a super-war cabinet. The bill was framed by the Senate Committee on Military Affairs and is being pressed by Senator Chamberlain of Oregon and other Democrats, as well as the Republicans.

Mr. Wilson issued a statement pronouncing "an astonishing and absolutely unjustifiable distortion of the truth," the following extract from Senator Chamberlain's speech in New York Saturday:

"The military establishment of America has fallen down. There is no use to be optimistic about a thing that does not exist. It has almost stopped functioning, my friends. Why? Because of inefficiency in every department of the government of the United States. We are trying to work it out. I speak not as a Democrat, but as an American citizen."

The recent explosions may clarify the atmosphere. It was inevitable that some such war of words should break forth sooner or later. The public is not likely to become greatly interested in anything Senator William J. Stone, Democrat, of Missouri, or Senator Boisc Penrose, Republican, of Pennsylvania, may say. It does listen when such men as Senator Henry Cabot Lodge, Republican, of Massachusetts, and Senator George E. Chamberlain, Democrat, of Oregon, speak, and when these two Senators say that the investigations which have been conducted by direction of the senate since this session of the congress opened reveal much inefficiency in the management of the war, the public will not lightly disregard their opinions.

Many of the best friends of the president were deploring the fact today that he lost his temper in replying to the speech which Senator Chamberlain made in New York last Saturday night.

BILL TO PUT BEARERS OF FALSE WITNESS IN JAIL

Washington, D. C., Jan. 23. — A favorable report has been voted by the Senate Judiciary committee on the bill to make a felony the circulation of false reports which might obstruct the sale of government securities. The measure is designed to reach those responsible for confusing rumors set afloat during the Liberty loan campaigns.

The committee also approved a bill to relieve congress of the adjudication of private claims against the government, and decided to begin consideration next Monday of the soldiers' and sailors' civil rights bill.

HEAVY SNOWS ARE PLAYING HAVOC WITH RAIL TRAFFIC

Washington, Jan. 23. — Snow was falling yesterday throughout the eastern half of the country north of Georgia and promised to tie up the country's transportation systems as badly as they were before the beginning of the day industrial shut-down, designed to aid the railways in clearing their lines of congested traffic and to place coal in communities suffering from the severe cold. From the New England States southward along the Atlantic coast to Georgia and extending inland to the Mississippi river the storm rages. It began during the night and the snow fell steadily in most sections. Weather bureau officials said it would continue.

Large supplies of coal were moving eastward yesterday as the result of the fuel administration's closing order, but clearing of the railroad congestion still was hampered by unfavorable weather conditions.

With manufacturing plants east of the Mississippi facing the fifth day of the shut down and reports indicating the first heatless Monday had been strictly observed, Fuel Administrator Garfield declined to say whether an extension of the closing period would be necessary.

TAG-YOUR-SHOVEL DAY IS NEW PLAN TO URGE SAVING

Indiana's school children, an army of more than 700,000, will make a drive on the Kaiser January 30 when, under the direction of Horace Ellis, state superintendent of public instruction, and the local school authorities, they tag every coal shovel in each school locality.

The United States Fuel administration has fixed January 30 as national Tag-Your-Shovel day. On that date the school children will attempt to tie on every shovel a tag appealing to the person who uses that shovel to do so sparingly and save coal to aid Uncle Sam in winning the war. On one side of the tag is the appeal to "save that shovelful of coal a day for Uncle Sam". On the other side of the tag are the following suggestions on how to save coal:

1—Cover furnace and pipes with asbestos, or other insulation, also weather strip your windows, or stuff cracks with cotton.

2—Keep your rooms at 68 degrees (best heat for health).

3—Heat only the rooms you use all the time.

4—Test your ashes by sifting. If you find much good coal, there is something wrong with your heater. See a furnace expert.

5—Write to the maker of your furnace or stove for practical directions for running economically.

6—Save gas and electric light as much as possible — this will save coal.

ITALIANS HOLD AUSTRIAN ATTACK ON A WIDE FRONT

The Austrians have made another attempt to force the Italian right flank on the Piave river line and push a way to Venice close to the Adriatic coast. Rome reports an attack on a wide front in this sector on Thursday night. The Italians met the attack determinedly and arrested the enemy effort.

Small infantry raids with the customary amount of artillery and air activity by both sides, continue to be the order of the day along the British front. The milder weather, accompanied by rain, has melted the last of the snow, but the mud remains as the dictator of military affairs.

The opposing forces are continuing their wily feeling-out processes throughout the long line by making surprise incursions into each other's trenches and returning with a few prisoners.

The British lately have obtained some interesting captives in this way. One prisoner, who had thrice been wounded, made a statement in substance as follows:

The scarcity of food at home is very serious. There is little meat and fatty substances and practically no bread. Potatoes are very expensive, although there is no serious shortage. The people are in a state of unrest, but are afraid to attempt organized disturbances.

On Field Marshal von Hindenburg's birthday small busts of the general were placed on the street corners in nearly all German towns. In most places the people had hurled these to the ground before noon. In Cologne there are more than 12,000 deserters in various prisons.

Another prisoner said that for a year an early peace had been promised the German soldiers and people. Emperor William in reviewing a division after the battle of Cambrai said:

"Peace on the Russian front is assured. It remains for us to force an early peace on the western front."

PEACE STRIKE GRIPS AUSTRIA

Paris, Jan. 23. — One million one hundred and twenty thousand strikers have quit work in Austria, according to an estimate carried in a Zurich dispatch printed by the Matin.

Amsterdam, Jan. 23. — The Austrian ministry has resigned, according to a Vienna dispatch printed by the Berliner Morgen-Post. Count von Toggenburg, minister of the interior, is reported attempting to reform the cabinet, the Vienna dispatch added.

An amazingly frank Vienna dispatch, printed in Berlin Vorwaerts, organ of the Socialists, reported five labor mass meetings in Vienna, which adopted resolutions "demanding passionately the determination of a general peace."

The dispatch asserted the meetings "considered the speeches of Lloyd George and Wilson, and especially the Wilson peace program, as signs that hostile governments, too, are under pressure of labor and are beginning to restrict their imperialistic war aims."

A general strike is on throughout Austria, according to an Exchange Telegraph company dispatch from Paris, which reports 100,000 men have quit work in Vienna and Neustadt, closing down all the war factories.

MUTINY IS REPORTED IN CREWS OF U-BOAT AT KIEL

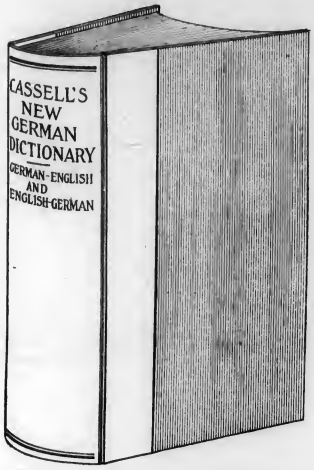
London, Jan. 18.—A mutiny among submarine crews at the German naval base of Kiel, January 7, is reported in an Exchange Telegraph dispatch from Geneva. Thirty-eight officers are said to have been killed.

The Geneva dispatch quotes advices received there from Basel giving details concerning the mutiny. It is said to have been begun by submarine crews, and subsequently to have spread to the crews of cruisers stationed at Kiel.

Some of the men who joined in the attack on the officers took part in the earlier mutiny at Kiel, the dispatch reports. It adds: "Although the mutiny was local, it shows that German naval men are dissatisfied, especially in the submarine service, as the numbers of boats, returning to German ports is decreasing every month."

There have been various reports in the last few months of mutinous outbreaks in the German navy, and also in the Austrian navy. Confirmation was given by the German government of reports of a mutiny among warship crews at Kiel in September. The men on board several capital ships were involved and a number of officers were said to have been killed. Unwillingness of the men to do duty on submarines was given as one of the reasons for the outbreak.

Cassel's New German-English Dictionary



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, JANUARY 31, 1918. No. 5.

IN MENNONITE CIRCLES

The Young People's society of the Bethany Mennonite church, Freeman, S. D., has raised $250 among its members for the building fund for the church which the congregation proposes to erect.

The Altoona (Pa.) mission desires it to be known throughout the churches that it could use clothing and shoes for distribution among the poor.

In response to the fuel order of the Allen county commissioners, which required all schools to close, the science hall and the gymnasium of Bluffton college were closed last week. The main building was open Tuesday and Wednesday for examinations and registration, but was not opened for the remainder of the week. The classes for special courses were held in one of the other buildings.

A recent Dutch work on Martin Luther, appearing in Leiden in connection with the late world-wide Luther celebration, has brought to notice what appears to be a matter of greatest interest to Mennonites, namely, an unknown portrait of Menno Simon. It seems that the author of the book found, what he supposed was a portrait of Zwingli, attributed to the brush of Hans Holbein, the younger, in the Uffizi gallery in Florence, Italy, which he used to illustrate his book. Imagine the surprise of our Dutch Mennonite brethren when they recognized in the picture a portrait of Menno Simon so much like the now well known Utrecht portrait that it must have been painted about the same time and, one might easily believe, by the same artist. Critics who have examined copies of the picture (the original being in Italy will not be accessable until after the war), have, with good reason, come to the conclusion that the picture could not possibly be that of Zwingli and that it would have been impossible for Holbein to paint it. The picture is that of too old a man to have been Zwingli who was cut down in his prime, and if it is Menno, Holbein was dead long before Menno reached the age in which he is represented. An examination of the 1834 catalogue of the gallery by Dutch scholars shows that the picture was there before that time. That there are doubts in minds of the directors of the gallery concerning the identification of the subject of the portrait is shown by the fact that the catalog of 1904 has the name changed from Zwingli to Vigilus, another reformation character. A recent edition of the Zondagsbote contains a reprint of the picture. It differs so slightly from the Utrecht portrait that one would suppose all that the artist did was to turn the profile from left to right and print a Swiss cap on the uncovered head of Menno. K. Vos, the author of one of the biographies of Menno, cites a number of excellent possibilities to account for the fact that a picture of the Dutch reformer, Menno, found its way into a celebrated Italian gallery under the name of a prominent Swiss leader of the Reformation period. After so long a time since the death of Menno, who with good reason, during his lifetime, sought to remain in obscurity, it is remarkable how much information concerning him has come to light.

ALTOONA MISSION

Last Sunday we had the opening of our chapel in Altoona. The attendance was good. We first arranged with Brother Gottshall of Bluffton to be with us and later received a message that it would be impossible for him to come. This was on the Thursday preceding the Sunday. We called Bro. Graybill of Richfield, Pa., and he agreed to come. We also received from him a message on Sunday morning informing us that the roads were closed and he could not come. The trains were running from three to five hours late, but we thought it unwise to postpone opening the services, so we conducted the services ourselves. We used the chapel, however, on Sunday, the 6th, for Sunday school and preaching services. On the 6th there were 68 present at Sunday school and a goodly number in the evening, though the weather was very rough. Five public confessions were made and we believe three of them will unite with the church. Last Sunday at the opening service we raised in cash and subscriptions more than $500. We also have received $75 from the Eastern District conference on the $100 appropriated for the Altoona mission. Contract for the chapel with seats, heating plant, book shelves, electric fixtures complete, will cost approximately $1100. The heating plant will be used for the permanent building, and is worth much more than we paid for it. The building is 24x30 and will comfortably seat 150 people. The rostrum is enclosed with an altar rail, and the building is lined with beaver board and is roofed with rubberoid roofing. With the $100 forwarded by Bro. Amstutz and the $100 appropriated from the Eastern District conference, we have raised in cash and subscriptions the amount of $800, leaving an unpaid balance of $300.

The figures given for the chapel complete does not include a musical instrument, but we have had a piano placed in the chapel by one of the local music dealers who lives near the chapel and is interested in the work. It is as good as new and the same make of piano as is selling for $400, and he has placed it there and said we shall have it for $100, and pay for it when it suits us. I am of the opinion that we would have raised the entire amount had we had good weather and our friends got there, but were kept away by the zero weather and the roads being closed.

We have been thinking of having a Bible conference or conference of some kind as soon as Bro. Gottshall can be with us, and it may be then that we can take up the question of providing the remaining funds for the liquidation of the indebtedness.

Fraternally yours,
Jacob Snyder.

Jan. 18, 1918.

The Mennonite and the Christian Herald to one address for $3.25.

CORRESPONDENCE

Reedley, Cal., Jan. 15, 1918. Solomon tells us: "There is nothing new under the sun," but immediately after New-year we had something which was at least new for this community. Some time ago in a meeting of our church council Bro. Neufeld suggested that for three days in the new year we have Bible discussions in the three Mennonite churches here at Reedley, similar to those which they had in Russia. We passed a favorable resolution. I got into touch with the ministers of the other two churches and as they, too, were favorable, the matter was arranged for. Bro. Neufeld to lead the first meeting in the Kleinsasser church, 6 miles south of Reedley; I to lead the second meeting at the Mennonite Brethren church, and Rev. J. Berg of the M. B. church to lead the third meeting in our church. The meetings are to begin at 2 p. m. and last till 4 o'clock. Subject of discussion, The Sermon on the Mount. I asked Bro. Neufeld at what verse I should begin to prepare for the second meeting. He was unable to tell me, saying it depended upon the interest the people took in the discussion. They took great interest for the second meeting began with the discussion of the third beatitude. The attendance and the interest increased and at the last meeting a resolution was passed that we continue these meetings by having one the first Wednesday in each month and holding them the beginning of next year each day for a whole week.

Last Sunday we had baptismal service. Three young people were received into the church through baptism and three by letter. In the afternoon we had a District Sunday School convention at which our male chorus of thirty voices sang. They are to sing at the State Sunday School convention at Turlock next spring.

We wish that the president's message to congress last week might lead to an armistice and a peace conference and ultimate peace so that our five boys in the camps and the one in France might return and sing with them at Turlock. We are very glad that

we have not very cold weather here, for coal is $16 per ton and you can buy only 500 lbs. at a time. I have bought 1000 lbs. and these with the ton of peach pits will supply us with heat until the cold weather is over, which will not be long, for the beginning of next month the almond trees will begin to bloom and we expect no cold weather after that. I wish the war would be over as soon as the cold weather at Reedley.

Sincerely your brother,
H. J. Krehbiel.

PROCEEDINGS

of a Meeting of Delegates Representing Various Branches of Mennonites,

Convening at Goshen, Indiana, January 9 and 10, 1918.

The meeting was called to order at 10:15 a. m. by Bro. J. S. Hartzler of Goshen, Ind., who was then elected temporary chairman. A permanent organization of the meeting was then effected with officers as follows: Chairman, Aaron Loucks, Scottdale, Pa.; vice-chairman, D. D. Miller, Middlebury, Ind.; secretary, H. W. Lohrenz, Hillsboro, Kans.

The secretary was then called upon to lead in a brief devotional hour. Verses 1-4 of the 14th chapter of St. John were read, after which several prayers were offered.

Bro. S. K. Mosiman of Bluffton, Ohio, spoke briefly on the purpose of the meeting and said that the opinion had been expressed in various circles, that it might be very desirable to have a clear understanding of the position taken by the various branches of Mennonites relative to conditions brought about by the Selective Service act. This would bring about a uniform course of action and make more effective the efforts which are put forth in the interest of our brethren who are called into service under the Selective Service act.

A general survey of the situation was given by way of reports by representatives of the various bodies. It became quite evident that all conferences here represented agree in the essential points and that any service rendered our government under the Slective Service act must be outside the military establishment if it is to be consistent with the creed or principle of such bodies or conferences.

Bro. I. R. Detweiler now gave a report on a paper, read the previous night at the conference of The Church of the Brethren (Dunkards) who had likewise convened in Goshen, Ind., to consider the same problem.

After hearing this report the meeting appointed a committee of three which was to outline a program of procedure for the afternoon session. I. R. Detweiler, J. W. Kliewer and Wm. A. Hoover were appointed on this committee.

It was further moved and seconded that the committee just appointed extend an invitation to any committee which the Church of the Brethren may appoint, to meet in joint session in the interests of this common cause.—Motion carried.

Afternoon Session.

Bro. E. J. Borntrager led in the opening prayer.—The question was then raised as to the best and most advisable avenues which churches of the Mennonite faith may use in doing relief work in the war-stricken countries, especially since the Red Cross and other agencies seem to be entirely under the military arm of the government and, because of this, are objectionable to many members of the Mennonite branches. This question was deferred to a later session.

The committee which had been appointed at the morning session reported that they were working on a paper which should ultimately be sent to the president, but that they had not carried this to a point where it should be laid before the meeting. The general plan was agreed to, and the committee was then granted time to complete the work.

A number of papers, addressed to the authorities at Washington, D. C., with their replies, were read. It was evident from these replies that the efforts, setting forth the position of the Mennonites on war, were receiving such consideration as would encourage a continuation of this work.

A delegation from the conference of the Church of the Brethren, consisting of Dr. D. W. Kurtz and Rev. Crist, was now received. They extended greetings from their brethren and expressed their sympathy and interest in this common cause. They hope that the work of all non-resistant bodies will be co-ordinated and unified through the respective committees.

The committee which had been appointed at the morning session now submitted its report and moved the adoption of the same. The motion was seconded. The report was then taken up for general discussion, but action on it was deferred to a later session.

The meeting then adjourned to 7:30 p. m. with prayer by Bro. C. R. Egle.

Evening Session.

The meeting was opened with prayer by Bro. J. H. King.—In connection with further discussion of the paper under consideration at the close of the afternoon session, several other questions came up which led to the appointment of the following committees.

1) A Committee on Information, consisting of P. H. Richert and S. K. Mosiman.

2) A Committee on Relief Work, consisting of G. L. Bender and D. N. Claudon.

The committees were instructed to work out plans along the line indicated by their title, and report at the next session. The meeting then adjourned.

Morning Session, Jan. 10.

Bro. P. H. Richert led in the opening prayer.—After another reading of the paper on which final action was deferred at a previous session, the same was unanimously adopted as the expression of the meeting, and the chairman and secretary of the meeting were instructed to send signed copies of the paper to President Woodrow Wilson and Secretary of War Newton D. Baker. The paper reads as follows:

"To the Hon. Woodrow Wilson,
"Washington, D. C.

"Mr. President:

"At a meeting of committees representing the following branches of the Mennonite denomination: Mennonites; General Conference of Mennonites of N. A., Mennonite Brethren in Christ; Central Illinois Conference; Defenseless Mennonites; Mennonite Brethren; Old Amish; Wisler Mennonites, comprising a total of 75,000 members in the United States, held at Goshen, Indiana, January 9 and 10, 1918, the following communication to your honor was decided upon:

"We wish to express our appreciation for the sympathetic consideration our government has shown to us non-resistant Christians in the present world conflict. We further wish to reaffirm our loyalty to our country and we agree with the government in its desire for universal peace, but we believe that the means for establishing universal peace as taught and exemplified by Christ are not those of carnal warfare. Having held this position for four hundred years, instructing our children from generation to generation in this principle, which has been a distinctive tenet of our creed, we could not consistently yield this position in the stress of war, even though such position should bring persecution upon us as it has in the past in other countries from which our forefathers have fled and taken refuge in this our beloved country which offers a guarantee of liberty of conscience to all.

"We further realize the embarrassing situation into which the military authorities are put regarding discipline by the presence of non combatants in the camps who cannot, because of conscientious scruples, render obedience to all orders given.

"We, as well as our young men, deplore the idleness enforced upon them by the peculiar situation which is most keenly felt by them because, as sons of farmers, which most of them are, they are accustomed to an especially active life.

"In view of the threatening shortage of food the world over, we are convinced that our young men could render a greater service to the maintenance of national interests and to humanity by being producers of food-stuffs than by being forced into participation in any form of service in connection with the military establishment.

"For the above reasons, we are compelled to state it as our conviction, that the solution most satisfactory to all concerned will be reached if our young men who are called be assigned to agricultural or industrial work consistent with our creed.

"We, therefore, appeal to you, Mr. President, to assign religious non-combatants to such service as is in accordance with our convictions above."

The Committee on Information now reported and the following action was taken. It was moved and seconded that a committee consisting of P. H. Richert, S. K. Mosiman and Aaron Loucks prepare such information as is needed for immediate distribution to registrants which may be called to service, and to such other person as may be called upon for advice or information.—The motion was carried.

It was further moved and seconded that a Committee on Communication be created, consisting of one representative of each branch of Mennonites and that the appointment on this committee be left to the individual bodies.—Motion carried.

The meeting adjourned for a brief recess. After the recess the representatives of the following bodies reported the names of temporary members on the Committee on Communication.

General Conference—J. W. Kliewer.

Mennonite Conference—I. R. Detweiler.

Mennonite Brethren in Christ—J. A. Huffman, with A. B. Yoder as his substitute for this meeting.

Defenseless Mennonites—D. N. Claudon.

The following delegates were

asked by the meeting to serve temporarily on this committee for their respective bodies: Wm. A. Hoover for the Wisler Mennonites, J. H. King for the Central Conference of Mennonites, E. J. Borntrager for the Old Order Mennonites and H. W. Lohrenz for the Mennonite Brethren.

Concerning the duties of this Committee on Communication it was unanimously agreed to that among other things this committee shall compile the official correspondence relative to the problems arising out of conditions caused by the Selective Service act, and such other matter as may be of historic value.

At a later time the Committee on Communication reported the following temporary organization: J. W. Kliewer, chairman; H. W. Lohrenz, secretary.—The committee further appointed Bro. Aaron Loucks to represent all Mennonites in case joint action of the various non-resistant bodies on questions arising out of the Selective Service act should be called for.

The Committee on Relief Work now reported. After some discussion the following resolution was adopted: Resolved that we urge a vigorous campaign for relief of war sufferers through the relief organizations already existing. The treasurers of these organizations are as follows:

Mennonite Relief Commission for War Sufferers: G. L. Bender, treasurer, Elkhart, Ind.

Emergency Relief Commission of the Mennonite General Conference of North America: P. P. Hilty, treasurer, Donnellson, Iowa.

United Orphanage War Relief: A. B. Yoder, treasurer, 727 Wolf Ave., Elkhart, Ind.

It was ordered that the minutes of this meeting are to be sent to all Mennonite papers for publication.—The meeting then adjourned with a feeling that true brotherly love unites the various bodies of Mennonites in this common cause.

Names and Addresses of the Delegates

attending this meeting:

Mennonites:
Aaron Loucks, Scottdale, Pa.
D. D. Miller, Middlebury, Ind.
J. S. Hartzler, Goshen, Ind.
I. R. Detweiler, Goshen, Ind.
G. L. Bender, Elkhart, Ind.

Gen'l. Conference of Mennonites of North America:
J. W. Kliewer, Newton, Kans.
S. K. Mosiman, Bluffton, Ohio.
H. P. Krehbiel, Newton, Kans.
P. H. Richert, Goessel, Kans.
Peter Jansen, Beatrice, Neb.

Mennonite Brethren in Christ:
A. B. Yoder, 727 Wolf Ave, Elkhart, Ind.
W. J. Huffman, Elkhart, Ind.
S. Bartlett, Goshen, Ind.
T. H. Brenneman, Goshen, Ind.
B. S. Beery, Goshen, Ind.

Old Order Amish Mennonites:
E. J. Borntrager, R. 3, Shipshewana, Ind.
N. P. Miller, R.10, Goshen, Ind.

Defenseless Mennonites:
C. R. Egle, Chenoa, Ill.
D. N. Claudon, Meadows, Ill.

Wisler Mennonites:
Wm. A. Hoover, R. 5, Goshen, Ind.

Mennonite Brethren Church of North America:
H. W. Lohrenz, Hillsboro, Kansas.

Central Conf. of Mennonites:
J. H. King, Carlock, Ill.

ADDRESS

Delivered by C. B. Schmidt of Newton, Kans., at Annual Meeting of the Kansas State Agricultural Board at Topeka, Kansas, January 10, 1918.

Mr. President:

Although not a member of your board, merely an invited guest, with the privilege of participating in the discussions, I request permission to say a few words in behalf of an important element in the agricultural population of Kansas and of many other states.

Most of the attendants at this convention, who are old enough, will remember the immigration into Kansas of thousands of Mennonites during the seventies and eighties of the last century. They came here at the invitation and under the guidance of the Santa Fe railroad company from Russia, Germany, Switzerland and from some of the eastern and middle western states of the Union, at a time when nobody wanted to come to Kansas but grasshoppers, and they have made good. I was at that time commissioner of immigration of the Atchison, Topeka & Santa Fe railroad. Although not a Mennonite myself, I look upon my connection with that great movement as the most interesting and fruitful period of my long life. It brought me in personal touch with a type of men and women of strong character and sincere piety.—Their good citizenship and loyalty to their adopted country has never been questioned.—They have made Kansas the leading wheat state, just as they had made southern Russia the leading wheat supply market for Europe. The Turkey Red Hard wheat was introduced to Kansas by them. But here comes the rub: The Mennonites are non-combatants. The sect is a product of the German Reformation—and dates back some 400 years. Non-combatives and non resistance are essential tenets of the faith. It has been adhered to tenaciously during this long period, and it has been the cause of much wandering about of large communities from one country to another, no matter what the sacrifice.—The exodus of the Mennonites from Russia and Prussia to Kansas and other American states was the most recent demonstration of their earnestness and deep conviction. They have stood up for their religious convictions, their peace doctrine, as inculcated by Christ Himself, unwaveringly, through centuries of bloody strife among the nations. Their early history has been written in blood because of their abhorrence of strife and bloodshed. Their steadfastness and their very single-mindedness has produced among them thousands of martyrs, heroes, infinitely more heroic than the greatest soldiers of history. In Europe it has been their lot to live constantly in an atmosphere of war, and to be out of sympathy with war meant to become victims of it. In the Netherlands alone some 6000 Mennonites were burned at the stake during the time of the inquisition under Spanish rule, and you will agree with me that facing a death like that with the chance of saving themselves by merely recanting an essential part of their religious faith, requires the highest degree of heroism.

It was natural, therefore, that the first opportunity which was presented to them by William Penn and his agents to establish new homes and communities in a country that promised peace and the free exercise of their religion of peace, was readily embraced, and thus in the year 1683 Germantown, near Philadelphia, became the cradle from which the religion of peace spread over the North American continent from the Atlantic to the Pacific coast, stimulated by laws of exemption from military service such as was enacted by the Kansas legislature in 1875.

Just one hundred years later, after their first American settlement, the Empress Catherine II of Russia secured thousands of Mennonite families in Germany and Switzerland for settlement in her newly acquired territory along the coasts of the Black sea and the Sea of Azov, by exceptional privileges granted them, which included immunity from military service. Just about 100 years later, near the end of the 19th century, the Russian government threatened to annul Catherine's liberal concession, and I became interested as commissioner of immigration for the Santa Fe railway company in securing these Mennonites as settlers upon railroad lands in Kansas. Their strong objection to Kansas at first was the fact that the state borders on the Indian territory, and that trouble with the Indians might develop, and military service required of them by the state. My promise that a law would be enacted in Kansas exempting them from military service removed that objection.

Thousands of those thrifty settlers have had their homes in Kansas during the past 45 years. War was declared by the United States upon Germany. The general draft law was promulgated, and while some regard is paid to the religious objection to military service by the Mennonites, many hundreds of their young men have been taken from their farms and are now kept in the camps and cantonments where they are to be prepared for actual service, which they cannot render. A committee of their several communities has been active for some time to secure exemption, and Provost Marshal General Crowder has been instructed by the president to study the case of the Mennonites and report to him. This has been done, and, as I am told, General Crowder's report will be favorable to the Mennonites, but strong doubts have developed that their request will be granted.

It is now recognized that the farmer is as important as the soldier himself to bring the war to a successful conclusion. There are no better farmers than the Mennonites, but they may be taken away from their avocation and superceded by laborers which the government proposes to enlist in farm work and of whom it will probably take ten men to accomplish what one young Mennonite can do on his land. In Kansas the crops of the past season have been short. The prospect is that we will face another partial failure. The Mennonite settlements in Kansas are crowded; the young men must look out for more lands and many new settlements have already been started in the western part of the state where branch railway lines have been constructed during recent years, and where some twenty millions of acres of land are yet undeveloped. The question arises, Is it a wise policy to take away the farmers from their land and rely upon inefficient labor to supply their places.

The young Mennonites who are drafted into military service refuse to participate in the military drill; they refuse to wear the soldier's uniform, and they refuse to accept pay from the government. It is not from a motive of coward-

(Continued on page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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SCRIPTURAL GIVING

What Has the Word of God (Old and New Testament) to Say Regarding It?

S. S. Haury.

Long before the time of Moses a tenth was given. The inferior Abraham gave a tenth to superior Melchisedek. Gen. 4:20; Heb. 7:2. In Bethel Jacob promised the Lord a tenth of all He would give him if He would again bring him to his father's house. Gen. 28:21, 22.

When the Lord established a regular order of service in Israel He made provision for the support of those whose whole time was required and who, under the circumstances, could not provide for themselves. When Israel was settled in Canaan the tribe of Levi received no portion of the land divided among the tribes. The Levites were to devote themselves to public worship and service and were, with the priests, to be supported by the tenth contributed by the eleven tribes. According to the law, the Levites were not only in charge of the public service but were also the teachers and counselors of their brethren. Lev. 22:30-33; Num. 8:19. They again had to give a tenth of their own to the priests who were of the family of Aaron. Num. 18:26-30.

Besides the tenth Israel had to give various other gifts for the purpose of religion and worship. In Numbers 8:17 we read: "All the firstborn among the Children of Israel are mine, both man and beast. On the day that I smote all the firstborn of the land of Egypt I sanctified them for Myself." According to Neh. 10:36-38, Israel pledged itself, after its return from the Babylonian captivity, to bring into the house of God, "unto the priests that minister in the house," "as it is written in the law," the first-fruits of the group,' the first-fruit of the trees the first-born of their sons, of their herds and flocks. They also brought the priests the first of their dough, their oil and wine.

To these gifts there might yet be added free-will contributions for the poor (Lu:. 21:4) for the erection of the tabernacle and later for the temple and their furnishings. Exod. chapters 25 and 26, and I Chron. 29:1-9. Verse 9 of the latter aptly applies to the matter of giving: "And the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly unto the Lord."

Added to all that was required of Israel were the gifts for various offerings.

In the next to the last chapter of the Old Testament we learn how God, the Lord, regarded the faithful giving of tithes and other offerings in Israel. Verses 8-10: "Will a man rob God? Yet, ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the thithes into the storehouse, that there may be meat in My house, and prove Me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour upon you a blessing that there shall not be room enough to receive it."

What, then, does the New Testament teach concerning giving? There is no information in the New Testament concerning tithing among the early Christians, we only read of the Pharisee who publicly prayed in the temple that he gave a tenth of all he had (Luke 18:12) and that Jesus condemned him. In Matthew 23, where Jesus pronounces His sevenfold woe upon the scribes and Pharisees, He refers to their tithe-giving (V. 23) and rebukes them for having "omitted the weightier matters of the law, judgment, mercy and faith."

In the account of the beginning and establishment of the church of Jesus Christ in the New Testament we do not find it noted that believers gave thithes or that the apostles required it of them. The weight of Heb. 7:11 in which the end of priesthood and sacrifices is mentioned is against it. Concerning the demands of the Lord upon Israel in the Old Testament we must, however, conclude that He expects no less from His children under the new dispensation than He required of Israel under the law. The first church in Jerusalem demonstrated that the believer gave to his Lord and Redeemer all of his actual possessions as well as his love, soul, spirit and life. "Neither said any of them that ought of the things which he possessed was his own." Acts 4:32.

It was by no law or compulsion, except their love for their Lord and Savior, and the brethren that led the founders of the early church to place their possessions at the disposal of the apostles for the relief of the poor and needy in the church. That it was not required and that everyone was not compelled to dispose of his possessions we must conclude from the case of Barnabas, who was a conspicuous one out of a number, because he sold his land and brought the price of it to the apostles. Acts 4. In the churches in heathen lands such as Antioch (Acts 11:29), Galatia (I Cor. 16:1), Achaia and Macedonia (Rom. 15:26; I Cor. 16:1, 2; II Cor. 8:1-5; 9:2, 12) and others, there soon manifested a preparedness to collect relief for the poor of Jerusalem and Judea. Paul writes of the churches of Macedonia to the Corinthians (II Cor. 8:1-5) that "beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gifts, and take upon us the fellowship of ministering to the saints." Paul here saw in the fellowship of the saints a fellowship of helpfulness.

Paul soon found it good and necessary to provide for regular and systematic giving. He writes to the Corinthians (I Cor. 16:1, 2), "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

To what practical consideration does this all lead us? We ask:

How shall we give?

We should give regularly. So Paul established it in the churches. The faithful should give week-days as well as Sundays and not only something every three months, or perhaps every year or half year. The one who is not accustomed to giving regularly will soon be giving little or nothing at all, just as the one who only goes to service once every four or six weeks soon loses all interest and remains eventually away altogether.

By a special rule we are to be systematic. Paul requires that "everyone of you lay by in store as God hath prospered him." The usual giving in Israel was a tenth, besides the many other offerings. When we ask, "How much?" are we, the children of the new dispensation, for whom Jesus died upon the cross, to give less? We are to give of our own free will and not allow the evil spirit of averice and covetousness a place in our hearts. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Nothing is so certain than that a harvest follows this life and, what, then, will the harvest be? A priest is said to have said that although he heard the confessions of thousands to all kinds of sin, no one ever confessed to him the sin of covetousness. By this it appears that most people forgive themselves of this sin. The filth of money sticks to the hands of the one who squeezes it, even though he has little of it. Covetousness is a root of everything evil.

We are to give because of our love for our Lord who was poor for our sakes and gave Himself for us. "See," writes Paul, "that ye abound in this grace also. I speak not by commandment, but .... to prove the sincerity of your love." II Cor. 8:7, 8.

When once we have come so far as to give the Lord not only ourselves, but all that we are and have, then the kitchen, the sewing room, the children's room, the bed-room, the field, the garden, the store, the office, the factory, the bank and the assembly will become a place of prayer and with Jacob we will say: "How holy is this place! this is none other but the house of God and this is the gate of heaven." Gen. 28:16, 17. Then our gifts, our business and our work will become a service to God and we will understand that it is more blessed to give than to receive.

Jesus says: "Give, and it shall be given unto you: good measure, pressed down, and shaken together and running over shall men give into your bosom." Luke 7:38.

Recently I read of a man who came to his pastor and complained that his sermons were not satisfactory. He wanted practical preaching. For a moment the pastor was thoughtful and silent and then he said: "Brother, go home, take a basket and fill it with food and whatever else you have to spare, take it to the third floor of the house whose address I give you. You will find a widow with her little ones there. Give her the contents of the basket, read a chapter and pray with her. Then return to me." He did as he was told and returned with a heart full of joy and peace, saying: "Now I know what practical preaching is." The Lord had poured into his heart "good measure, pressed down, shaken together and running over."

"It is more blessed to give than to receive."

For a great invitation and a great opportunity, read Isa. 55.

ADDRESS

(Continued from page 3.)

ice or a mere conscientious scruple, but because of a fundamental tenet of their faith that they advance their claim for exemption.

I have been requested by my Mennonite friends to lay their case before you here in the hope that I may secure your sympathy for their cause, and if so to secure your vote for a resolution to that effect.

Resolution

offered by C. B. Schmidt.

Whereas it is a fact, generally recognized, that the prosecution of the present war to a successful issue depends largely upon an increased supply of agricultural products, to feed—not only the civilian population of our own country and that of our allies, but also our own and the allies' armies, and

Whereas the United States is looked upon as the largest supply market for the food stuff required during the war period, because of its vast area of cultivated and undeveloped land suitable for cultivation, and

Whereas the supply of farm labor is being greatly diminished by reason of the draft of the young men into military service, so much so, that scarcely the lands already in cultivation can be farmed properly, much less the wild lands to be brought under cultivation, and

Whereas the government proposes to relieve the situation by recruiting laborers for the farms to be hired by the farmers and land owners and such laborers would most likely be inexperienced or unable to perform farm labor, while, on the other hand, professional farmers of military age, but who are members of certain religious sects whose tenets of faith prohibit participation in war in any form, are being drafted for a service which they cannot perform, now, therefore, be it

Resolved by this convention that, as a means to save to the country a vast amount of intelligent and professional agricultural labor and at no extra cost to the land owner or to the government, —we favor the exemption from the military draft of all members of duly organized religious sects whose fundamental creed prohibits participation in war service.

(Mr. Schmidt's address is reported to have been well received and heartily applauded by his hearers. The resolutions which were only seen by the Resolutions committee, unfortunately offered an opportunity for several politicians on it to play politics and were not passed. The Mennonites of Kansas and the states greatly appreciate the interest Mr. Schmidt displayed in this matter.—Ed.)

WORLD-WIDE SUNDAY SCHOOL NEWS

A Remarkable Offer.

Great Sunday School conventions of the World's Sunday School association have been held in recent years. The next convention is appointed for Tokyo but this gathering has been postponed until after the war is over. The Sunday school forces of the world were to have met in Japan in 1916. Meanwhile many will be eager to read the reports of previous conventions. Some graphically written records of some former conventions are still in print. The largest convention was held at Washington in 1910, when over 4,000 attended. The last convention gathered in Zurich and 2,609 were enrolled. London was the host for the second time in 1898. Many still speak with great pleasure of that memorable trip in the chartered ship, "Catelonia". There are many illustrations in these books and a study of the contents will show remarkable world-wide Sunday school progress. In many respects these books are encyclopaedias on the subject of the Sunday schools and missions. The available copies are limited in number and a special price , including transportation, has been placed on these three bound books which will take you to London, Washington and Zurich and from each place will give a review as broad as the world.

By special arrangement with Mr. H. J. Heinz, chairman of the Executive Committee of the World's Sunday School association, a copy of "The Sunday School Tour of the Orient", including 200 illustrations of Japan, Korea, China and the Philippine Islands, will be included in this offer, making four books in all.

Incorporation of the World's Sunday School Asso.

The recent incorporation of the World's Sunday School association calls attention to the world-wide work of this organization of 35 million members.

Constituted in 1889 as a convention at London, with representatives from a number of fields, it has in these twenty-nine years, under the guidance of committees representing mission and Sunday school boards and Sunday school leaders in England and the United States, organized every important world field with trained secretaries backed by strong committees representing the mission boards and native agencies.

So remarkable has been the advance of this great organization that one million members have been added yearly in the last four years. A great movement for training a native Sunday school leadership is under way in every field and an abundant Sunday school literature in many of the dialects has been prepared. The Sunday school has so accredited itself in its production of character that non-Christian leaders have pronounced favorably upon the quality of its output. Great Sunday school gatherings have crystallized this Sunday school growth and sentiment such as one of 12,000 in Tokyo, 16,000 in Seoul, 10,000 in Shanghai, 5,000 in Manila, 2,500 in Rosario, Argentina.

It seems providential that this agency has come to the fore for its task of world reconstruction at the very time that the world is needing its effectiveness in the foundationing of a generation in right ideals of brotherhood, honesty and truth.

With a budget of $42,000 annually this world organization is doing its big part. But it is only at the beginning of its possibilities. Instead of two men in South America it needs one for each country of that continent. Instead of two in China, the time is not far off when a secretary will be required for every important area center. The resources of the organization should be multiplied manyfold.

GAIN AND LOSS

But all through life I see a cross
Where sons of God yield up their breath;
There is no gain except by loss,
There is no life except by death.
There is no vision but by faith,
Nor glory but by bearing shame,
Nor justice but by taking blame;
And that Eternal Passion saith,
Be emptied of glory and right and name. —Sel.

THE C. E. TOPIC

Feb. 10.

What My Church Stands For.

I Pet. 2:9-12.

It matters little to what denomination one belongs provided that denomination accepts the Bible—the inspired Word of God—as the only safe rule of faith and conduct, and Jesus Christ the divine Son of God, as the only one through whom salvation can come. A Christian's first answer to the question, which our topic suggests, is that it stands for Jesus Christ and all He stands for. The true church is the body of which Christ is the head and all are members one of another. It, therefore, is the body which He directs and in which all work together for His glory and one another's good.

We are not all members of the church to which we belong from choice. Providence, in placing most of us in a Christian home, has made provision that we should come under the influence of the church with which the family is identified and, in the normal course of events, we find ourselves led into the membership of that church. Having been so placed, it is for us to take upon ourselves the responsibilities involved and do the part expected of us to the full extent of our ability.

As Christians we should be able and ready to give a reason for the faith that is in us and as members of our churches it is but reasonable that we know and believe in the principles for which our church stands. We should ever be prepared to state and defend these principles.

There is generally an historic reason for the existence of a church. Churches don't just happen; they are born of struggle and represent sacrifices and struggles of worthy men and women, whose efforts are best appreciated when those who follow them see to it that interest and faith in the principles, for which they struggled, and perhaps died, are kept alive.

The Mennonite church stands for the right to interpret the Word of God as conscience dictates. No formal creed has authority to say to its members, You are saved if you accept this item of the creed, and damned if you reject that one. The Bible is supreme and to it alone we appeal for authority.

Our church came into existence at a time when church and state were united, as a protest against that order of affairs. It was the pioneer church that stood for a separation of church and state and so it remains today. While obedient to the law of the land, we recognize a higher law to which we must give our undivided allegience, should these two laws conflict.

We hold that the congregation, the local congregation of which we are a part, is the supreme body in all church affairs. Every congregation is a law unto itself, provided, of course, it does not run counter to the Word of God.

A radical difference between Mennonites and many other Christian bodies is in the manner of baptism to which we are committed. We do not baptize infants. The reason for this is that our baptism is administered upon confession of faith and a personal acceptance of the Lord Jesus

Christ as our Master. One can only submit to such a rite when one has come to years of understanding. Furthermore, we believe this is the kind of baptism the Scriptures teach.

Like the Friends, Brethren and several other bodies, we are a "peace sect". This is a doctrine that those who would consistantly take Christ as their example and Lord must accept if they would be true to Him and the teachings of His apostles. A record of 400 years of faithful acceptance of this doctrine brings to us the responsibility of passing this record untarnished on to the generations to follow us.

We take Christ at His Word, and therefore, when He says to us, "Swear not at all," we accept it as a positive command and refuse to have anything to do with oaths of any kind. The name of God is the most sacred word that can come upon human lips, surely it is absolutely unbecoming for a Christian to use it profanely.

In our congregational life we hold to separation from the world both for the church and the individual. A peculiar people, such as we want to be, does not advertise its peculiarity by a uniform, but by a type of life that keeps itself free from the world and its seductions.

In our church we place great emphasis upon life. Correctness of life concerns us vastly more than correctness of doctrine. Our church stands exactly for what its members are in their daily living.

Questions:—How did the Mennonite church originate? What are its doctrines? Why am I a Mennonite? What Mennonite doctrine is at this time conspicuously noted to be different from the teachings of other churches in regard to our attitude toward the civil authorities? In what countries and what parts of them are Mennonites to be found? To what conferences do we belong and who are the officers?

THE S. S. LESSON
Feb. 10.

Jesus Chooses the Twelve.
Mark 3:7-35.

Golden Text—Mark 3:14.

It is interesting to note what an attraction the Sea of Galilee had for Jesus. He taught by its side. He slept on its bosom. He walked upon its surface. He lived on its shore. He drew lessons from its fish and He literally called disciples out of it. It was a great center of population. All around it were cities and villages, and it was these who lived by the coasts of the sea who had the wonderful benefit of seeing and hearing Him and receiving the blessings His miracles brought to them. But it was not from Galilee alone that the crowds that followed Him came. Distant places, such as Judea, Jerusalem, Idumæa, Tyre and Sidon, are mentioned. Wherever Jesus is there one will find the greatest and best attraction men may know. If it was true in His time that men came from distant places to see what Jesus could do, it is also true in our time, and in a greater sense, that men and women are seeking Jesus. They show their desire for Him in their anxiety to get away from their sins. Anciently those who came to Galilee found Him; now we must lead them to Him. The lesson says that the multitude was great and that they were hearing what great things He had done. Compared to the Galilean crowds the multitudes who need Jesus today are infinitely greater. They extend to the ends of the earth and every one needs Jesus more than anything in the world. The great things Jesus had done consisted of teachings, miracles, and a sinless life. In these things there is none to be compared with Jesus. His doctrine amazed the world then; it has been growing in influence and power ever since. In His time His enemies said: "Never spake men as this Man." Today the world sings of "Wonderful Words of Life." They are eternal and shall endure when heaven and earth pass away. His miracles were wonderful and proved his supreme power over nature and material things. He has greater power. It extends to the soul. The greatest miracles are His miracles of grace whereby the vilest sinner becomes a child of God, converted and regenerated. His sinless life was the marvel of all time. Jesus lived for us, as well as died for us, and in this life He taught us how to live in order that we might win God's approval.

A boat may make a strange pulpit, but when Jesus is in it we may be sure that a true gospel is preached. There are some pulpits into which Jesus seldom, if ever, gets. The throngs who hear messages from such a pulpit are like the child that cries for bread and gets a stone.

It is interesting to note the kinds of people who came to Jesus to be healed. Some were sick, others were corrupted by their physical and moral impurities and some were possessed of evil spirits. He turned none away. He had come to seek and to save that which was lost. In many of the separate accounts of healing in the gospels we get an idea of how Jesus dealt with cases that were brought to Him. The fact that they sought Him was an indication that they had faith in Him. Many of them no doubt were ignorant and in their sickness were paying the price of their unholy lives; others were unfortunate and others again were wholly dependent upon friends for their getting to Jesus. But He had compassion upon them all. The worse the misery and sin there was in the world, the greater His opportunity to show His power. The demons acknowledged His divinity but He silenced them. He did not need the testimony of devils to prove what He was. It was the healed bodies and changed lives of men and women, then as now, that best portrayed His power and love to the world and proved that He was God.

In verse 14 we now come to the time where Jesus calls twelve of those who had been disciples to be His apostles. A disciple is more than a learner, he is one who, by close relation to his Master, becomes fired with His ideals. An apostle is one sent, a messenger with a message of special import. We are both disciples and apostles; we are to come to Him to learn of Him, then we are to go forth into all the world to declare His message in His name.

Peter is named first among those called to be apostles. Impulsive as he was, he became what his name indicated, a rock. James was the first apostle to suffer martyrdom; his death is the only one of the apostles, except that of Judas, mentioned in the New Testament. John, the beloved, was destined to survive long after the others were called to their reward. Andrew was the brother of Peter.

Judas bears the most despised of all names because he was untrue to his Lord. Does any one who is untrue to Him now deserve any more favorable consideration than he?

DEATHS

Souder. — Annie B. Souder, nee Oberholtzer, wife of Edmund Souder and daughter of Amos Oberholtzer and Mary (Braendlinger) Oberholtzer, was born June 19, 1886. At the age of 16 she was received into the Hereford Mennonite church by the rite of baptism on confession of her faith in Christ as her personal Savior. This vow she kept faithfully to the end. On October 4, 1911 she was united in marriage to her now bereaved hushand of Souderton, Pa. She was afflicted with internal cancer for several years. This painful ailment she bore with true Christian fortitude. Scarcely a word of complaint ever came over her lips and then only to mother and one niece in whom she had special confidence. But not even they suspected the seriousness of her condition. Thus her death, which came on November 29, 1917, was a severe shock to all her friends and loved ones. Funeral services were held on December 4, in the Sonderton Mennonite church where Rev. Reed F. Landis preached after which the remains were carried overland to the Hereford Mennonite church, where her pastor, D. J. Brand, spoke during which time the corpse was taken to the home of the parents where the bereaved mother was confined to her bed by a serions case of blood poison. She leaves to mourn her death besides the husband, the aged parents and two brothers with their families.

Landis.—Mrs. Susannah Landis of Coopersburg, Pa., was a faithful member of the Saucon Mennonite church. She departed this life Tuesday morning, January 15, 1918. "Mother Landis" was the oldest member of the Saucon C. E. society in years, as she was one of our original charter members, but in spirit she was as young as any one. She still took an active interest in the C. E. work up to the time of her death. Her cheerful kindly disposition entered into the lives of all with whom she came in contact. She was buried in the Saucon cemetery on Saturday, Jan. 19, 1918. The following pastors were present at the funeral: Rev. A. M. Fretz, Perkasie, who had charge of the service, Rev. E. S. Shelly of Pennsburg, Pa., Rev. W. W. Kistler of Coopersburg, and Rev. Linford Foulke of Quakertown, Pa.

Resolutions.

At a special meeting of the Executive committee of the Centre Valley Y. P. S. of Christian Endeavor, held January 18, 1918, at the home of Pres. Nolf, expression was given to the loss sustained in the departure from this life of our oldest active honorary member, Mrs. Susannah Landis, who departed this life Tuesday morning, Jan. 15, 1918.

Inasmuch as death has removed from our midst our beloved sister and loyal Endeavorer, be it therefore

(1) RESOLVED—That while we reverently and humbly bow to the will of our heavenly Father who doeth all things well, we desire to express our deep sense of the loss sustained in the death of our faithful member who stood firm for Christ and the church.

(2) RESOLVED—That we sincerely sympathize with the grief-stricken survivors in their hour of bereavement and we fervently pray that He who has promised to be a solace to the motherless and a comfort to all may afford them His most gracious spirit and consolation.

(3) RESOLVED—That a copy of these resolutions be tendered the bereaved family, that the same be spread upon the Christian Endeavor minutes, and a copy be forwarded to the Allentown daily papers, the "Quakertown Free Press" and "The Mennonite".

C. V. C. E. Resolution Committee.
Thos. A. Nolf, Chairman.

CONTRIBUTIONS

FOR NON-COMBATANT CAUSE
General Conference.

Salems Mennonite church, Wisner, Neb., by Harry E. Leisy, $5; San Marcos Menn. church, Paso Robles, Cal., by J. J. Dueck, $15.

Gratefully acknowledged,
J. F, Lehmann, Treas.

NEWS OF THE WEEK

COMPULSORY FUEL CARDS SEEM INEVITABLE MEASURE

Washington, Jan. 30. — As the national railroad again battled with great snows throughout the East, coal rations and compulsory coal cards appeared an inevitable step in the fuel conservation program.

Despite the fact that but little coal and necessary supply cars are moving on any of the great eastern trunk lines, the pinch of fuel want is again becoming acute. Even with the best of weather, coal cards probably will be necessary, say state officials.

By spring, it is stated, many states will have issued these cards, limiting consumers to special amounts of coal.

Redistricted consumption is imperative. Federal fuel administration officials openly admit their fear of disastrous results from a wild scramble for coal when the spring supply begins to reach the market about April 1.

Municipal coal piles containing thousands of tons stored for emergency use only will be established in the large cities this fall.

But greater reliance is placed on the rationing plan. Each state will be assigned its quota of coal based on estimated requirements, made by fuel experts. Every provision will be made to provide for special requirements, but there will be a definite limit to the amount that can be consumed in any state.

Some officials of the fuel administration already are convinced the coal card is the only solution. Allotments may be made on a room basis, one ton a year per room being one estimate suggested for domestic consumption. Allotments for commercial use would be based on consumption last year with due allowance for increased war needs.

EXPANSION OF ARMY WILL DEPEND ON DEVELOPMENTS

Washington, Jan. 30. — Expansion of America's fighting forces beyond their present strength depends upon such factors as events abroad and the shipping situation, Secretary Baker said in disclosing that the War department has not fixed a date for another draft nor even determined how many new men shall be called.

When Mr. Baker told the Senate Military committee the United States would have half a million men in France early this year and that in all a million and a half could go across if ships could be found to carry them, he referred to the divisions now in training camps and those already in Europe. Future developments will decide what additional forces will be sent.

The secretary made clear his opinion that if events made it necessary to call out more than another increment of half a million men, the executive's authority to draft men for fighting units other than reserves would be exhausted and further legislation by congress would be necessary. He said, however, that under the authority to call two increments of line soldiers of 500,000 each and such additional numbers for recruit battalions special units, "as the president may deem necessary," the second draft might bring out in all as many as a million men.

WILSON TO MAKE NEW PEACE MOVE

President Wilson may make another determined effort to bring about peace before the American troops go into action in the spring.

This information was obtained from an authoritative source. The president, it appears, has confided to his advisors that while the United States is prepared to fight for peace to the end of its resources and is preparing for a long war, he intends to exhaust every possibility of achieving peace before America begins fighting on a large scale.

In what shape the president's peace move will develope remains to be seen. It is not unlikely that he will address congress again on war aims and peace terms with a view to keep going the recent interchanges of opinion between the belligerents, from which it is hoped a peace parley eventually will evolve.

Some there are who predict a move by the president this week, either in an address to congress or otherwise, designed to answer the speech of Count von Hertling in the reichstag and the more conciliatory and significant utterances of Count Czernin, the Austro-Hungarian premier.

CROWDED CAMPS CAUSE DISEASES

Washington, Jan. 28. — Testifying before the Senate Military committee, Surgeon-General Gorgas said that lack of proper sewage facilities and overcrowding are responsible for epidemics which have left their mark on training camps.

Gorgas told the committee that "practically none" of the national guard camps have sewage facilities. His earnest recommendation that fully equipped hospitals and sanitary arrangements be provided before men were sent to the camps was disregarded by the War department, he said.

Forty per cent. of the pneumonia cases in camps followed measles, and measles epidemics resulted directly from overcrowding, he added.

"I have always recommended that troops in permanent camps should have sixty square feet of floor space a man. That was reduced to fifty, then to forty-five, at the request of the War department. I have been trying to impress the danger of contact between men who are sick and those who are well."

PAST YEAR WAS COUNTRY'S BEST

With a volume of export trade second only to that of January, before unrestricted submarine operation had forced the United States to enter war, last December closed the greatest year in foreign trade the country has ever seen. Exports, with a total of $6,226,000,000, and imports, with an aggregate of $2,952,000,000, showed gains of 13 and 23 per cent., respectively over 1916, itself a record year, and foreign trade as a whole gained 16 per cent. on 1916. It was $1,000,000,000 in excess of the combined trade of 1913 and 1914, and just equaled the total of 1914 and 1915 combined. Gold exports were over double those of 1916, but imports fell off largely from the latter year's record total.

In the forty-one months from Aug. 1914, to December, 1917, inclusive, merchandise exports were $16,174,736,324, and imports were $7,770,933,668, an excess of $8,403,802,656. Gold imports in that time were $1,699,197,428 and exports $664,191,042, an excess of $1,035,006,386 of imports. Our total exports of all kinds were $17,069,261,221 and our imports only $9,602,006,958, an excess of exports of $7,467,254,263, which may be said to have definitely retired the United States from the list of debtor countries.

BIG WAR PLANT DAMAGED HALF MILLION BY FLAMES

Marquette, Mich., Jan. 30. — An explosion, followed by a fire, early yesterday, which destroyed the alcohol refining plant, the primary building and a series of condensers of the Pioneer Iron Furnace company, owned by the Cleveland Cliffs Iron company of Cleveland, Ohio, caused damage estimated at $500,000.

First reports of the explosion said a number of lives had been lost, but later it was believed there was no loss of life, and that only two men had been injured, although the casualty list cannot be definitely determined until the company rolls have been checked over.

GERMANY CHARGED WITH VIOLATING RUSSIAN TRUCE

Washington, Jan. 30. — Charges that Germany is violating the terms of the Russian truce by withdrawing troops from the eastern front and transferring them to the western battle lines, were made by the War department which made this statement:

"The general staff of the United States army announces that the German military authorities are evading those terms of the Russian truce which provided that German troops were not to be withdrawn from the eastern front for use in the west during the peace negotiations.

"German troops on the Russian front are being allowed to go home on furlough. These soldiers are then transferred to recruiting stations and sent to the western front.

"The troops are taken in this way, man by man, for two reasons—first, because it deceives the Russians, and, secondly, because the eastern troops have been so influenced by the Russian revolutionary propaganda that the German military chiefs have decided to separate the men and scatter them in unaffected western regiments."

VON HERTLING OUTLINES PEACE

In the long looked for speech of Count von Hertling, the German chancellor, in his address before the reichstag main committee said that the evacuation of Russian territory was a question which concerns only Russia and the central powers. The chancellor said the question of limitation of armaments was open to discussion. He added that the financial position of all European countries after the war, would probably operate most effectively for the solution of this problem.

Count von Hertling contended that Alsace-Lorraine was almost purely German territory, which had been severed from Germany by violence. When Germany, in 1870, claimed the land "thus criminally wrung from her," it was not the conquest of alien territory, the chancellor declared, but what today is called disannexation.

He said there could be no talk of the cession of Alsace-Lorraine. He also declared that Germany did not wish annexation by violence, but that the question of northern France could be discussed only by France and Germany.

There is no difference between Germany and President Wilson regarding the freedom of the seas, Count von Hertling said. He added that the thorough freedom of navigation during time of war, as well as in peace, was one of Germany's main demands, it being eminently important for future free navigation that England should be made to relinquish her strong fortified points of support on international sailing routes, such as Gibraltar, Aden, Hong-Kong and the Falkland islands.

Germany had never demanded the incorporation of Belgian territory by violence, the chancellor asserted. He said the fate of Poland would be decided by Germany and Austria-Hungary. When all other questions had been settled, he added, Germany would be ready to discuss the question of a league of peace.

BRITISH PAPERS URGING WAR ON

London, Jan. 28. — "Now let's go on with the war."

Epitomized, that was the unanimous chorus of London's newspaper comment on the speeches of Chancellor Hertling of Germany and Foreign Minister Czernin of Austro Hungary.

It was London's view that Hertling's remarks showed an unrepentant Germany; that nothing can bring about a change of Teutonic heart except defeat.

The more conciliatory speech of Count Czernin was regarded with suspicion in most editorials.

GERMAN AIRPLANES BOMB LONDON IN AN AIR RAID

London, January 30. — About fifteen German airplanes, of which four or five reached London, took part in the first two raids last night, it is announced officially. Only one of the raiders engaged in a second attack penetrated as far as the city.

One of the raiding air crafts was brought down, falling in flames from a height of 10,000 feet. All three of the crew were burned to death. An indecisive engagement was fought by a British pilot with another raider over the sea. All the British pilots returned safely.

AUSTRIA SEEKS SEPARATE PEACE WITH BOLSHEVIKI

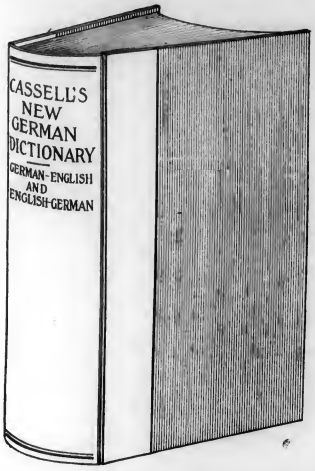
London, Jan. 28. — An Exchange Telegraph dispatch from Petrograd dated Friday and received here later asserts Austria has declared her readiness to conclude a separate peace with Russia without Germany. The message declared Austria "accepts the democratic program except the paragraph relating to self-determination of peoples."

Another dispatch to the Exchange Telegraph company from Petrograd, dated Friday, says:

"The Bolsheviki newspapers report today that great demonstrations are taking place all over Austria-Hungary. Workmen's and soldiers' organizations have been formed at Vienna. A big strike has begun at Warsaw.

'The Socialist congress at Warsaw has resolved to organize a revolutionary council of workmen's and soldiers' deputies."

Cassel's New German-English Dictionary



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, FEBRUARY 7, 1918. No. 6.

IN MENNONITE CIRCLES

Bethel College library has recently been enriched by a gift of the late Dr. P. A. Claassen's German books from Mrs. Claassen.

Members of the Mennonite churches in the East are invited through its secretary, Rev. W. B. Stoddard, to attend the convention of the National Christian association, to be held in Mt. Joy, Pa., February 11 and 12, 1918.

At its recent congregational meeting the Salem church near Ruff, Wash., decided to erect a church building. The committee in charge are John E. Jantz, H. L. Franz and Wm. Dirks.

In Camp Funston, Kansas, there are about one hundred and fifty young men, most of them Mennonites, who are classed as non-resistants. Religious services have been conducted for them by a number of visiting ministers.

The conference of German Mennonites held its eleventh meeting in the Hamburg-Altoona church on the 26th of last September; 19 of the 28 churches composing the Union were represented. The two chief points of consideration were, the matter of pensioning aged ministers and the care of the interests of the Russian Mennonite prisoners of war now being held in Germany.

The Swiss congregation of Bluffton, O., which has three places of worship and a widely scattered membership, has arranged for a division, it being impossible for one pastor to give attention to the whole charge. The Bluffton town church will effect an independent organization after April 1. St. John's and Ebenezer churches will remain as one with the present pastor, Rev. W. S. Gottshall, in charge.

In a communication from Dhamtari, India, in the Gospel Herald it is noted that word has been received from Russia that Mrs. A. Friesen died in May last after an illness of some months. With her husband she came to India in 1889, the first missionaries to India from the Mennonites of South Russia. They at once proceeded to open the station at Nalgonda where they labored for many years. Eighty miles away from the railroad and bad roads added many burdens to the new missionaries, but Nalgonda today with its 2500 church members, its many schools and medical works, is a fine monument to our devoted sister's labors.

A MESSAGE TO OUR SISTERS

At the General conference, held at Reedley, Cal., last fall, a special business meeting of all the mission and sewing societies was called. At this meeting a committee, consisting of three members, was chosen for the purpose of bringing the mission and sewing societies of our conference into closer touch with our foreign missionaries. This committee consists of Mrs. S. S. Haury, Upland, Cal., president; Mrs. R. A. Goerz, Newton, Kans., treasurer, and Mrs. F. J. Isaac, Woodlake, Cal., secretary. In order to procure the greatest efficiency the field has been divided so that Mrs. Goerz will be directly in touch with the societies in Nebraska, Kansas and Oklahoma; Mrs. Haury with the societies of the eastern states, and Mrs. Isaac with those of the West, Northwest and Canada. If any society anywhere should not hear from one of these three women within one month, will you kindly let us know. We need the support and assistance of every society.

We believe that by all working together and putting forth our best efforts we shall be able to be of great service in the vineyard of the Lord. Sisters, let us not think that because we cannot see great results there are none, nor let us think that our work is too insignificant. The hungry will be fed, the naked clothed, and the sick ministered unto if we will do our part. Let us not only do that which costs us no sacrifice. Let us give of our best to the Master—time, strength, talent, money!

Will not everyone of you join us in praying and working for Him? **The Committee.**

TO SUCH OF OUR MISSION FRIENDS

Who Are Interested in Special Support for Pupils In Our India Mission Schools.

Bro. P. A. Penner sent recently the following list of names:

6. In this connection I would be very glad if supporters could be found for the following:

a) **Esther,** 8 years old, daughter of Chandu and Potaitin, the first converts in our mission. Chandu is our bullock driver and also assists Martha in the dispensary. He gets Rs. 9.00.0 per month, equal to $3.00. His wife, when well, gets 4 Rupees working for us. Esther's support per year would cost $30. She is a bright, happy girl, at present attending our school in Janjgir.

b) **Samuel,** Esther's brother. He is a very nice boy of about 12 years of age, at present attending school in Mauhadei. He is not only a nice chap, but smart and industrious, with no bad habits. Samuel's support would cost $30.

c) **Sarjudas,** who has his right mother living, but only a stepfather. He ran away from home some years ago, because his father would beat him if he had not succeeded in getting enough rice during the day while begging. He is of the beggar caste. Sarjudas is a fine strapping fellow that has made wonderful progress in the school. He is also studying in Mauhadei. His age will be about 14 years. He is not as yet a Christian. Support, $30.

d) **Annand Masih,** the son of Brother Sonsai who is being supported by Mr. John van Steen, Beatrice. Annand Masih is about 12 years old. A quiet, capable boy. He bears the best of names. He is studying in Mauhadei at present with Samuel and Sarjudas. Cost of support, $30.

e) **Mennonit,** a girl about 9 years old. She is the child of a Christian family that came to us in rags from the Gossner mission. When all the Gossner missionaries had either been sent home or interned, this family was in straightened circumstances and did not know where to get a meal. They came to us and gave us this child, now studying in the Janjgir school. As far as we can see, a very nice, quiet girl. Her support would cost $30.

f) **Benodquar,** the brother of Mennonit. He is about 11 years old, studying in our school in Champa. I believe that both Mennonit and Benodquar are worthy children and the parents are certainly very poor. Support, $30.

g) **Anugrah, Jane, Phulmoni,** the three girls of Abraham, our preacher. This preacher is supported by Rev. H. H. Epp, Henderson, Neb. These three girls are attending the high school at Katni. They are all of them very nice girls and are worthy of support. Abraham gets a good salary, but he has a large family. I mention Abr.'s supporter's name as well as Sonsai's supporter's name because perhaps these brethren are willing to take the financial responsibilities of these their protages' children. These three children will cost $90 per year.

For all these people, if you can find supporters, we will be very glad. We give this list because the secretary wrote that there were continually some asking whether any persons in our mission needed support. Hence the above list.

Mrs. Penner's and my health has been very good. We praise God for this and only pray that since Bro. and Sister Penner cannot come to India, as it seems, that we may be strong enough to hold down the work longer than we had at first hoped that it would be necessary. Pray for us that strength may be vouchsafed to us day by day. Would it not be wise to send an inspector out to India? Oh, how much we need him!

With kindest greetings to you from Mrs. Penner and me, I am your humble **P. A. Penner.**

Any one who wishes to pay for the support of one of these children is requested to send the money to Bro. J. G. Regier, assistant treasurer, Newton, Kans.

P. H. Richert, Sec.

A WORD FROM CHAMPA

In Champa all is well. The cool season is now on and we feel like putting three shoulders to the wheel instead of only two. We

have had times of refreshing at Korba of which Bro. Suckau will most likely give you and the papers detailed report. All of the workers are well and have more to do than they can easily handle. Helpers are urgently needed. It is a great pity that we can't succeed in getting a doctor to India. We need him very, very much.

The Leper Annex, 10 large wards, have been completed. Not a stroke is needed. It has been a severe strain, but the Lord has helped wonderfully and now they are ready to be occupied. The deputy commissioner will be here on the 13th and formally open the annex. Wish that you might be here and see and hear, though not able to understand. We are now beginning the erection of two homes for untainted children. The money is lying ready for them in Scotland. These are to be finished by May if the Lord is willing.

I am going to Calcutta tomorrow to get our girl from school. She will come down the hill with the other girls and from Calcutta I will get her. That we are glad to have her with us again, you will easily understand.

Do not know when we will be able to go home to America. If workers are not able to be sent, then we will have to stay. As the Lord wills, we will do. We hope that the single ladies are on the way out. We heard that they were to sail from Frisco on the 11th of October, but we have not heard definitely whether they really did sail or not. We truly hope so. They will be a valuable asset to our mission, indeed.

Our health is very good and we have no reason to complain of anything. With kindest greetings to you and all of yours from Mrs. Penner and me, I am

Yours fraternally,

P. A. Penner.

ACTIVITIES OF CHICAGO MISSION

Sunday, January 6, we had one of the greatest blizzards perhaps that ever occurred in this city. It blew a perfect gale from Saturday midnight till Sunday night with the thermometer hovering around zero, and with such a scarcity of fuel as Chicago has never experienced, and at this writing the fuel situation is quite serious. Many homes are without coal. On the Sunday above mentioned, there were 47 in Sunday school with an offering of five dollars. There were 21 at the afternoon Junior service, and an intensely interesting service it was. One of the boys of the organized class mentioned some time ago, was the leader. This was followed in the evening with encouraging spiritual services, 18 being present at Endeavor and 20 at the preaching service. On Thursday evening, January. 10, a very cold night, 13 of our number held a very interesting and profitable gospel meeting at the "Old Colored People's Home", 55th and Normal Ave. There are 16 inmates, 10 women and 6 men. Their testimonies were rich with the blessed assurance that Jesus is theirs. A quartet, entitled "From Glory to Calvary" was impressively rendered, followed with a message, "From Calvary to Glory." January 13 another cold and stormy Sunday, 21 of our young people took a stand for Christ, and while singing, "Where He Leads Me, I Will Follow," at the suggestion of the Sunday school superintendent they all came forward and a short but impressive prayer service was held in their behalf. Should any or all of these remain faithful to the call of that Sunday morning, till He comes to make up His jewels, no kind of material investment in Chicago, however large, can begin to pay for such marvelous results. "Will There Be Any Stars in My Crown?" I desire to state for the benefit of others that a very active C. E. society of one of the Ohio churches is the first to respond to the suggestion of furnishing the new church. The society is ready to furnish the carpet and even more if more can be gotten with what they have proposed to give. Thanks! Who's next?

Sincerely yours,

1420 W. 71st St. **W. W. Miller.**

NOTES AND COMMENTS

General Pershing who is an active member in the Presbyterian church favors prohibition.

The absurd story, widely circulated in the daily press, that three thousand girls had been hired by the Young Women's Christian association to dance with soldiers at Camp Lewis, Washington state, under ministerial chaperons, is denied in every particular by the National board and by the local association officials in Seattle. The news agency which sent out the story subsequently sent out a denial.

"You may remember Mr. Atto Eshiya of Persia who presented to you about a year ago a letter of introduction from Bishop Ostenfels of Denmark. You may remember that Eshiay's story was to the effect that Presbyterian missionaries were mismanaging the expenditure of relief funds in West Persia and that the logical person to handle such funds was himself! You will be interested in knowing that Eshiya has been arrested by local authorities in Trenton as a fraudulent beggar and is now out on bail.

"I mention this fakir who came to you so well recommended merely because he is typical of many hundreds of similar Oriental frauds getting rich on the charity of Americans, largely church people. The New York World in its magazine section of October 28, 1917, gave a two-page expose of this 'amazing swindle'. A fortnight ago Mr. Nolan Best, editor of The Continent, wrote a very good warning item against these fraudulent solicitors. The fraud, however, is so broadcast that I have been wondering if the Federal Council of Churches could not get out a little pronouncement on the subject which it would ask the denominational papers of the various communions to publish."

Pastors should inform themselves, when unauthorized solicitors appear, and givers should report suspicious persons. The American Committee on Armanian and Syrian Relief says: "Beware of solicitors. The committee pays no commissions and authorizes no collectors others than well known treasurers."

An interesting and suggestive decision was rendered in the criminal court in Jersey City, N. J. A customer became intoxicated in a saloon in that city on liquor furnished him by the proprietor, and then became unruly. breaking a plate-glass window, and doing other damage such as a drunken man is likely to do. Displeased with the actions of his customer, the saloon-keeper had him arrested for malicious mischief. When the case came before the court, the judge dismissed it with this statement: "When a saloon-keeper fills a man with intoxicants until he becomes crazy drunk and he does damage to the saloon while in that condition, the saloon-keeper is responsible, and cannot expect to have the man punished for the damage he has wrought."—In commenting upon this decision the Evangelical Messenger says: "This is sound sense. Why not push it to its legitimate conclusion? If the saloon-keeper is responsible for the damage a man commits in the saloon after the saloon-keeper has 'filled him with intoxicants until he becomes cracy drunk,' why is he not responsible for the damage the drunken man does anywhere else? Why not hold him responsible, and make him foot the bill? This is the logic of the judge's opinion, and it is right. We wish there was such a statute in every state. Then these miscreants might be held to account for their misdeeds."

A Seed-Sowing service is popular at this season in some localities. Flower-pots with rich earth in them are arranged on tables in the front of the school, and with appropriate music, Scripture recitations, etc., the seeds are planted. It is well to use only one kind of seed at a service. The scholars are presented with these pots, and asked to bring them back to the church some Sunday when the flowers are in bloom, after which they may take them home again or send them to some sick-room. — A fine lesson may be built around this Seed-Sowing service, by the use of such songs as, "Sowing the Seed," "Sowing in the Morning," "What Shall the Harvest Be?" etc. One school gave out tiny chrysanthemum plants, with directions as to their care. These were returned at a "chrysanthemum show" in the fall, when the flowers were sold for the benefit of the building fund. Some schools merely give out the packages of seeds.—Special Days in the Sunday School, by Marion Lawrance.

There are twice as many cattle and swine in the United States as in any other country, with a total value of live stock products of more than $4,000,000,000. Our corn crop is ten times greater than that of any other country. Our wheat crop, though not all we had hoped for, is bigger than that of any rival. Our cotton output is more than half the world's supply. Our coal production of nearly half a billion tons is twice that of Great Britain, our nearest competitor. Our oil production of nearly 300,000,000 barrels is twice that of Russia which ranks second. Our output of iron and steel is twice that of Germany, our nearest rival. We produce more copper than all of the remainder of the world together. In manufactured goods last year our output was more than $36,000,000,000. Our balance of exports over imports amounted to over $3,000,000,000. Our gold reserve of about $3,000,000,000 is more than one-third of the world's total. Our wealth is more than $2,000 for every man, woman and child in the country. Our railroad mileage is more than double that of all Europe. The total wealth of Great Britain, France and Germany amounts to $227,500,000,000. That of the United States aggregates $250,000,000,000.

IN MISSIONARY CIRCLES

Dr. Wilfred T. Grenfell of Labrador is planning a tour of the United States and Canada during the winter. He will show pictures and tell about the work on the war front, as well as in the Labrador.

At a Friday night prayer meeting, in the converted stable used by the Cape General mission in Pretoria, Sam Mapange, a Zulu of some twenty-two years of age, gave the following testimony or address to God: "O God, the great Creator, who searcheth the hearts, You know all about us: how, when we were children we asked our parents, 'Who made the world?' And they said 'They did not know.' And then we asked, 'But how did all these things come into existence?' and they said, 'They were gathered together somehow; how, we cannot tell.' And then we grew up in our ignorance and darkness and sinned. And then the cold drove us to the white man for a towel or a blanket to warm our skins; and then we began to wonder and to long for learning. You know, Lord, how I found my way to Johannesburg, and how I sought for a school there, and found none; and how I made money and fell into sin; and how You made my burden so heavy that I fled, leaving ten pounds and other belongings behind me, and came to Pretoria; and how I went to school, eager to learn, and yet finding no peace; and how, when I heard that Mr. Baker was opening a school in Pretoria, my heart stood still with wonder whether I should find peace there. You know how I came to this place with all my heavy burden, and how, here in this room, You took my burden off, and gave me pardon and peace; and now a great gladness is come into my heart, and I fear to go back to my old home, where the assegai and the knobkerrie are raised and used on the smallest provocation. My heart is irresolute as to my future course. Here I have peace, here I would stay. I have no more to say. The praise be to His name who came to save poor, lost sinners, namely, Jesus Christ, the Son of God. Amen."

The same evening another Zulu lad stood up and said, "O God, I thank You, because You have pardoned me for Jesus' sake. I can say no more. Amen."—Little Christian.

"I had just finished a lesson with the Christian women when an old woman came in, with bent back, white hair, and wrinkled face, but with keen, bright eyes. She sat down and looked around, then at me, and asked the usual Chinese questions — how old I was, where I came from, and what was my business there. I told her what I had been doing that morning. She had never heard the gospel before, so it was all new to her. Some of the women joined in the conversation, and I taught her the text, 'God is love,' which in the Chinese is literally 'God's heart is just love.' She said it over and over again. I explained it to her, but she looked as if she did not believe it at first.

"It was now dinner time, and she left with the others; but she returned in the afternoon, still repeating the same words. As she rose to go later on she stopped, and turning, said, 'Are those true words you are telling me?'

"'Yes,' I replied, 'true words.'

"She got to the door, still repeating the words, 'God's heart is just love,' and again questioned me, 'You are sure these are true words?' Again I assured her, 'True words.'

"In May I went again to the village, and my old friend came to greet me, joyfully saying, 'God's heart is just love, and I believe it.' Now I have been again this autumn. The old lady asked me to visit her home, and I found there a large family. She has a son seventy-three years old who also seems interested. The Bible woman and I held a service in her house, and then went out to the threshing floor to hold another service with quite a crowd of listeners. The people were quiet, but they all think that the old lady is mad, for she is constantly repeating, 'God's heart is just love. I am happy beyond telling.'

"I believe we shall get an entrance into this village through this old woman of ninety hearing the gospel and going to tell her neighbors. There are other women, too, who go out to the village trying to win others."

A beginning only of the "greater things than these" which Jesus has promised.—S. S. Times.

OUR MEMBERSHIP LOSSES —WHY

Much is being said and written at this time about conserving our membership. Pastors are criticized severely for their indifference, while "higher-ups" come in for their share of censure. Too many members are lost, we are told, hence the small yearly increases. And without doubt the allegation is true. Pastors might do vastly more by way of saving their people to the church.

But has it ever occurred to the reader that it is pretty hard to hold people to the church and interest them in religious work, when they never were converted? Is it not clear that too many are persuaded to "start", and then hustled into the church without anything like a definite Christian experience? Outside one day, and inside the next, but not conscious of any transition! They stand for prayers, and profess to accept Christ, but when you converse with them, as I have done again and again, you will find that they are utterly in the dark. They have no assurance. Talk to them about being "created anew in Christ Jesus", and they will first appear surprised, and then look blank. It is not difficult to get penitents at the altar, or elsewhere, to say that they believe the Bible and accept Christ as their Savior. Then the next thing with many workers is to tell them that they are all right — saved. But where is the witness of the Spirit? Where the infilling of joy and peace that ought to, and does, follow the acceptance of Christ? They are strangers to these things, and will tell you so if you press them for an answer.

It is no exaggeration to say that there are tens of thousands of just such people in the churches today. Now, is it any wonder that such members can't be held to the church? A spirit of worldliness still dominates them. The pleasures of the theater and ballroom and card party still attract and charm them. It is not true that "old things are passed away." There is no real union with Christ. Moved by a serious impulse, they started, but never got beyond the momentary impulse. Salvation does not come through impulse, or a mere desire to lead a better life. "It is the Spirit that quickeneth." Therefore, having never experienced the quickening, transforming power of that Spirit, it is not difficult for them to cut loose from the church.

The angel Gabriel couldn't keep a lot of church members from drifting out and away. They are not anchored. Their lives show it. Conserve such folk? Impossible, unless you get them converted. Too many, like those described in the parable of the sower, are only thorn-choked, sunscorched, wayside Christians The seed never took root.

To join the church on profession of faith is a very significant event in one's life. It is a step fraught with tremendous responsibilities and with eternal consequences. What then? This—that greater care should be exercised in receiving members. I am clear on this point. Why should not the pastor have a personal interview with every one who knocks for admission? Why should he not know something of the applicant's heart experience and at the same time make clear what all is involved in uniting with God's people? Why receive persons at all, except under the watchcare of the church, if they have no definite experience? It certainly would be vastly better for them, and for the church as well.

Oh, this scramble for members! This constant effort to secure members! Get members, to be sure, but for Christ's sake, and for the church's sake, and the world's sake, seek those who give at least some evidence of having been saved.

It is all right to talk about a big church under certain conditions, but far better in heaven's sight to talk about a good church. An unsaved membership is an awful handicap to the work of the kingdom. A saved, Spirit-filled, Spirit-enthused church will be — must be — a successful church.

What can a Sunday school do with half of its teachers irreligious? God pity the poor pastor who has to rely upon such members in his revival efforts! How is it possible for them to have a passion for souls when in heart they are no better than other sinners outside the church—some of them perhaps not so good? We must tighten up in our methods of receiving members. Do you say we will not get so many then? Of course not. Nor will we lose so many, on the other hand. But we will maintain a consistency that will give the church added influence and power with the world. Yes, pastors, talk beforehand with prospective members. Tell them plainly, yet lovingly, what such a step means, so that, when they do come in, they will enter with both eyes wide open, and be prepared to stay. And especially should great care be observed in receiving children who may not be able to express themselves as clearly and readily as older persons, and whose experience may not be as marked as that of adults. It always pays to have an intelligent, thoughtful membership, no matter how much trouble it may entail to secure it.

Let us not forget that conservation depends in no small degree upon inwrought conviction and heart conversion. Without these, much time and effort will be lost in trying to conserve.—W. M. Weekley, in The Religious Telescope.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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There are two opposing ideas concerning the church, one that it is composed of the regenerate, admitting to its membership only those who by life and faith prove that they have accepted the Lord Jesus as their Master and example in all things; the other, that it receives into its membership all who by circumstance or inclination are led there, hoping by the ministry of the Word and the power of example and sometimes of discipline they may be led to right relations with their God. In olden times the two ideas led to the development of the church that held to believers baptism on the one hand and to the establishment of the state church on the other. Naturally, when a church was composed of an elect few, separated from the rest of the world by peculiarities of doctrine and frequently compelled to remain largely in secret on account of persecution, there was an earnest determination to keep out of the church anything that did not accord with the high standards it set up for itself. Again, on the other hand, when the church took in practically the entire population of its parish, the line between what was church and what was not, was not very distinctly drawn. That which it persuaded itself was merely a toleration generally amounting to an abuse that made professions of sincere religion absurd. The Mennonite church, from its beginning, set the standard of an elect membership. It was a thing wholly apart from the world and anything that seemed to conform in the least degree to the world was not only frowned upon but banned out altogether. It was this principle of a church of regenerated ones that our fathers endeavored to stand by and it is the theoretical attitude of all Mennonites to this day.

The two ideas of what should compose a church conflict to this day even though there is no state persecution of dissenters on the one hand or a banning, shunning, excommunicating, for the slightest deviation from a uniformity of thought or manner of life on the other. The two ideas conflict in what a church regards its field or mission. On the one hand there are those who feel that the church must be a social factor in the development of the lives of those who come under its influence. This leads to such things as "welfare" efforts for community, for body and for mind. If it stopped there, the welfare idea would not be so very objectionable. But when welfare includes making a place for public entertainment of God's house, when it changes a sanctuary into a drill-hall, an eating-house, a recruiting station, a broker's office, or even a moving-picture show, one begins to wonder what would be the attitude of our Lord toward such things were He in our midst today as He was when the money-changers had their tables and the sellers of doves their stalls in the temple.

The opposing idea, that the house of God is a place for preaching and spiritual edification only and that it should be put to no other use than the assembly of the saints in fellowship and worship is not without its champions. Indeed, the strongest protests are now coming from persons identified with congregations where it has been the custom to allow the widest liberties. Perhaps one reason why so great a portion of the world all around us refuses to take the church seriously is because it can see so little difference between the church and the world and no difference between those in the church and those out of it.

Recently we saw a "Get the Habit" list. It suggested habitual early rising, early retiring, slow eating, being punctual, speaking correctly, neat dressing, forgiveness, kindness, etc., etc. We are slaves to habit and being a slave is a good or bad thing, depending altogether upon the goodness or badness of our masters. St. Paul, great man with a great mind and aggressive spirit that he was, was frequently proud to speak of himself as the slave of the Lord Jesus Christ and boasted of bearing His mark (the slave brand) upon his body. In Jewish history, the slave, who, if he was pleased to remain in his bondage, publicly submitted to a rite that forever made him a slave. Being a slave to habit, then, if it is a habit that involves a service under a good master, is a condition to be sought. Like Paul, we want to be so much a slave to our Lord that He owns us and all that we possess, habitually doing His service in a cheerful and grateful spirit. There are many things in which the professing Christian may make a habit. He should be in the habit of prayer. He should habitually read God's Word. The power of habit should lead his feet to the house of God and his hands to ministering to the needs of God's children. Forgiveness should be so much a part of him as to be a habit. He should love because he cannot help loving. He should, in all faith, take God at His Word and obey Him because he has brought his mind into subjection to faith. In the practical working out of Christian character one should get the habit of church-going, giving, sacrificing, saying kind things, forgetting injury and looking for the Lord's return.

On the other hand, the kinds of habits not to get are numberless. These include anything that leads away from God and unfits one for His service.

WHEN

Was the Principle of Non-resistance Made a Part of the Creed of the Mennonite Church?

The doctrine of non-resistance has been one of the leading tenets of the Mennonite church from the time the church was first organized, i. e., from the year 1525. Before that date the predecessors of the Mennonites, namely the Waldenses and other Christian bodies, advocated the doctrine of non-resistance. The connection between the Waldenses and the Mennonites is still a matter of controversy.

It has been supposed that the Mennonite church represents a development from some of the various Anabaptist sects of the time of the Reformation. But recent investigation has established the fact beyond a doubt, that the first and oldest organized body of Anabaptists was the Swiss Brethren which today is known by the name of Swiss Mennonites. It is worthy of notice that all denominations which rejected infant baptism and practiced the baptism of believers were given the name Anabaptists, the Swiss Brethren and Mennonites as well as other sects.

The Mennonites of Switzerland are of the body that was organized in 1525 by Grebel, Manz and Blaurock in Zurich. They have existed as a church ever since that date. There is abundant evidence to show that the early Swiss Brethren held the same faith as the Mennonite church in our day. Later there arose various Anabaptist sects, some defending unsound and partly revolutionary principles. The Swiss Brethren kept themselves free from the vagaries of the enthusiastic Anabaptist sects.

About the year 1536 an Anabaptist body was organized in the Netherlands by Obbe Philips and Dirk (or Dietrich) Philips. This church was, practically, one in faith with the Swiss Brethren. With this body Menno Simons united and within a short time became their principal leader; hence they were known by the name of Mennonites.

The Mennonites who immigrated from Europe to Pennsylvania were, with the exception of the Germantown church, almost all of the Swiss Brethren, being of Swiss descent. After their settlement in America they adopted the name Mennonites for the reason that Menno Simons was the leading exponent and defender of the faith they held dear.

It is worthy of notice that the founders of the first congregation of the Swiss Brethren, before they organized themselves as a church, advocated the doctrine of non-resistance with other distinctive doctrines for which the Mennonite Church stands today.—By John Horsch, in Gospel Herald.

THE GREEK CHURCH IN RUSSIA

The Greek church in Russia is no more a servant under a political ruler or a political system. The revolution is making it possible for her to be a free church. As one writer says, "for the first time she has the opportunity to be wholly in the service of Christ". If this influential church, in a country with a population of one hundred and sixty-three millions, would accept the New Testament in its simplicity as the foundation of its doctrines, what the moral and spiritual uplift to Russia would be — who can predict?

There are some doctrines of the Roman church that the Greek church does not accept. The supremacy of the Pope is strongly opposed; "they admit no place of purgatory, and consider the purging fire of the Roman church as an impious fable". Their priests are permitted to marry, and the Greek church does not lay claim to universality, nor does it call itself the church.

In the year 868 the first Christian temple of this vast empire was erected at Kiev. The metropolitans of the Russian church were considered to derive their spiritual authority from the great See of Constantinople. But in 1582, one Job, who was then

metropolitan of Russia, was raised to the patriarchate by Jeremiah, patriarch of Constantinople. But in 1700 there came another and powerful element into church affairs. Under the ten patriarchs who succeeded Job, the bishops of Russia had amassed immense wealth, and the hierarchy had obtained a power which Peter the Great perceived that if he was to have absolute dominion, it would be necessary to curtail somewhat its sacredotal ambition and power. Accordingly, when the synod met at Moscow in order to elect a new patriarch, the assembly was electrified and the proceedings were suddenly interrupted by the appearance of the czar, who declared himself to be the patriarch, abolishing that dignity and taking the title of Head of the Russian Church. Bishops and dignitaries were removable at the will of the czar, who was politically and religiously the sole head of the church.

It was because of the late czar's powers as patriarch that made it possible for Rasputin to exercise the unholy influence he did in both church and palace. Rasputin's machinations were his undoing, for which he forfeited his life, the czar is a prisoner in Siberia, and the church council is now, it would appear, free to decide the future of the Greek orthodox church. Would that a Moses might be raised up to lead her sons and daughters into the spiritual life as it is in Christ Jesus. —Sel.

THE CROWN OF THORNS

Among the wonder-plants of modern floriculture is one called "The Crown of Thorns". The plant itself bears the shape which gives it its name, and is studded thickly with thorns. The flower is both delicate and beautiful. But the most significant feature of this unusual plant is that it blooms continuously. And this is a parable, too. The only crown which ever blooms is a crown of thorns. Sacrifice is the most fructifying thing in the world. There are few joys like the joy of a great renunciation! One does not need to trust the future to prove the truth of Jesus' word about finding one's life by losing it. He who lavishly gives any part of his life to his child, his friend, his age, discovers that he has "found" by "losing". The joy of Christ is perfectly plain. It is the joy of giving up; a joy that none can take from us because none can ever deny us the ability to give. The crown of thorns always hurts; but, worn heroically, it always blossoms.—George Clarke Peck, D.D.

TEN THOUGHTS ON TITHING

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

2. The Christian church has fallen below even the Jewish low-water mark of a single tithe.—George Sherwood Eddy.

3. "All the tithe of the land is the Lord's," and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—Bailey.

4. To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.—Francis Ridley Havergal.

5. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—William H. Salimon.

6. In the sight of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—George Sherwood Eddy.

7. The man who prays, "Thy kingdom come," and does not give some just proportion of His income to promote his kingdom, is a conscious or unconscious hypocrite.—F. E. Clark.

8. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every dollar they possess. —T. L. Cuyler.

9. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the "first tenth," and not the last tenth; the "first-fruits", and not the dregs and leavings.—A. J. Gordon.

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Francis Ridley Havergal.—Sel.

THE FACT OF HELL

There cannot be heaven without hell. God has told us all we know about heaven. And God has told us all we know about hell. And if God is mistaken about hell, then he is not to be trusted about heaven. It is for us to accept His Word unquestioningly about both places—both results of men's attitudes toward Him. There is a great deal said about hell in the Bible. Much of it comes from the lips of Him whom those who do not like to hear about hell are constantly quoting against the idea — the "meek and gentle Jesus." And if God, in the only infallible and authoritative Word He has given to mankind, is unequivocally clear to the eternal disaster and punishment that shall overtake those who reject the salvation that his boundless and yearning and all-providing love offers them through His only Son, Jesus Christ, as their Savior—then we who are God's ambassadors ought to be equally clear in delivering the message that He has given concerning the awful future of unsaved men. The more we preach hell—preach it as God preaches it, unsparingly, yet with loving kindness—the fewer there will be to go to hell. And it will make even the present better; for, as Billy Sunday tersely said in New York, "Hell is seldom preached nowadays, and that's the reason there is so much hell on earth."

PRAYER AS A WORKING FORCE

"Too busy to pray!" You might as well say, "Too busy to live." Prayer is not lost time. It is living itself. It is that without which no time is saved, but all time lost. It conserves time making it valuable and effective. Jesus prayed before He worked, and so got strength for His work; He prayed after He worked and thus made His labors effective and enduring. Like Him we should pray before we act and so get counsel and strength from God; and we should offer prayer after we act and get the blessing of God upon what we have done. Otherwise we shall labor in vain and shall fall. We should do this no matter how busy we are. We should do this because we are busy. Remember this: To pray is to live; not to pray is not to live, it is simply to exist.—Dr. David Gregg.

THE NAME OF JESUS

By Susanne Alice Ranlett

Oh, holy name of Jesus,
All other names above,
The name that means all power,
The name that means all love!
Oh, holy name of Jesus,
In heaven and earth most high,
The name the saints rejoice in,
The name the devils fly.

Oh, holy name of Jesus,
In sorrow's hour we flee,
This name upon our lips, to seek
Sure comfort, Lord, in Thee.
Oh, holy name of Jesus,
In which our joy is found,
The name of our salvation,
Death's Conqueror renowned!
Oh, holy name of Jesus,
No other name so sweet;
For grace and mercy infinite
In its dear accents meet.
Oh, holy name of Jesus,
Our hope unto life's end,
And then forever we will praise
Thy name, our Savior-Friend.
—Sel.

THE PEOPLE OF INDIA

The population of India speak about 150 different languages and are divided up into forty-three distinct nationalities. There are 2,378 main castes besides a large number of subcastes. There are 200,000,000 Hindus, 60,000,000 Mohammedans, while among the Hindus there are 50,000,000 of degraded people of no caste, whose touch or even shadow is supposed to cause pollution.

Limited in number, but mighty in influence, are the Parsees, who hold the wealth of Bombay in the hollow of their hands and dwell in the loveliest mansions around the coast. They conform to European customs and live as much like Europeans as is possible for a colored race. Yet these people still worship the sun.

When you are in danger, read Psa. 91.

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THE C. E. TOPIC

Feb. 17.

What My Church Is Doing.

I Thess. 1:2-8.

When we speak of the church we may either have one of a number of things in mind or we may be speaking of one particular body within the meaning of the word. In the first place my church is the universal body, the organization of which Jesus Christ is the head and the individuals are the members. Next, we may mean the denomination of which we are members, and then, we may mean the local church of which we are a part. In discussing this topic in our prayer meetings mention should be made of all three bodies and emphasis laid upon not only what has been accomplished, but also of what more there remains to be done.

The universal church is doing great things. Christians are beginning more and more to realize that the division into numberless sects, such as we find Christianity today, may have its hindrances, as well as its strong points and therefore efforts are being made to break down party walls where it is seen that more effective work can be done without them. It is because of this broad attitude on the part of many far-seeing Christians that there flourish such wonderful agencies for good as the C. E. society, the Y. M. C. A. and Y. W. C. A., the Anti-Saloon league and various other interdenominational movements. Ef-

forts like these accomplish much because they speak and act for greater numbers of Christians and because they lay greatest stress upon the things that are essential in Christianity. There is a broader outlook possible. When all Christians unite in their missionary efforts at home and abroad so as to eliminate overlapping and waste, the matter of bringing Jesus Christ to the whole world within a generation will be simplified. When once all the Christian churches unite in a voice of no uncertain tone for the peace that Jesus taught by precept and example, a condition such as the world today sees will be absolutely impossible.

When it comes to what my church (my denomination) is doing, there is no reason for ignorance. Anyone who keeps in touch with his home church will hear not only much of what has been done, but what must be done. The denomination that ceases to be doing soon will exist only in the memory. What are we doing? First, we are a missionary church. Our conference was first organized for the purpose of doing missionary work. Our fields of activity lie in America, among three Indian tribes, in the states of Oklahoma, Wyoming and Arizona, in China and in India. In all forty white workers are employed. Then, there are seventy-five native helpers, including evangelists, teachers, Bible women, superintendents, etc. There are 18 schools with 774 scholars. There are 600 native Christians. The value of mission property is $80,000. The work of missions is in charge of our Foreign Mission board. Our Home Mission board is active in assisting needy churches, establishing new congregations, sending itinerant ministers where they are needed and in doing city mission work. At present we have city missons in Chicago, Ill.; Los Angeles, Cal.; Altoona, Pa.; and Hutchinson, Kans. The demand for the work in this line is great and calls for interest and support from the brethren and sisters everywhere.

Another line of work in which our conference was interested from the beginning is education. Besides a number of preparatory schools in various places in the United States and Canada we have two colleges of high standard, Bethel college in Newton, Kan., and Bluffton College and Seminary in Bluffton, Ohio. In these institutions we are prepared to advance the culture of our people and train the future leaders of our church.

A new work, but a remarkable one, which developed in our conference lately is the deaconess hospital work. There are several hospitals of splendid equipment already established in a number of places. The hospitals at Newton, Kansas, and Beatrice, Neb., are especially conspicuous as evidences of progress along this line.

Our benevolent work is entrusted into the hands of a commission, prepared to receive and properly distribute any assistance that our people are ready to give for the relief of the distressed wherever they may be. It would be wise if our churches and individual members were to make it a rule to give their charities and benevolences only through this board. The money would be then properly administered and fraud would be prevented.

We must not forget the publication interests of the church. Our Publication board has headquarters at Berne, Ind. It publishes the Bundesbote, The Mennonite and the Kinderbote, as well as a German Sunday School Quarterly. It is also prepared to supply the demands of our people for literature of any kind at a reasonable price. In purchasing through our Book Concern we not only show our loyalty, but give the church the benefit of any profit there might be in the business we bring.

When we mean the local church in saying, my church, it is to be born in mind that our own activities are involved. If we are doing nothing for it we will probably not care whether it is doing anything or not. In this respect the answer to: What is my church doing? depends upon What am I doing in my local church?

THE S. S. LESSON

Feb. 17.

Jesus Teaches by Parables—Four Kinds of Ground.

Mark 4:1-8, 14-20.

Golden Text—Take heed, therefore, how ye hear. Luke 8:18.

Jesus always used the means nearest at hand to impress the truths upon His hearers. Again we find Him in a boat for a pulpit and His hearers lined up along the shore. There is something impressive in the fact of the Lord of earth and sea, seated upon the sea declaring His truths to the multitudes upon the shore. It is the Lord seated upon His throne in the heavens who now appeals to His people everywhere, be they upon land or sea. Jesus took the sower upon the hill-side for His text. All His hearers could see the man at work. The process of sowing and why the wheat grew was understood by all. God wants His truths applied to the things in our lives about which we all know. Preaching the Word is a simple process. It is simply applying the truths of the Word to ourselves. Had we less in the pulpit that is designed to entertain and more that is aimed at amended lives the results might be entirely different in our time.

It is to be observed that a multitude was present. Some came out of curiosity, but others again came because Jesus had that to give which they could find nowhere else. We wonder sometimes why crowds no longer come to hear the preaching of the Word. May it not be that they stay away because the Word is not preached to them? At any rate, if men hunger for what Jesus has to bring them, they will find their way to Him.

In making the sower the subject of His discourse Jesus selected a dignified and useful one. The cultivation of the earth, making it yield its fruitfulness is a dignified and honorable calling, a calling that does not gain prosperity at the loss and suffering of some other fellow man. Many of the other callings prosper only when someone is deprived of something or is unfortunate or weak, this one gives its reward at no one's ruin or hurt.

Teaching in parables was a favorite method with Jesus. It still remains one of the most effective methods of teaching. It is one of the ways by which the greatest truths are made plain and simple so that all who wish may understand. In the time of Jesus some of His parables were not understood, but the most difficult ones were explained by Him. Strange, is it not, that the simplest of them all needed to be explained to those who were being taught by Him?

Jesus began His parable with, Listen! In the words of the golden text He would have us "Take heed, therefore." Not all who hear take heed and not all who hear listen properly.

Four kinds of soil are mentioned—the wayside, or the beaten path, the rocky ground, the thorny ground and the good soil. As the seed fell upon each of these kinds of soils and so each was destined for a different career, so too the preaching of the Word brings about different kinds of results when it falls upon different kinds of hearts.

The wayside hearers are numerous enough. They are those who follow their vocations without a thought about God or a desire for the blessed things He has to give. Something of the gospel gets to them. They cannot help hearing and reading about Christian activity, nor can they help but know the aims and the purposes of the gospel. But the whole matter makes no impression upon them. There is no time and no desire for God and so the Word gets no root. The good that reaches them goes to waste.

The rocky ground hearers are of another class. The soil is shallow and so are their heads as well as their hearts. The seed in shallow ground frequently is first to root and first to appear in the blade, but there it ends. The shallow hearer is like that, there is impulse, enthusiasm and noise, but no root or fruit. The kingdom of God is more than noise and bubble. It stands for results. Any kind of hearing, no matter how freely given or how much enthusiasm is aroused, that does not end in bringing forth fruit, is just so much more waste.

The seed among thorns is a pathetic sight. The soil must be good or weeds will not thrive. The better the soil, the more likely are weeds to grow. There are possibilities in the thorny heart. When converted they will blossom for God. A Saul, persecuting the saints, became a Paul, preaching the gospel. But the weeds must go before such things are possible. Some of the weeds are mentioned in the text and include such things as cares, riches and pleasures. Anything is a weed in the heart that interferes with the growth and fruitfulness of the Word.

The hearer who is compared to the good ground accepts the Word, gives heed to it; lets it rest upon his mind; lets it show itself in his life; does away with anything that will hinder its growth and fruit-bearing; makes it the rule of his life; believes it with all his heart; obeys it. The frut is that of a righteous life that glorifies God and blesses humanity.

CONTRIBUTIONS

For Los Angeles.

Sister Katharine Roth, Quakertown, Pa., $5; Bro. P. A. Langenwalter, Tulare, Cal., $5; a chest of clothes and supplies from a mission friend, Whitewater, Kans., through Bro. Kapper; children's clothes from Bro. P. A. Langenwalter, Tulare, Cal.

Sincere thanks,

M. M. Horsch.

For Champa, C. P., India.

Since April last:

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Many thanks to all the kind donors. God bless them all. **P. A. Penner.**

NEWS OF THE WEEK

NEW DRAFT MEN TO MOVE FEB. 23

Washington, February 5.—Provost Marshal-General Crowder has announced that the movement of the last increments of men selected in the first draft will begin on February 23 and continue for a period of five days. This will complete the operation of the first draft as all states will have provided their full quotas.

The movement will bring the strength of the national army to the 685,000 men contemplated in the first draft.

The numbers of men which will be started to the cantonments on February 23 are:

Camp Devens, Massachusetts, 6,575; Upton, New York, 7,500; Dix, New Jersey, 7,000; Meade, Maryland, 6,090; Lee, Virginia, 3,000; Jacoson, South Carolina, 3,383 (negroes); Gordon, Georgia, 2,800 (negroes); Grant, Illinois, 5,000; Taylor, Kentucky, 6,284; Dodge, Iowa, 14,984; Funston, Kansas, 2,332; Travis, Texas, 7,558; Pike, Arizona, 2,000 (negroes).

U. S. TAKES OVER ALL FUEL OILS

Washington, Feb. 5. — Government control of industry was extended to oil in a proclamation by President Wilson putting under license the manufacture and distribution of all fuel oils. No mention is made of other oils or of oil products, including gasoline and kerosene, but they, too, probably will be put under control soon.

Authority under the proclamation is to be vested in Mark Requa, of California, recently named as chief of the fuel administration's oil division. Licenses must be obtained before February 11 by all manufacturers and distributors, whose gross sales of fuel, including gas oil, amount to more than 100,000 barrels a year.

HEATLESS MONDAY PROGRAM NOT TO BE DISCONTINUED

Washington, Feb. 6. — With the East facing the most acute coal shortage of the winter and in the grip of the coldest weather in a generation, the government has decided that the heatless Monday program cannot at this time be abandoned as had been hoped.

The conclusion to continue the closing was reached at a conference between Fuel Administrator Garfield and Director General McAdoo, attended by district state fuel administrators. There was no official announcement but a joint statement will probably be given out sometime today.

WILSON TELLS FARMERS CRISIS OF WAR HAS COME

Washington, Feb. 1. — In a message to the nation's farmers, delivered yesterday to an agricultural conference at Urbana, Ill., President Wilson said he thought statesmen on both sides of the water realized that the culminating crisis of the war had come, and this year's achievements would decide it.

The message, which the president intended to present personally until attacked by a cold several days ago, was delivered by President James of the University of Illinois. Recounting the aggressions of Germany, the president said:

"We are fighting therefore, as truly for the liberty and self-government of the United States as if the war of our revolution had to be fought over again; and every man in every business in the United States must know by this time that his whole future fortune lies in the balance.

"Our national life and our whole future development will pass under the sinister influences of foreign control if we do not win. We must therefore, and we shall win. I need not ask you to pledge your lives and fortunes with those of the rest of the nation to the accomplishment of this great end.

"You will realize, as I think, statesmen on both sides of the water realize, that the culminating crisis of the struggle has come and that the achievements of this year, on one side or the other, must determine the issue."

EXPERTS AGREE THAT WAR CRISIS MAY BE THIS YEAR

Washington, Feb. 4. — Precisely what did President Wilson mean when he said in his address to the farmers of the country Thursday: "You will realize, as I think statesmen on both sides of the water realize, that the culminating crisis of the struggle has come and that the achievements of this year on the one side or the other side must determine the issue."

It is taken for granted that he would not speak his own mind in this definite way and also reflect the views of the men in Great Britain, France and Italy who know what the war situation is unless he had well established facts on which to base his statement. In what he said he gave the unqualified impression that the nations in the war against Germany and her allies have reached two definite conclusions:

1. The war can be ended during this calendar year.

2. The war at this moment is so near a draw and that the side that shows the greatest achievements during the next few months will win.

Inquiry develops the fact that the president's view of the situation is identical with that held by the best military experts associated with the general staff of the army and war college division. Looking at the situation through the eyes of the military experts there is seen to be small prospect of a decisive battle on the west front ending the contest.

THOUSANDS OF AMERICAN TROOPS LAND IN FRANCE

Washington, January 31. — The news that a great American fleet had arrived safely at French ports with thousands of officers, soldiers and supplies to battle the kaiser, caused rejoicing in Washington.

Stealing out of American ports during the last two weeks eighteen vessels, sixteen of which formerly were the best in the German merchant marine, delivered their precious cargo on European soil, untouched by spies and unobserved by the watchful eyes of submarines.

Protecting them on their voyage were American men of war — fleet gray monsters—which swept through the waves grim warning that their transport charges were to be delivered unharmed.

The size of the convoy cannot be published but it may be announced it was such as to provide ample protection for such a tremendous responsibility.

Aboard the transport were thousands of young men — officers for training, men for service, doctors, nurses and skilled workmen. From all parts of the country they had been assembled secretly at different embarking points along the seaboard. None knew before he even left what vessel he would board — only that he was to be at a given place at a given hour, prepared for a long journey.

After the noses of the great vessels had pocked their way out of port into the ocean midst, the curtain of censorship covered their voyage. Where they all met at sea, forming one great movement, the war department will not reveal.

The maneuvering of transports which already landed nearly a half million of America's fighting forces in France withous loss is sufficient unto itself, the navy believes.

FLOOD DANGERS LOOMING LARGE

Washington, Febr. 4. — Fearing serious floods in the Middle West and South within a few days, the government railroad administration has been rushing empty cars westward from the eastern congested area to provide for an emergency movement of corn to elevators and cotton to southern seaports for transshipment to New England mills engaged on government orders.

This was undertaken without any diminution of efforts to transport coal from the mines to consumption points where the fuel reserves were reported as near the zero mark as at any time with the last two weeks. Owing to the absence of new snow and the steady work of clearing tracks of accumulated ice piles the movement of coal was slightly better and officials predicted slight improvements for the few days.

11 GERMANS TO PRISON

New York, Feb. 6. — Franz von Rintelen, German naval officer and a reputed member of the German war staff, was found guilty with ten other defendants in federal court here yesterday of conspiracy to destroy food and munition ships of the entente allies by placing "fire bombs" in their cargoes. Judge Howe immediately imposed the maximum penalty of eighteen months imprisonment in the federal penitentiary at Atlanta and a fine of $2,000 on each of the prisoners.

"Plea of lack of proof, sickness, recent marriage and ignorance of the laws of this country," Judge Howe said, "will not influence this court in imposing sentence. These men have been found guilty by an impartial jury of American citizens and the crime calls for the severest penalty. I regret that it is not more severe."

CLAIM ROADS TO BLAME

Washington, Feb. 6. — Inefficient operation of the railroads, resulting in traffic congestion with its grave attendant evils, was charged by union labor leaders, at a hearing yesterday before the Railroad Wage commission, to a desire on the part of the management of the systems to discredit the eight-hour law and to make a failure of government control.

This situation, the commission was told by W. G. Lee, head of the trainmen; A. B. Garretson, head of the conductors, and other witnesses explained why the transportation system of the country, including such roads of splendid record as the Pennsylvania, suddenly collapsed. The brotherhood leaders used such vigorous expressions as "rotten railroading" to convey their opinion of the way the business had been carried on since the government took charge and they offered to produce scores of instances of delayed crews, changes in personnel and misuse of rolling stock to support their statements.

SAY NEARLY HALF MILLION ARE ON STRIKE IN BERLIN

London, Jan. 31. — That nearly 500,000 persons were already on strike in Berlin and the number was being added to hourly, the Exchange Telegraph correspondent at Copenhagen telegraphed under recent date. The movement was extending to the provincial towns.

All the workmen in the Kiel shipyards and in the Vulcan works at Hamburg, and thousands of miners in the Rhenish Westphalian districts, struck Monday, according to the Berliner Vossische Zeitung.

The Berlin correspondent of the Politiken of Copenhagen reports that the strikers have formed a workmen's council of 500 with an "action commission" of ten men and women, including Hugo Haase, the Independent Socialist leader, and Philipp Scheidemann, the Majority Socialist leader. Other members of the commission include George Ledebour and William Dittmann, Independent Socialists, and Friedrich Ebert and Herr Braun, Majority Socialists, the dispatch adds.

The commission, it is said, asked Herr Wallroff, the minister of the interior, to grant permission for the holding of meetings. Herr Wallroff, it is added, declared he would not negotiate with the workmen but would receive Socialist members of the parliament.

REPORT SAYS GERMANY IS SMOTHERING STRIKE NEWS

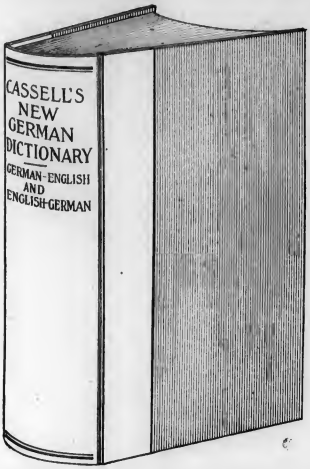
London, February 4. — A three days' strike has been declared in Munich, according to a Central News dispatch from Amsterdam.

Amsterdam, February 4.—All public meetings in Germany were prohibited by order of the superior command in an effort to suppress the general strike according to dispatches from Berlin.

The official proclamation read: "Having introduced more drastic state of siege regulations we intend to suppress every attempt to disturb peace or order by all means at our disposal. We therefore warn every orderly citizen not to participate in any public meetings."

Declaration of martial law in the great ports of Hamburg and Bremen and a lack of definite news concerning the progress of the strike movement in Germany indicate the possibility that the authorities have taken stern measures to deal with the discontented workmen. Belated reports, however, show that the movement has spread widely.

Cassel's New German=English Dictionary



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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, FEBRUARY 14, 1918. No. 7.

IN MENNONITE CIRCLES

The Eastern (Old) Mennonite school of Harrisonburg, Viginia, shows its progressiveness by offering a general two-year Bible course by correspondence; also a special course of equal length, adopted for ministers and Christian workers.

The special Committee of Seven, appointed at the last General conference, appeals through its chairman, Rev. J. W. Kliewer, to the liberality of our people for funds which are greatly needed. Bro. J. F. Lehmann of Berne, Indiana, is the treasurer of the committee.

The little Mennonite settlement in Sahuarita, Ariz., while somewhat isolated from other Mennonite communities, shows an active interest in matters relating to the church. They report an addition of several young people to their membership and write of their satisfaction in having been blessed by visits from the Brethren P. H. Richert and C. C. Wedel of Kansas.

In the Mennonite Brethren in Christ Ministerial conference, to be held in Port Huron, Mich., on March 19, two of the subjects announced for discussion are: "How Can We Train Our Ministers Not to Electioneer?", and, "What Should Be the Minister's or Evangelist's Attitude Toward Making Matches in Matrimonial Affairs?"

The problem of educating missionaries' children is a difficult one to solve everywhere, and in India particularly. In a note to the Gospel Herald Missionary M. C. Lehman calls attention to a number of conditions that Mennonite missionaries have to meet in this respect. Climatic conditions require that the schools be in the hills, involving long journeys and long periods of separation of the children from their parents. Denominational schools, not Mennonite, are the only ones available to Mennonite missionaries, and the cost of keeping children in these schools is severe upon the slender purses of the missionaries.

NOTES AND COMMENTS

The M. E. church proposes to raise $40,000,000 for foreign missions within the next five years and its Home Mission board asks for a similar amount. $80,000,000 for missions within five years sounds big, but when we compare it to the millions devoted each week to blowing men into eternity the amount is insignificant.

The American Bible society endeavors to interest itself in behalf of the soldiers and sailors of the United States, not for their bodies, but for their souls, their spiritual help and their eternal salvation. It undertakes in the name of the churches and common Christianity to provide them with New Testaments and other Scripture. Special army and navy editions have been prepared at great cost and labor for churches and parents and friends to give to their own young men. During the first five months of the war 700,000 volumes were distributed. Presses are running night and day. President Wilson says: "They will need the support of the only book from which they can get it!"

In regard to the number of chaplains in the army General Pershing cabled to the secretary of war: "Counting myself responsible for the welfare of our men in every respect, it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment."

Somebody is going to tell on you if you don't pay your income tax. Congress has fixed it so that somebody must tell, whether he wants to or not. One section of the war income tax law, exhaustively comprehensive in scope, requires every person, without exception, and every corporation, partnership, association and insurance company, in whatever capacity acting, who paid $800 or more to another person, corporation, partnership, association, or insurance company, as interest, rent, salaries, wages, premiums annuities, compensation, remuneration, emoluments, or other fixed or determinable gains, profits, and income, to report the name and address of the person, corporation, etc., to whom the payment was made, together with the amount of the payment, to the commissioner of internal revenue at Washington, using a form prescribed for the purpose —Form 1099, now to be had from all collectors' offices. The forms must be filled out and returned on or before March 1, 1918, accompanied by Form 1096, which is a letter of transmittal and affidavit certifying the accuracy of Form 1099. Postmasters, banks and revenue officers in the field will have a supply of these forms.

Among the many Luther memorial meetings celebrated in many quarters throughout the world perhaps none is more significant than the one held in Tokio, Japan, upon the occasion of the last celebration of the emperor's birthday. The meeting was under the auspices of Japan Federation of Churches and was held in the Y. M. C. A. hall. Among the notable addresses was one by a staunch Christian gentleman, a member of the House of Peers, another by a bishop of the Japan Methodist church, and one by a president of one of the largest educational institutions in Japan.

The food situation in Europe, says Howard Heinz, federal food administrator, proves to be far more alarming than when the first survey of the food supply of the world for this year was made. Harvests in the countries of our allies have turned out much less than contemplated and shortage of shipping has made it impossible to bring supplies from countries more distant than the United States. The civilian consumption of our allies has been reduced to the minimum and still there is not enough left to sustain the men on the fighting fronts. All of our surplus wheat from the 1917 crop has already gone to the allies — or to the bottom of the sea. And there wasn't enough to feed them if it had all reached its destination. Our friends are in dire distress. Italy is today in a state of semi-starvation and France and England are undergoing the severest privations. We need to save many things by self-denial and substitution. Meats, fats, and sugar, but the all-important thing for the next few months is wheat and more wheat.

The Strengthen America Campaign committee, working in behalf of prohibition of the liquor traffic in the United States, is sending out material free of charge to any who will request it, to be sure, stamps should be enclosed. This literature, the second batch of which we have received, is issued monthly. Ministers and active workers should supply themselves with this material. The address of the Strengthen America campaign is 105 E. Twenty-second St., New York City, N. Y.

A recent authorized statement shows that Great Britain is spending $40,000,000 a day for the war. Including loans to the allies and the actual obligations already assumed by the American administration for the war, the total amount being spent by the United States is $41,000,000 per day. The other allied nations of the Entente powers are adding $45,000,000 per day to this expenditure, making a total of about $125,000,000 per day! Germany and her allies are spending at least $35,000,000 per day, making a total aggregate of $160,000,000 a day. At this rate the entire expenditure for a year is $58,400,000,000. Can any of you tell how much that is? If the world can spend such an almost incomprehensible sum for war, can Christians afford to give less for the support of the gospel than they have been giving? Shall we not give more, rather than retrench? There is greater need than ever of preaching the gospel of the grace of God, — of "peace on earth, good will toward men." But in this Christian warfare there are other things of greater value than money, one of the mightiest of which is "believing

prayer," "and back of this there must be whole-hearted, intense sympathy, earnestness and devotion."—Wesleyan Methodist.

There was a time when men honestly believed they had a right to own slaves — because they thought it was purely a question of property rights. But today we know it is also a moral question.

There was a time when men honestly believed that all they needed to do to get a wife was to take a club and hit the woman of their choice on the head and drag her home. But today—well, women have something to say about it, too.

There was a time when men honestly believed they had an absolute right to do with their children as they pleased. But today we recognize the fact that children have rights of their own.

Slaves, women, children—these have come to their own because a new conception of rights and duties has dawned upon men. They discovered that there is a more fundamental question than property rights—that duty is a bigger word than rights.

And so the weaker members of society are today being given a better chance.

But we still hark back to the "property rights" period and the question of "personal liberty" when we discuss the saloon and the liquor business.

We forget that the bigger thing in this discussion is duty and sacrifice — for the sake of the weaker members of society—that we should be ready to give up our "rights" when the well-being of mankind as a whole is concerned.

The man who is ready to do this proves that he's a big man—the little man always stands out for his "rights", no matter what happens.

The man who insists that his "personal liberty" gives him the right to drink liquor and support saloons—and that he proposes to exercise this right—is asking thousands of men and women and children to make a greater sacrifice and to suffer infinitely more because the saloon is licensed, than he would suffer or sacrifice were the saloon to be closed.

A FEW TIMELY HINTS FROM THE CHEYENNE INDIANS

Those who have learned to know the American Indians through any dealings or contact with them, will no doubt all agree that the Indians are very keen observers and are a people of remarkable good judgment. Through the Indians one learns to know the white people better, for, as some one has said, the Indian is only a white man with a red skin. During our nearly twenty years of mission work among these people, God has often used them as eyeopeners to us to show us that the nature and condition of all humanity is very much alike, but especially that the Christians are being very closely watched by the people of this world. When the first Indians were converted, a few years after taking up the work here, we were very much suprised at the jesting remarks that the heathen Indians made to the Christians. We had always supposed them to be very ignorant of Christ's teachings, but to our surprise they could tell the Christians quite correctly of the many things the Word of God requires from a Christian, especially how he should behave himself when he is hated and mistreated. Is this not a strong proof that the world knows more about the teachings of Christ than we may suppose and that they expect the Christians to **do** as they are taught. Let us remember, that not only our Lord and Master, but also the heathen world knows whether we merely say, Lord, Lord, or whether we do the things which He has commanded. Again the Indians see so many white people who are merely professing but not confessing Christians, or whose Christianity consists only in outward forms with here and there a good deed added to give it a good appearance before man, that the Indians are led to think if that constitutes Christianity they can be good Christians, too. Again and again have they told us that they would join the church and come to the services, if we would not say anything against their heathen customs. They even go so far as to make up a "church" to suit their own fancies and desires and substitute "peyote" for the Word, the Spirit and the Son of God! Is this not true of the present condition of the apostate church? People want to be saved without repentance and the new birth. They have a form of Christianity, but deny the power thereof. They lay more stress on their own "good works" than on the atoning work of Christ. Will we take warning from the signs of the times and repent? — When the present war broke out in Europe, our Indians asked us why it was that people who called themselves Christians were at war with each other, when Christ teaches us to love even our enemies. The only answer that we could give them was, that those people had set aside the teachings of Christ, had become proud and greedy and had put their trust for peace in their military strength rather than in the obeying of Christ's teaching and that now they were reaping what they had sowed. When afterwards our beloved nation, too, entered the conflict and war received a few more sugar coatings, it was difficult for the Indians to see the justice of it. When they so often hear the phrase: "My country, right or wrong", they wonder if we are not acting like those parents who condemn the wrong they see other people's children do, but when their own do the same, they defend them. Also when they are told that they shall be loyal to their government and stand behind Uncle Sam in this time of need, they reason this way: if war is hell and our dear Uncle Sam is really in it with one foot, shall we show our loyalty and patriotism by pushing him forward, or by pulling him back? — An old Indian said recently: "When the white people tried to take our God-given land away from us and we fought, they told us it was wrong to fight: now they ask us to help them fight to keep the land that they have taken from us. Has the idea of right and wrong changed?" — When they see that the missionary is helping to enforce a federal law, they are very quick to tell him that that is the government's business, while his duty is to preach the gospel and live what he preaches. Are they perhaps keener than many Christians to discern that the New Testament speaks of the government in the third person rather than a part of the church's direct business? The taking of life was formerly practiced by them only as an act of revenge. They know that the Bible tells us not to kill and they wonder why in this Christian age capital punishment should yet be practiced.

Indeed, our Indians are bewildered at the confusion they see in the world today and they, as well as the rest of the world, are watching to see how Christianity will stand the test. The church has long been proclaiming the gospel of love and forgiveness: now that she is put on trial, will she stand the test? Will she prove that Christ's sermon on the mount is a better guaranty for peace than all the munitions of war the world can produce? Many speculative articles are now being written about the church **after** the war, whereas our main concern should be about the church **during** the war. The possibility is that the true church, of body of Christ, may not be on the earth any more immediately after the war. Any time in this midnight darkness of the world, we may hear the cry: "Behold the Bridegroom! Come ye out to meet Him!" Will we be ready to go with Him to the marriage feast, or will we be left behind when the door is shut and will have to go through the awful tribulations that will come on earth? Is not the apostate church of today like the evil servant, who said in his heart: "My Lord delayeth His coming" and is engaged in beating the fellow-servants? The world and even the heathen are watching to see whether there really is a **true** and **faithful** church. In which are we classed? Let the Holy Spirit search our hearts and where we are guilty of any sins, especially those that we have contributed to the causes of the war, let us humbly repent and be cleansed in the precious blood of our Savior. If it is God's will that we would suffer for righteousness' sake, let us take that upon us as a special honor from Him and look for grace and strength to Him who was made perfect through suffering.

H. J. Kliewer.

Hammon, Okla., Feb. 4, 1918.

CORRESPONDENCE

Berne, Ind., February 7, 1918.

Dear Readers, Greetings:—Very likely it is a satisfaction to get regularly in our church periodicals the important happenings of our congregations which are widely scattered in this country. We can imagine how it will encourage the editor and enhance the mutual interest among our people if we have a sufficient number of "active" correspondents, live wires for the Mennonite, in 1918.

On Sunday evening our Choral society gave their last musical number in the Mennonite church. This cantata, "The Christ Child", was an appropriate introduction or preparation for the joyful Christmas festival on the following Tuesday.

For the Christmas service in the morning Elder P. R. Schroeder made arrangements that the following brethren took part: S. F. Sprunger, Joel Lehman, I. A. Sommer, C. v. d. Smissen, and P. R. Schroeder. In the evening when a good program was given the large Mennonite church was not able to hold all the people that came. Bro. Clinton Lehmann of Chicago, Sunday school superintendent of the Mennonite mission of that place, gave an interesting and inspiring talk.

The Union meetings, the thirteenth annual Union gospel meetings of Berne, were held from Dec. 30, 1917, to January 6, 1918. The most of the meetings were held in the Mennonite church, this being the largest house of worship in town. Rev. Geo. E. Guille, Athens, Tenn., and Prof. J. A. Huffman, Bluffton, Ohio, were the English speakers; Dr. A. E. Dahlmann, Plymouth, Wis., the German speaker, and Mr. Peter Quartel, Dayton, Ohio, directed the singing. The weather was favorable, the interest and attendance were good.

The annual church business meeting, held on January 7, was well attended. One of the five deacons, Bro. C. W. Baumgartner, who had served in this capacity nearly thirty years, tendered his resignation in December 1917 on account of hard hearing. Now there were two vacancies to be filled, one for five years and the other for the unexpired term of three years. For each vacancy two candidates were chosen by ballots, those receiving the largest number of votes. Later, at regular church service on Sunday, the congregation re-elected Bro. J. F. Sprunger for five years and Bro. Ben Sprunger for three years. Several improvements for the church building were ordered to be made this year.

On account of the Union meetings the Week of Prayer was observed a week later to be followed by communion service on Jan. 13. At this time we had a severe blizzard so that all the meetings were put off. The Lord's Supper was administered the following Sunday, January 20.

Missionary F. Gasser and family (wife and two children) arrived in Berne on January 19. On two Sundays and on Wednesday evening he preached and gave interesting and instructive reports of his ten years' service in the China Inland mission. They left for the East on February 5 stopping off at intermediate points in Ohio and Pennsylvania.

Last Sunday, February 3, we had the following services: Sunday school and preaching services in the morning, in the afternoon the annual festival of the Ladies' Aid society, and in the evening the anniversary meeting of the Christian Temperance society. Rev. J. P. Boehr, student at Oberlin, Ohio, delivered the two anniversary addresses partly in German and in English. These societies exist now thirty-two years and are doing good and effective work in the respective church activities.

I. A. Sommer.

THE PREACHER

First of all, the preacher should be a man — an all-around, big, strong manly man. Holland's appeal should ring out in our call for preachers: "God give us men." The biggest man, the tallest manhood in all the community, should be the prophet of God. He has the biggest call, the divinest message, the most far-reaching results. It is the greatest thing in the world to preach the gospel. Every preacher should be impressed with the beauty, dignity and importance of his calling. He should hold his office as a sacred, solemn trust; as a charge before God and the Lord Jesus Christ. A minister when asked to favor some questionable measure, replied: "But I am a preacher." "Well, what of that?" said his friend, "Why, everything is lofty and great." "Oh," said his friend, "then that changes your attitude." Your call is divine, your message is from heaven and prepares for heaven. Every real minister of Jesus Christ is called and sent of God; he is an accredited messenger and representative of heaven; he is charged with the great commission to go and preach the gospel. The pulpit is where heaven and earth meet to discuss the affairs of God, Christ's church and human redemption. You are guardians of truth, heralds of a holy, charming, sublime, God-given message. What responsibility and glory are comparable to that of the pulpit? It is God's torch to enlighten and safeguard a dark world. Preachers don't trifle, don't irle. Love not ease, guard yourself well against the temptation to commercialism and professionalism, the lecture platform, popularity. "Take heed to thyself." "Be thou an example." Be a man, the right kind of a man, God's man.

Old Thomas Carlyle drew a characteristic sketch of the true preacher. He concludes that "the beautifulest sight on earth is that of a man talking out of inmost soul to his brother man about God and right and destiny." And this old Scotchman is grandly right. But the littlest, the meanest, the most contemptible and despicable creature is the preacher who compromises God and right and permits himself, for mercenary or other considerations, to be found on the side of evil.

Frederick F. Shannon says:

"The tallest man in the universe is the preacher. Stand up your best physicist, lift up his shoulders your kingliest naturalist, then lift up his shoulders your wisest philosopher, and then pile on top of him the greatest poet and the whole human pyramid will scarcely reach to the knees of a true preacher of the gospel. It is the call of God that makes his work so high and holy."

John the Divine wrote his revelations unto the angels of the seven churches of Asia. These angels, "messengers", were the seven preachers in these churches, commissioned of God to declare the everlasting gospel. Have a care, preachers. You are the chosen messengers of Christ, angels sent to teach and minister to the heirs of salvation, and to preach the unsearchable riches of Christ. There is no calling higher, nobler, diviner, more sacred and blessed of God; none that bears greater influence for good, and that carries with it such weight of responsibility. Be sure that you are held as stars in the right hand of the Son of God. — The Cumberland Presbyterian.

INFLUENCE OF A MOTHER

When a boy of sixteen, I was not a Christian, and neither was my mother. Like most boys, I was inclined to be wild. In company with a chum I engaged in an act of folly neither of us ever expected anybody on earth to know. Mother knew the deed had been committed, but never dreamed her boy was in it. A week later, at the supper table in my father's home, my chum made a remark which went like a dart to my heart, for it gave me away. I felt like a condemned criminal. Arising from the table, I looked at mother. On her dear face were tears falling thick and fast. I went out in the dark. The young folks were having a happy time and did not understand my absence. I retired early.

After the hour of midnight I felt the form of mother across the foot of my bed and heard her weeping. Not a word was said. Two days of unspeakable humiliation, of sorrow, and of trouble passed. I could stand it no longer, for everywhere I went I saw nothing but mother's tears. As I rose from the supper table, I went to her alone and said: "Mother, I have done wrong and I am sorry for it, and I'm sorry that my conduct has broken your heart and made you cry. Mother, forgive me and I will never grieve you again."

Dear mother took her boy in her arms and said, "God bless my boy. I freely forgive; I love you as never before."

My burdens fled and a new world of joy swept before me. I was free. Forty-eight years have passed, and mother has been in her grave many, many years, yet I can see her tears in the old log kitchen that night at supper. God saw Hezekiah's tears and blessed him. I saw mother's tears, and see them still. While it broke my heart to see mother's face bathed in tears over my waywardness, yet I look back and thank God for a mother's tears. Those tears on her troubled face were the turning point in my life. Soon afterwards I was soundly converted, when God saw my tears and heard my prayers and added everlasting life. I then helped mother to Jesus my Savior.

What little good I have done in the world I owe much to mother's tears. I have promised myself that when I reach heaven and find mother, I'll thank her for her tears. Thank God for a mother's prayer and a mother's tears. Some gladsome day mother and I will walk up and down the streets of gold and "all tears will be wiped away."—Exchange.

LATE REWARDS OF TEACHING

Having had some little experience as a teacher I am almost bound to say that next to the preacher the teacher is more given to finding the juniper tree than any other class of men. It is always a giving out — day after day of output, and recitations and blackboard tests show that most of this splendid sowing has fallen on barren soil, largely by the wayside, where any number of devouring interests have snatched away the seeds of knowledge. The teacher, feeling the pressure of his comparatively narrow and hemmed-in life, wonders whether such a pursuit could be called successful. Then the day comes when those who have sat at his feet begin to bear the responsibility of the world and contribute to its wealth and happiness, and back some of them come to shake hands with their old teacher and to tell him that they found the inspiration for all their achievements in his courses, many of which they flunked, and even more in his own words and personality. Yes, it pays, after all, and the teacher takes heart and reaches down in his seed bag for a bigger handful to sow even more broadcast than hitherto. He is glad he is a good sower. — Raymond S. Forman.

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

A brother in Indiana asks: "Do we not need a revival among the appointed or elected correspondents to our church paper?" Our answer is, "We certainly do." One of the things which makes a church paper is the intimate knowledge it gives the reader of his brethren in other churches of the denomination and its work. The newspaper press tries to be up-to-date on religious matters and pretty generally succeeds in keeping the public informed concerning things of general interest in churches and church activities. A church paper endeavors to note what is going on in the Christian world as a matter of course, but its chief aim is to devote itself to the things of peculiar interest to the church it represents. Its aim is to keep up interest in the work, inspire enthusiasm for it and give information concerning it. But it should have another purpose; it should endeavor to create and keep its readers in personal touch with one another. When it can say it has succeeded in doing that to satisfaction the editor may feel that something has really been accomplished. In order to do such a thing, however, the churches must help. They must see to it that correspondents are appointed or elected who will be "on the job". If there is any inclination to neglect on the part of the one so chosen, another should be secured in his place. Every church member wants to know what is doing in other churches and he should feel that there is the same desire to know what he and his brethren are doing. If his church is not being heard from, let him find out the reason why and then let him help to find the remedy. Pastors can be of great assistance to the church paper if they care to interest themselves in it, and, if they don't interest themselves in it, there is something wanting in their loyalty to the church and interest in the congregation. We would suggest that every congregation in our conference arrange to be represented in The Mennonite through a correspondent and that a real "live wire" be put on the job. Our paper sets out with the purpose of being a paper for the people of our church. Let us make it so by seeing to it that the people of our own particular congregations let the rest of the church know that they are alive.

The sinking of one of the American transports, filled with troops on the way to the front, while resulting in a surprisingly small loss of life, was nevertheless a terrible blow that sobered the public to a realization that war is really a terrible thing and that before it ends it will cost the loss of a much greater number of lives. Great indignation has been aroused in times past because the enemy has not played the game fair and resorted to barbaric methods in order to gain his end. We never expected to find the war game played fair. When men are out to commit murder they will hardly stop to consider whether they do it according to form or not, they will simply kill to gain their ends. The world had labored long and hard in various kinds of peace schemes and just before the war broke out many believed a solution for war problems was found in the Hague conventions. It was confidently predicted that this generation would see the end of war. Perhaps it will see the end of war, but not along the lines of the Hague conventions. This war may end sometime because, like the forest aflame, it will burn itself out and there will be nothing left to start new fires. The trouble with the Hague conventions and many similar schemes, as we now see them, was that instead of seriously undertaking to disarm and begin to live in confidence with their neighbors, nations simply got together and made rules for making war more respectable, and, having drawn up a sort of Marquis of Queensbury code, they felt satisfied that they had done something. They seem to have forgotten that real fighting is not the kind gotten up for exhibition purposes and fought according to rule, but the kind that men indulge in when they are devilishly angry and in a state of mind where the beast in them is the only influence that has sway Given a nation, or many nations, that surrender themselves to their passions and nothing of the right or justice or honor will be considered. As a people we have been drawn into the fray and the American public is not in a state of mind for anything but to see the thing through to the bitter end. It will become harder and harder for those whose conscience forbids them to participate in bloodshed as things go on. The good-natured toleration of the public to conscientious objection has yet to bear the test of blood and battle. We don't expect that American human nature differs from human nature anywhere else. It is the most natural thing in the world that its toleration should give way to intolerance when once the losses are high and terrible. We have but one solution for the curse of war, it is the Christ solution that involves love, submission and loss for His sake—the doing as He would do. The world is not ready to accept that position just now, and perhaps never will, it therefore behooves all who want to "obey God rather than man" to "endure all things", having faith that "Blessed are the meek, for they shall inherit the earth," and "Blessed are the peace-makers, for they shall be called the children of God."

HE COULD PLAY POOL

By Rev. Charles Stelzle.

He could play pool. He was the champion pool player of the ward. Indeed, his reputation had extended to nearly every saloon in town. The saloon-keepers sometimes arranged exhibition games for him, advertising them on big posters. He enjoyed seeing his name in display letters over the saloon windows. He was pleased with the complimentary remarks of the audience. He didn't get very much else out of it, excepting a few drinks and some indifferent cigars, but—he could play pool.

I saw his two little girls one morning. One of them—as pretty a little thing as I had ever seen—was sick. She was burning up with a fever. He hadn't come home the previous night. He had given an exhibition game away off in another section of the city, and—well, for several reasons, he didn't get back.

The little one needed a doctor. One was quickly found. Yes, he could play pool. A few days later I called again. He had been in two or three times during the day to get a meal. He hadn't been home nights since the last "big" exhibition game. Most of his meals he got at the free lunch counter, and there seemed always somebody who was willing to stand treat. He had lost his job, but—he could play pool.

The doctor told me that both his children were now sick. "Lack of proper nourishment," was the doctor's brief comment, when I asked the cause of their illness. His wife had become the breadwinner for the family. Soon afterward I was sent for. The children were better, but she was now in bed.

They had found her early that morning in an alley on the way to the back-door of a saloon, where she was to have done a day's washing. But, as she told me, she was compelled to go without any breakfast,' or the children would have had none. She wasn't equal to it, however, and had collapsed even before she began her day's work.—But he could play pool.

A month later I met him on the street. He was wonderfully braced up. His clothes were fresh-looking. The flush had left his face. There was a steadiness in his gaze which pleased me. I stopped him with a cheery salute. "Oh, I've got a job," he said, with a little confusion, but as though that were the most important event of his life.

"I've cut out the exhibition pool, too. I'll no longer be any man's fool," he told me. He put it stronger than that, but it would not look well in print.

SPIRITUAL TRANSFIGURATIONS

All spiritual transfigurations are wrought in us by the Holy Spirit through the application of the truth and the perfect atonement of Christ to individual hearts by faith in the Son of God. The Holy Spirit reveals and applies the power and glory of the eternal Godhead to believing souls. His personality and divinity are both assumed and proved in the Scriptures. He fills important offices in the economy of personal salvation. We are living in the dispensation of the Spirit which is one of special privileges, advantages and possibilities. He enlightens the sinner, convicts him of sin, gives power to repent, leads to Christ, stimulates faith, and applies the merits of the atonement to the true penitent heart and saves him from sin, the guilt, power, and love to sin. He reveals and convicts the believer of remaining depravity, and reveals to him the possibility and reality of complete deliverance from it, so that inbred sin is eliminated from the heart, when the individual makes a complete surrender — self-abandonment to God, and by appropriating faith has the blood of cleansing applied.

The Holy Spirit continues to reveal glories of grace to the already

enraptured vision of the believer, which enter as conscious experiences in the life of the disciple of the Lord. He seals the soul unto redemption, He guides, sustains, comforts, anoints and empowers, and is an abiding friend. Too many believers in the church, we fear, consider the Spirit but an influence; He is that, but He is infinitely more; He is a conscious though invisible person, dwelling in the redeemed soul. The Spirit is exceedingly sensitive. He can be grieved, quenched, resisted, sinned against and even driven from the heart where He once dwelt. If he convinces a believer of the remains of depravity and the possibility of deliverance therefrom, he is grieved if He does not at once follow His dictations and drawings. The Spirit is the revealer, too, and glorifier in the heart of a believer of Jesus Christ. We know nothing of Jesus Christ in actual Christian experience but by and through the Holy Ghost.

He takes the things of Christ and reveals them unto trusting hearts. We should be intimate with the Spirit, so that we might feel his drawings and hear his faintest whispers and be constantly prepared for grander revelations and more ravishing visions of the Beloved. These higher revelations and richer experiences are to come to us in the discharge of Christian duties, in the midst of our toilings for the Master and for the moral elevation of our fellow-men. These transfigurations should not be sought selfishly, but meeting the conditions upon which they are promised, they will come without doubt, without having been made a specific object of endeavor. Christ's transfiguration came after a busy day's work and was followed immediately by another day's incessant toil. Paul's entrancement into the third heaven stood intimately related with his memorable tussle and a glorious victory over his thorn in the flesh. These ravishing visions are not to be sought as an end, but rather as a means or spur to an end, to plunge more fully into the luxurious work of lifting up fallen man and leading him to Christ.

We should not desire mountain-top experiences only for the joy there is in them, but for the new views we get of grander possibilities and of enlarged usefulness lying ahead. The sanctified self must be given to God and consecrated to His glory. In other words, the revelations of glory, the spiritual transfigurations must be consecrated to the Lord, and with a view of increased usefulness and efficiency in the Master's vineyard, otherwise they will react upon us in sad experiences and spasmodic efforts. Religion is not to be enjoyed merely for the joy and good feeling there is in it, though this is desirable, but for the good there is in it for us and the good we can get out of it for others.

The apostles and Christians of old were to have Pentecostal blessings, anointings, and empowerings, in order to do Pentecostal work and have Pentecostal results.

The demand for our age is intensely spiritual men and women to lead humanity to God and on the royal road to usefulness and finally into everlasting life.—Ev. Messenger.

WHEN WE WANT TO FEEL

Feelings are a very delightful part of our experience. But they may be a very dangerous part. There are times when our fellowship with Christ floods us with an overwhelming feeling of His power and presence. There are other times when we feel dead and cold; all consciousness of His presence is gone. Has he changed? Is He less loving, or faithful to us? He is "the same yesterday and today, yea and for ever." Therefore we are to rejoice, always, not in our feelings but in Christ. Dr. W. P. Mackay has spoken a needed word of warning: "I have had to do with many anxious inquirers, and I find the greatest stumbling-block of all is this: They wish to be able to feel faith. Even the telephone cannot let us see a sound; it can let us hear a sound. You might as well speak of hearing a sight as feeling faith. 'Faith is the substance of things hoped for, the evidence of things not seen'." So let us believe without feeling and without seeing, praising God that His perfect sufficiency in meeting all our needs all the time is not dependent upon what we feel, but upon what He says.

"TILL HE COME"

A little while for patient vigil keeping,
To face the stern, to wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing,
We'll haste to meet Him with the bridal hymn.

—Selected.

THE C. E. TOPIC

Feb. 24.

The Power of the Cross in Asia.

Psa. 96:1-13.

Were there not a single missionary active in Asia and were we utterly without information concerning the great empires that hold sway in the largest of the continents, Asia would still be the one of the earth's grand divisions that gave us the story of the cross and produced the Christ who alone can be the Savior of all peoples. The heart of the Bible story lies in Asia. Apart from the few sections of the Old Testament that have to do with Africa and of the New Testament that have to do with Europe the scene of the whole story of our redemption lies in this continent. Had Asia not given us an Abraham, a Law, a Christ, a Paul, a Christian church, it would be impossible to speculate the misery, ignorance, folly and sin in which the world would find itself.

It was upon a little hill in Asia that the cross was erected The cross not only was designed to be an instrument of the most horrid torture that a hellish inspired imagination could conceive, but was also a badge of infamy. None but the lowest and vilest were subjected to the horrors. Yet, that cross has become the most honorable of all things for one to bear, because it was by the way of the cross that our Redeemer went to purchase our salvation. An ancient king once saw a cross of fire in the skies over which was written, "By this conquer." It made him a Christian and through him the empire over which he ruled, professed Christianity. It is only the power of the cross that can conquer in another sense—conquer the powers of unbelief, ignorance, vice and all other types of sin.

Though subjected to centuries of persecution Christianity at no time was successfully suppressed in Asia. Backward and filled with strange superstitions, sects, that do not trace their origin to modern evangelical Christianity, have existed in Asia Minor, Persia, India and even at times in China. In modern times the Asiatic Christians have suffered terrible persecutions. Persecutions blotted out the Jesuit Christians, established in Japan so that when the island empire was opened to the modern world during the last generation there still remained notices throughout the empire warning the public that a Christian could not be permitted to live in Japan. Armenia in our day has been the subject of persecution and the one during the past three years is the worst of all. During the Boxer troubles in China hundreds of native Christians paid their devotion to their Lord in their own blood. In spite of such things Christianity is progressing everywhere in Asia Minor, Persia and parts of Arabia are the fruitful fields of Christian missions. With the coming of peace we have reason to believe there will be a wider toleration of religion and Christian communities will show the world how they can prosper and advance to the betterment of themselves and their neighbors. India, the empire teeming with cast-ridden millions of superstitions, poverty-stricken and afflicted men and women who look to vain idols for their own relief offers a story of missionary advance that is the miracle of our age. Communities in masses are turning to Christ in some places. In other places there are schools, hospitals, asylums and churches filling their places in the grand procession for Christ that is going to make India Christian. Korea, once a hermit kingdom, is today open to the gospel and the activities of the missionaries in that country bring us the knowledge of a nation beginning to transform itself mentally, morally and spiritually. China has been the great mysterious country for so many centuries. Today it seems to be in confusion because old institutions are toppling over and new ones are in the course of development. Officials, scholars and merchants in China everywhere are beginning to realize that if any great and good things are to be expected in that most populous empire it will be because the seed the missionaries have been sowing begins to bear fruit. Already there are, all told, several millions of native Christians in China. It is with these as a beginning that the conquering cross will be carried on and on until from its cold north to its warm south and from its ocean coast to its western border Christ will be accepted and honored.

THE S. S. LESSON

Feb. 24.

Jesus Teaching by Parables—The Growth of the Kingdom.

Mark 4:21-34.

Golden Text—The earth shall be full of the knowledge of Jehovah as the waters cover the sea. Isa. 11:9.

It was the purpose of Jesus to prepare His hearers for the coming of the kingdom. In continuing the use of parables Jesus used means near at hand or easily understood to prepare the mind for greater and more involved truths. The parable not only kept up the popular interest in the subject He was teaching, but applied its truths to the common things of

life. In the 21st verse He uses the light as an illustration. The light is to be placed in the position where its brightness will reflect in every direction. To conceal or obscure it would defeat the purpose for which light is designed to be used and darkness would be just as dense as before. The truths which Christ came to declare were to be spread abroad in every possible direction so that everyone might profit by them. In many places in Scripture the light is used to illustrate great truths. As the light gives brightness in dark places so the gospel brings the light of love, of help, of enlightenment, of faith, of assurance and of eternal salvation. The Christian is the light. He is to let his light so shine. Jesus is the true light. All other light finds its source in Him. In V. 22 we find Jesus declaring that nothing is to be hid. There are no mysteries or secrets in Christianity that are to be hidden from men. The gospel is for all who will accept it. It is the duty of all Christians to bring to light all there is in the revelation of God through Jesus. He is to be pointed out as the helper and Savior of all men. He is to be the Guide and Revealer to the great and wise, the small and simple. In other religions there were some elect few with special privileges; in the Christian faith all are entitled to learn all there is to know concerning Jesus and the redemption process whereby men pass out of the kingdom of darkness into the kingdom of light. Verse 23 is an often repeated sentence in the New Testament. In Luke 8:18 the sentiment is expressed: "Take heed how ye hear." The admonition applies to all of us. We are not always careful about the things to which we listen. We too often give attention to wrong things and in the wrong way. It is the Christian's privilege to give his attention to "sound doctrine" and heed it. Hearing is but a small part of our duty. When we hear the right thing we are expected to do the right thing. Many hear what is the right thing to do but do not do it, they are those who, having ears, hear not. If any one is lost, it is not because that one has not heard what is his or her duty. Hell will be crowded with those who went into it with their eyes open and deliberately choose not to heed the light of truth. In V. 25 we learn the necessity of using that which is given to us to our own salvation and the glory of God. There is no limit to the amount of knowledge of God that may be added to that which we already have and know, and on the other side, the neglect or misuse of any blessing which God entrusts in our hand may easily result in our losing it altogether, even though it may be small. The exercise of knowledge or faith, like the exercise of our bodily strength, begets more. When an athlete quits exercising he becomes weaker, when a saint quits praying, he loses his blessings and when a believer quits testifying, he soon ceases to be the kind of a believer who knows that he is saved. V. 26. This is unique as a parable in that it is to be found in this gospel alone. All the other parables mentioned in this book are likewise noted in the other gospels. God's truth is here likewise to the unconscious development of fruit from seed. It sometimes does happen that a long time passes before actual fruit or the promise of fruit appears, for example the seed sown into the heart in childhood by pious parents may lay idle for a long time, but sometimes after many years there may come a quickening and then the fruit of the pious sowing of years before will be noted. Spiritual growth, like physical growth, is a gradual unfolding of truths in the lives where the seed has been sown. Vs. 31, 32. The grain of mustard seed presents another phase of the development of the kingdom, not in fruit, but in the shelter it gives. The mustard seed is the smallest seed of the garden herbs of the East, it grows into a large stalk. It is not the size of the beginning, but the way it develops into size is a fact that He wants to impress on His disciples concerning the kingdom. Note how small Christianity began and what a mighty thing it has become. Note also the shelter it gives to the distressed, oppressed, hungry and troubled of the world.

MARRIAGE

Zuercher — Sprunger. — On Jan. 20, 1918, in Berne, Ind., Noah Zuercher and Rena Sprunger, by Rev. P. R. Schroeder.

DEATH

Ehrsam. — On December 19, 1917, on a farm northeast of Monroe, Ind., Mrs. Elizabeth Ehrsam, aged 50 years and 9 months. Six of her children have preceded her in death. She is survived by her husband, six children, three brothers and two sisters. She was a member of the Mennonite church at Berne. Funeral services were held at the Mennonite church, her pastor, Rev. P. R. Schroeder, officiating.

CONTRIBUTIONS

FOR FOREIGN MISSIONS
For January.

Mission friend, Donnellson, Iowa, $5; Brother and Sister John E. Langenwalter, Oakley, Idaho, $10; ditto, interest, $75; S. S., Menn. church, Hillshoro, Kans., Henry Pauls, $61.60; Swiss church, Bluffton and Pandora, O., C. W. Roethlisberger, $400; interest, G. Vogt trust fund, C. F. Claassen, $133.06; Sichar church, Cordell, Okla., J. W. Schmidt, $22.50; West Swamp church, Quakertown, Pa., Allen E. Bleam, $4.01; S. S., ditto, $14.73; Y. P. society, ditto, $15.36; Friedenstal church, Gotebo, Okla., J. H. Schmidt, $62.70; Menn. church, Sahuarita, Ariz., H. J. Gaede, $8.65; mission friends, P. W. Penner, $50.89; H. P. Franz, Orienta, Okla., $50; S. S., Hoffnungsfeld Eden church, Moundridge, Kans., D. J. Zerger, $215; Menn. church, Ringwood, Okla., John T. Unruh, $20.13; Brother and Sister J. M. Regier, Freeman, S. Dak., paid back, $50; Bethesda church, Henderson, Neb., D. A. Janzen, $146.73; Bethel church, Inman, Kans., A. H. Toews, $55.27; Y. P. society, Pawnee Rock, Kans., Henry Hege, $25; S. S., Ruff, Wash., Henry P. Dirks, $5; Mission friends, Orienta, Okla., $50; S. S., West Zion church, Moundridge, Kans., O. W. Dirks, $57.50; from the late Rev. Jacob Krehbiel, Clarence Centre, N. Y., F. L. Krehbiel, $3; Hannah Krehbiel, Clarence Centre, N. Y., F. L. Krehbiel, $3; Aletta H. Krehbiel, Clarence Centre N. Y., F. L. Krehbiel, $5; S. S., Brudertal church, Hillshoro, Kans., P. F. Suderman, $28.16; S. S., Bergtal church, Korn, Okla., P. L. Heidebrecht, $13.25; Herold church, Bessie, Okla., P. A. Quiring, $42.66; Ernest Krause, Rosthern, Sask., David Toews, $20; First Menn. church, Reedley, Calif., H. J. Krehbiel, $50.10; Zions church, Elbing, Kans., J. L. Regier, $1,000.75; S. S., Bethanien church, Quakertown, Pa., M. R. Strunk, $25.84; mission society, Halstead, Kans., Edna Ruth, $15 H. H. Frantz, Orienta, Okla., $25; Rockside school, Herbert, Sask., I. I. Doell, $9.85; Eden church, Inola, Oklahoma, P. J. Rempel, $4.06; Menn. church, Schwenksville, Pa., Newton S. Gottshall, $82.21; mission friend, Goessel, Kans., B. H. Friesen, $100; Alexanderwohl church, Goessel, Kansas, B. H. Friesen, $27.50; S. S., Mennonite church, Monroe, Wash., A. A. Stucky, $17.70; Bethel church, Dolton, S. Dak., John S. Ewert, $25; mission friend, Fairfield, Ill., $5; Bethel church, Dubois, Idaho, D. H. Friesen, $7.85; S. S., Gretna, Man., Mrs. Jacob J. Kehler, $15.30; Sewing society, ditto, $38.50; S. S., city church, Beatrice, Neb., J. H. v. Steen, $123.80; First Menn. church, Newton, Kans., J. J. Epp, $588.75; S. S. Springfield, Lookeba, Geo. Kaufman, $16.25; P. W. Senner, Bloomfield, Mont., $20; Peter C. Jantz, Ruff, Wash., G. A. Haury, $5; S. S., Christian church, Moundridge, Kans., C. C. Kaufman, $45.55; S. S., Woodlake, Calif., J. A. Haury, $5; Zion Menn. church, Donnellson, Ia., D. F. Koller, $41.71; Bro. and Sister A. H. Hirschler, Donnellson, Iowa, D. F. Koller, $25; S. S., Menn. church, Beatrice, Neb., J. H. Penner, $358.72; S. S., Deer Creek, Okla., Ella Lichti, $3.97; birthday gifts, Sister Hollegonda's class, Newton, Kans., $6.75; Salems church, Wisner, Neb., Harry E. Leisy, $61.11; Hebron church, Buhler, Kans., John Balzer, $81.80; Sewing society, Medford, Okla., B. D. Fast, $35; Salems church, Munich, N. D., A. P. Eitzen, $10.57; Peter M. Krehbiel, Moundridge, Kans., $200; Sewing society, Bergtal church, Korn, Okla., Mrs. P. L. Heidebrecht, $100; First Menn. church Mt. Lake, Minn., Jacob Stoess, $100; Menn. church, Canton, Kans., J. T. Wedel, $29.30; P. H. Eck, Jr., Ringwood, Okla., J. B. Epp, $20; S. S., First Menn. church, Newton, Kans., Sam Unruh, $74.59; West Zion church, Moundridge, Kans., P. C. Schowalter, $26.45; S. S., Saron church, Orienta, Okla., D. D. Lohrenz, $13.06; Grace church, Pandora, Ohio, N. S. Hilty, $250; S. S., Bethel church, Fortuna, Mo., D. W. Aeschbacher, $44.65; from Berne, Ind., S. F. Sprunger, church mission box $33, birthday gifts $1.17, Peter E. Habegger $45, A. Zurfluch $10.

Special Gifts: Mission society, Moundridge, Kans., Mrs. D. G. Roth, for Joseph, Champa, $14; Mission society, Meno, Okla., Mrs. J. W. Jantz, for Bibel woman in India, $25; Elizabeth Diehm, Dallas, Oreg., P. A. Kliewer, for Christmas, $11.28; Y. P. society, Deer Creek, Okla., Edna Wicke, for helper in India, $36, Y. P. society, Upland, Calif., Mrs. J. C. Mehl, for Ferdinand Wiens, $12.20; S. S., Eden church, Inola, Kans., H. H. Janzen, for Armenia and Syria, $24; Y. P. society, Souderton, Pa., H. M. Bergstresser, for C. Nicol's salary, Janjgir, $24; Y. P. society, Dalton, O., Frank Moser, for Evangelist in India, $75; mission friend, P. W. Penner, for the orphan cause in India, $5.80; ditto, for poor Christians in India, $15; S. S. collection, Upland, Calif., Albert Schmidt, for home in India, $24.04; six different S. S. classes, Upland, Calif., Albert Schmidt, for home in India, $25.96; S. S., Upper Milford church, Emaus, Pa., A. Z. Shelly, for India mission, $15; ditto, for China mission, $15; S. S., Greenfield, Carnegie, Okla., A. W. Froese, for poor in India, $5.56; Immanuel church, Pratum, Oreg., P. W. Penner, for poor Christians in India, $15; Sewing society and brethren, Reedley, Calif., Mrs. C. H. Warkentin, for well in Janjgir, $125.25; mission friend, Meno, Okla., J. B. Epp, for Bible woman in India, $6; S. S., Alexanderwohl church, Goessel, Kans., B. H. Friesen, for N. Parker, Mauhadei, $90; Y. P. society, Fortuna, Mo., Elbert Lehman, for orphans in India, $10.54; Rudolf Mueller, Halstead, Kans., f. Jacob, Champa, India, $15; Y. P. society, Meno and Ringwood, Okla., J. C. Ratzlaff, orphan child in India, $15.

For the Boys' Ophans' Home: Tabea Sewing society, Ringwood, Okla., Mrs. A. T. Wedel, $18.68.

For the Poor Lepers: Mission friend, Elbing, Kans., $30; Peter M. Krehbiel, Moundridge, Kans., $100; A. Zurfluch, Berne, Ind., S. F. Sprunger, $10.

Sincere thanks to the givers.

Gustav Harder, Treasurer,
Whitewater, Kans.
J. G. Regier, Assist. Treas.,
Newton, Kans.

FOR THE MENNONITE SANITARIUM
For January.

Helena Braun, $1; Bethel church, Missionary society, Hydro, Okla., for bedding, $10, by Mrs. A. K. Toews.

Gratefully acknowledged,

E. F. Grubb.

Alta Loma, Calif.

NON-COMBATANT CAUSE OF GENERAL CONFERENCE

Jacob Claassen, Pasadena, Calif., $5; H. R. Ruth, Reedley, Calif., $10.

Gratefully acknowledged,

J. F. Lehman, Treas.

NEWS OF THE WEEK

TRANSPORT WITH SOLDIERS IS SUNK

Washington, D. C., Feb. 8.—(Special.) — The British steamer Tuscania, bearing 2,179 American troops, has been torpedoed and sunk.

The first official reports received said, 1,100 survivors had been landed.

The Committee on Public Information issued the following bulletin later:

"The War department was officially advised that the steamship Tuscania was torpedoed and sunk and survivors numbering 1,100 were landed at Buncrana and Larne in Ireland. There were a total of 2,179 United States troops on this vessel.

"No names of persons lost were reported to the War department and no names of survivors.

"Additional particulars are promised by the War department as soon as received."

Washington, Feb. 8. — Latest official advices to the War department accounted for all except 113 of the 2,156 American soldiers who were on board the British liner Tuscania when a submarine sent her down on Tuesday night off the Irish coast.

This figure was not final and high hopes that the loss of life would prove much smaller were built upon cabled press dispatches saying just 101 men, most of them members of the crew, were missing among the entire force of soldiers, sailors and passengers.

No attempt was made to prepare a list of the lost or missing. Only a few names of survivors had been received and the indications were that it would be impossible to announce them all until later. The rescued were landed at widely separated Irish and Scotch ports and, while all reports tell of elaborate arrangements for their comfort, urgent instructions to representatives of the War, State and Navy departments that full details of the disaster and a complete record of the saved be sent at the earliest possible moment tonight had brought but meager responses.

The Tuscania was of 14,348 tons gross register. During its days as a passenger liner it was one of the best equipped vessels in the trans-Atlantic service. It made its maiden voyage in February, 1915, and for a time was in the service of the British admiralty, but later was restored to the owners for regular service.

The vessel was 567 feet long with a 96 foot beam and was equipped to carry 2,500 passengers in cabin and steerage accommodations. The ship had twin screws. On several occasions since the war began it was the object of torpedo attack, but managed to escape.

DISCIPLINE OF SOLDIERS PREVENTED GREATER LOSS

Washington, Feb. 11. — Development of Germany's long-deferred offensive in the West from the reconnoitering thrusts launched during the last week around Cambrai and at other points is suggested as a possibility in the weekly military review, issued last night by the War department. So far, however, in spite of heavy fighting, the department says no actions of more than local character have been recorded.

The review tells of the torpedoing of the liner Tuscania, which carried more than 2,100 American soldiers, and attributes the relatively small loss of life, estimated at 113 men, to the fine discipline of the soldiers and efficiency of those in command. It expresses profound appreciation of the rescue work of the British navy.

Describing briefly the activities of the American troops occupying a sector of the Lorraine front, the department says they have shown themselves well fitted for their task and are rapidly becoming accustomed to trench warfare.

WILSON AGAIN ISSUES WAR TERMS

Washington, Feb. 11. — President Wilson, appearing unexpectedly before the congress again today, replied to the peace speeches by Count von Hertling, the German chancellor, and Count Czernin, the Austro-Hungarian foreign minister, by reminding the statesmen of the central empires that peace can be discussed only on the basis of permanency and essential justice, and broadly warning the people of the central empires that the participation of the United States in the war of the emancipation of humanity only has begun.

Plainly the president warned the German military autocracy that there was to be no pausing in the mobilization of America's vast resources now steadily on their way to the battle fronts, and that if peace were to be discussed it would have to be on a basis of sincerity.

Otherwise, the president made it plain there was to be no turning back until military autocracy was crushed by force of arms.

The president reiterated that the United States is in this war to stay until the right sort of peace can be obtained and desired to "keep the peace door open". The congress as a whole gave the speech its hearty approval. It was as cordially received as the address of January 8, in which the president set out categorically the terms on which peace can be obtained.

In telling the world again of the purpose of the United States to fight until a just peace can be obtained, the president said:

"I would not be a true spokesman of the people of the United States if I did not say once more that we entered this war upon no small occasion and that we can never turn back from a course chosen upon principles. Our resources are in part mobilized now and we shall not pause until they are mobilized in their entirety. Our armies are rapidly going to the fighting front and will go more and more rapidly. Our whole strength will be put into this war of emancipation—emancipation from the threat and attempted mastery of selfish groups of autocratic rulers—whatever the difficulties and present partial delays. We are indomitable in our power of independent action and can in no circumstances consent to live in a world governed by intrigue and force. We believe that our own desire for a new international order under which reason and justice and the common interests of mankind shall prevail is the desire of enlightened men everywhere. Without that new order the world will be without peace and human life will lack tolerable conditions of existence and development. Having set our hand to the task of achieving it, we shall not turn back."

BOLSHEVIKI GOVERNMENT WITHDRAWS FROM THE WAR

Amsterdam, Feb. 13. — Russia has declared the state of war to be at an end and has ordered the demobilization of Russian forces on all fronts, according to a dispatch received here from Brest-Litovsk.

The dispatch follows:

"The president of the Russian delegation at a sitting stated that while Russia was desisting from signing a formal peace treaty, it declared the state of war to be ended with Germany, Austria-Hungary, Turkey and Bulgaria, simultaneously issuing orders for complete demobilization of Russian forces on all fronts.

Amsterdam, Feb. 13. — The Russian Bolsheviki government has definitely withdrawn from the war, ordering complete demobilization of Russian forces on all fronts, it was reported here.

Dispatches received from Brest-Litovsk declared that Leon Trotzky, Bolsheviki foreign minister, while refusing to sign a formal peace pact, asserted that "the war with the central powers is ended."

German newspapers received in Zurich from Stuttgart today, reported "imminent rupture of Russo-German peace negotiations" at Brest-Litovsk.

This may indicate that Trotzky, to save Russia from the threatened German invasion in the face of what evidently amounted to an ultimatum from the central powers, ordered complete withdrawal of his country from the war.

While minor factions favor continuance of the fight, and may still give the Teutonic armies some trouble, through guerilla warfare, the Bolsheviki control is so overwhelming that if the Amsterdam report is true, Russia apparently is through as a factor in the conflict.

FOOD REGULATIONS MUST BE OBSERVED; GET POSTED

"The food administrator will get you if you don't watch out," is getting to be a very realistic admonition that it behooves every householder and grocer to observe.

The new flour order is now on in full blast, and the stringency of the order is being brought home to many who have come in contact with the new regime.

Everybody seems to understand that they cannot buy pure wheat flour without any substitutes, but so many seem to be unfamiliar with the full details. Every housewife should bear in mind that no bread must be made anymore without a 5 per cent. substitute of some kind mixed in. Anyone using government flour, need, of course, not add the substitute, because this flour already has an approximate mixture of 10 per cent. other flour. This is what "war" bread is made of.

When people wish to buy flour now, they must buy an equivalent quantity of some substitute or other to balance the amount of white flour purchased.

The penalty for failing to complying with this law is a $5,000 fine and one year in prison. The penalty is heavy; so that means that it behooves every one to watch this up closely. For a dealer who fails to comply with this law the penalty is a $5,000 fine, a year's imprisonment and disfranchisement from doing business for the rest of his life.

REPORT FINLAND REEKING WITH FRIGHTFUL BUTCHERY

London, February 11. — According to an Exchange Telegraph dispatch from Copenhagen, a special correspondent of the Berlinske Tedinde, who succeeded in escaping from Helsingfors, sent to his paper a wireless report, which was not allowed to pass the Red guard censorship, in which he says that the Red guards have made a frightful slaughter of great masses of Finnish people and have been plundering and killing in a most brutal manner.

The theater and a large number of public buildings in Helsingfors have been destroyed. The Red guards, however, have been unable to control the people and anarchy is increasing. Storehouses in Helsingfors, which contained food from Denmark for starving Finns, have been destroyed by the Red guard and Russian Bolsheviki.

PEACE FOR RUMANIA

Amsterdam, Feb. 11. — Germany will offer Rumania a slice of Russian territory as a part of the peace terms the central empires are about to proffer the Balkan state, it was learned here.

Copies of the Essener Allgemeine Zeitung, the Krupp organ, received here, carried the following statement:

"The Rumanians, by renouncing all claims to extension westward can secure compensation in the southwest corner of Bessarabia."

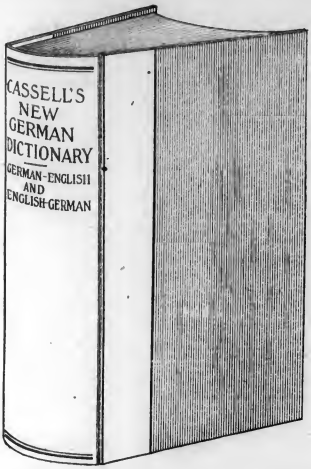
Bessarabia is the southwesternmost province of Russia, lying between the Danube and Pruth rivers and the Dniester river.

GERMANY'S CROWN PRINCE SUFFERS BEFORE VERDUN

With the French Armies in France, Feb. 11. — The armies of the German crown prince before Verdun since February 2 have suffered costly defeats in seven vain raids on French positions on both sides of the Meuse. Although large bodies of troops have been employed at times not a single footing has been gained. On February 2 the Germans made three separate assaults on the Caurieres wood on the right bank of the Meuse, but were hurled back on each occasion by the French, who dashed to meet them with bayonets and hand grenades, killing large numbers. North of hill 344 on February 3, five German columns advanced in a thick fog after a heavy bombardment and succeeded in entering the French front lines momentarily. The enemy was driven out in vigorous hand to hand fighting and again suffered severely.

A Baden division, preceded by shock units, assaulted the French line at the same place on Febr. 4. They gained a footing in the trenches for a few minutes and then were chased off after uselessly sacrificing many lives and leaving some prisoners. On Feb. 6, in the vicinity of Fosses wood, another attack was made at dawn after a short and sharp artillery preparation by Bavarian troops and a relief division.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A. Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

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VOL. XXXIII. BERNE, INDIANA, FEBRUARY 21, 1918. No. 8.

NOTICE

To the Ministers of the Eastern Conference.

Early in January of this year the historian of the conference, as per direction of conference, has mailed the usual blanks to all the ministers for the statistical reports of the several congregations, which are to cover the period from January to December 31, 1917. These reports were to be returned to the historian by the first of February for which a self-addressed envelope accompanied the blanks. So far only three reports have been returned. We know that it was only neglect on the part of the ministers. Unless these reports are returned promptly the report for conference cannot be properly prepared. Brethren, do, please, attend to this matter at once. Please make the reports as full and complete as possible. Please do it now and return at once to Rev. N. B. Grubb, 715 Berks Street, Philadelphia, Pa.

IN MENNONITE CIRCLES

Prof. Hugh J. Ridge who for the last five years has been the head of the Agricultural department of Bluffton college, has resigned to become agricultural agent for Auglaize.

The Beatrice (Neb.) church was grateful to have with it in their annual meeting their venerable elder, Gerhard Penner, who participated in the meeting. The meeting occupied the greater part of the day. Two meals were served to the two hundred or more persons attending.

An informal and unofficial conference of members of The Church of the Brethren, The Society of Friends and the Old and General Conferences of Mennonites was held in the Friends' meeting house on E. 12th Street Philadelphia, Pa., on February 14. The object of the conference was to consider possibilities of co-operation among the denominations represented (1) in behalf of our young men who are liable to be drafted, and (2) for relief and reconstruction work in behalf of sufferers from the war in Europe. There was much informal discussion which brought forth information as to the present situation of men in camps belonging to all three denominations and relief and reconstruction work already in progress under the American Society of Friends Service committee. The motion was made and carried that a joint committee, representing the three denominations in the conference, should be sent to Washington to confer with the authorities in regard to the present situation of the conscientious objectors and the possibility of alternate service. Rufus M. Jones, chairman, of Hoverford, Pa., Prof. W. J. Swigart of Huntington, Pa., Aaron Loucks of Scottdale, Pa., and Maxwell H. Kratz were named as this committee. It was left for this committee to formulate plans for interdenominational co-operation in regard to the work at home and abroad. On motion the representatives of the Brethren and Mennonites were requested to communicate with the proper authorities in their own denominations in regard to further possiblities of co-operation with the Friends, and to report to the American Friends' Service committee.

Every attempt which Bluffton college makes to get into closer touch with the people of the community and the constituency in general means much for the college. Our institution is not large, nor are we ashamed of it, but it makes it so much more necessary for us to show that there is something here worth while. Many organizations and activities bring us in touch with people in general and bring them to realize that Bluffton college is alive but probably the greatest results come from the Bible course and the annual Bible lectures. These bring students among us and show them our real college life from within. The lectures appeal not only to students but also a different class of people and the very fact that the college introduces a man with a message to the community establishes a good feeling between the two. — The Witmarsum.

NOTES AND COMMENTS

Sunday, February 24, is designated as the "Day of Prayer for Colleges". Protestant churches of the United States and indeed of the whole world, are called upon to observe it.

In 1910 there were 3,500 women employed in munition factories. In 1917 there were 100,000. There are also at this time 1,266,000 women engaged in industrial work which is directly or indirectly necessary to carrying on the war.

Within the last few months the terrible bubonic plague has been sweeping over western China. Starting in Mongolea, it crossed the great wall and with appalling speed invaded province after province. And China—great helpless China—is unable to care for its unfortunate people. Missionaries and the Rockefeller institute have been doing much to alleviate suffering, but their efforts have been little enough to stem the tide of the dread disease. China lacks the organization and the initiative to do much more than bow before the inevitable. She needs Christ above all things.

The Hebrew Christian Publication society which has been doing active work in enlightening the Jews of America in the truth of the gospel, is now laboring with greater zeal than ever in view of the important changes that are expected to follow the capitulation of Jerusalem. The general secretary of the society, B. A. M. Schapiro, writes: "This war is a subject of Bible prophecy, and a large part of its permanent result will possibly be the restoration of Israel to the land promised by Jehovah to our forefathers. The Allies are intent, not on the destruction of the Holy City, but in preserving it for God's chosen people. It is of greater importance now than ever before that the Jews of America or some of them at least, should have the gospel armor in which to return." This is the immediate task to which the Hebrew Christian Publication society is addressing itself. It will welcome any co-operation on the part of Christian Americans who take an interest in the spiritual enlightenment of the Jewish race. They regard it as the greatest opportunity in a thousand years to bring them into the gospel fold.

The statement, made by Margaret Wintringer, concerning the short period of prohibition in Germany and the orgies which followed when the order of prohibition was withdrawn, is significant in that it shows a direct relation between drink and the Belgian atrocities. She says: "Germany actually clambered over the wheels of the water-wagon early in August, reviving the law of state of siege of June 4, 1851, which enabled the German army to be mobilized practically under prohibition. For an unheard of ten weeks, even beer was under taboo in all German villages; and to those ten weeks Germany owes her initial success in the war. But, ere firmly seated, she fell off the water wagon. In October the law of the state of siege was lifted and there followed the wretched village orgies and the atrocities in Belgium which have forever blackened Germany's escutcheon."

It is a matter of satisfaction to observe that our president is proving himself in sympathy with efforts to conserve our Lord's day. One of the great sins of America, perhaps one for which she is called upon to endure the discipline of war—has been Sabbath-breaking. The president proves his sympathy with Sabbath observance in the following order: "The president, commander-in-chief of the army and navy, following the reverent example of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to

the measure of strict necessity. Such an observance of Sunday is dictated by the best traditions of our people and by the convictions of all who look to divine providence for guidance and protection, and, in repeating in this order the language of President Lincoln, the president is confident that he is speaking alike to the hearts and to the consciences of those under his authority.—. (Signed) Woodrow Wilson."

A returned missionary from Turkey says of the Armenians: "More than one hundred years of missionary effort in Turkey have been sufficient to prove to American missionaries and to those in touch with their work in that empire, the supreme worth of the Armenians—that people who, it is believed, lived twenty centuries before Christ and who made Christianity their national religion in A. D. 321. Their fine intellectual capacities and business ability have aroused the jealousy of the Turk, and that jealousy, perhaps even more than Moslem fanaticism, has been at the root of centuries of religious persecution and massacre. In territory taken by the Russians and that in British hands, wherever relief funds have been sufficient to permit of starting native industries, giving seed for crops and materials with which to work, the Armenians have shown the grit, perseverance and marvelous recuperative power characteristic of the race. These characteristics are doubtless largely the outcome of a firm faith in Christ for whom they have suffered things leagues beyond the endurance of the average American Christian. The Armenian has a mania for education and is very apt; even the children memorize amazingly. Hundreds of teachers, preachers, nurses, etc.—Armenian products of missionary work in Turkey—have gone out to bless the world, while scores of them, later coming to America, have graduated with honors from our colleges, universities and seminaries. Given religious and political freedom after the war, the educated, Christian Armenians who are now in America can do much toward filling the places of those of like type in Turkey who have been needlessly sacrificed by torture, massacre and starvation upon the altar of Turkish barbarity."

The value of farm products of the United States for 1917 reaches the tremendous and unprecedented sum of $19,443,849,000, an increase of more than six billion over the values of 1916 and almost nine billion more than 1915.—The Department of Agriculture has just issued a preliminary estimate for last year showing crop values of $13,610,463,000, representing 70 per cent. of the value of all farm products for the year, and $5,833,386,000, the value of animals and animal products of our farms.

IS THE FIRST NOTE OF THE TRUMPET SOUNDING OUT?

With the capture of the Holy City, Jerusalem, by the English armies, and the favorable declaration by the British and other allied governments toward the establishment of a Jewish state in Palestine, the hope of the Lord's coming burns brighter in the hearts of His people.

The great gift of the spirit in this age of grace between the cross and the coming have been the gifts of apostles, of pastors and evangelists and of teachers. The age began with the apostles, and then that gift passed away; the work of the pastor and evangelist has been done throughout its whole course, but the age is about to close with the work of the teacher, enhanced and emphasized in a new and wonderful way. It is a day of Bible conferences in which we are living, with teaching to the front. The teacher but reflects the great Interpreter's work of revealing to us the written Word. And part of the Holy Spirit's teaching is to "show you things to come".

So significant are events now that the following article has been sent out by great teachers, as a call to the Lord's people:

"1. That the present crisis points towards the close of the Times of the Gentiles.

"2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.

"3. That the completed church will be translated to be 'forever with the Lord.'

"4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

"5. That all human schemes of reconstruction must be subsidiary to the second coming of the Lord, because all nations will then be subject to His rule.

"6. That under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.

"7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

These things are mentioned as preliminary to quoting the following message from Dr. R. McKilliam, editor of the Morning Star, of London. "If the Holy Ghost is doing one thing more than another today, it is this: there is going on quietly, almost imperceptibly to some under its influence, a spiritual movement of heart separation from the visible and tangible, to the unseen presence of the Lord Himself and eternal realities.

"To those who are capable of discerning it, this movement—entirely spiritual—is the proof transcending all others, that our Lord's coming is imminent. It is to many as a new experience. This spiritual movement — felt rather than understood—is perhaps the first note of warning that our departure is indeed at hand—the first faint, far-off sounding of the Lord's shout, which is to call up His own to the meeting place in the air.

"Friends, brothers, do we hear this whisper? Has the Holy Ghost had His way with you to draw your spirit so near your Lord that you hear the first stirrings which the coming one has sent forth like wireless telegraphy—and can you discern the import? Every day seems to us to throw, over all present conditions and circumstances, a deepening hush.

"To God's own earth's din is being silenced that we may hear more readily the rallying cry of the descending Lord." I Thess. 4:16-18.

Margaret L. Kratz.

CORRESPONDENCE

Wadsworth, Ohio, February 12, 1918. Dear Readers of The Mennonite:—While the holiday season is past, its pleasant memories remain with us to guide and help us through the new year that has just begun. On Sunday evening before Christmas the Sunday school and choir rendered a Christmas program that carried with it a message of peace and good will. Although it almost seems like mockery now for the few of us who still love and cling to the principles that were taught us from childhood, to do much toward changing the hearts and minds of a world that is burning with hatred toward each other; but if, even in a small way, we can do something to create a better feeling among men, women and children, it cannot be lost; but while we as a church are sowing the seed of kindness and love, there are others on the other hand who are doing just the opposite and are appealing to all that is wicked and cruel in people in order to gain the things they are striving for; especially is this true with the innocent children they are influencing and poisoning until you cannot blame them if they do not know what to believe. I would not want to live if I did not have anything better to do than that.

On Christmas morning, as usual, we gathered at the church for the early morning praise service On New-year's eve we ushered in the new year by a night-watch service. The early part of the evening was spent in a social way; and the remaining hours until midnight in prayer and song service. Our pastor then gave the address. What the new year will mean none can tell. To those whose only desire is to follow Jesus even though the way is dark and full of gloom it may mean much suffering for us who love kindness and have tried to put it into practice, it is hard to see and understand how anyone could abuse or mistreat another who is standing for something that, if lived out, would bring such a blessing to all, that it seems to me, no one ought to in any way want to stop its progress and yet they do and will continue to do, I suppose, until their last breath is taken. But whatever is ahead of us we cannot be strong to do the right unless God is our strength and shield.

Pearl Overholt.

SHOULD A CHRISTIAN GO TO WAR?

By Levi R. Yoder.

Should a true Christian go to war? is a live question on which much is said at the present time. Recently I was working near Greeley, Colo., where there was no church of our faith and a minister in town announced that he would speak on the above subject. This announcement brought on a discussion of the subject between my employer and myself. He contended that it was perfectly right to take up arms if our government called on him to do so. I quoted a number of Bible references and what it teaches on non-resistance, but he said the Bible taught subjection to our rulers.

He suggested that we go and hear what this minister had to say on the subject. So we went and heard a fine sermon which I sanctioned with but a few exceptions. Many as well as myself expected a sermon on carnal warfare but instead heard a sermon on spiritual warfare. His text was Psa. 91:13: "Thou shalt tread upon the lion and adder; the

young lion and dragon shalt thou trample under feet."

One point which he strongly emphasized was that no man can be a genuine Christian without warfare. The lion comes to us boldly, face to face, and the adder comes in a stealthy, sneaking way or as a wolf in sheep's clothing.

There is no such animal as the dragon in the animal kingdom and is known only to the imagination. Thus we should tread upon the lion and adder and trample on evil imaginations that may also lead us astray. He added that many people say that there is no devil, but his experience is that we must fight this enemy every day, and gave a number of proofs for his belief.

He, however, made one statement which I could not sanction, viz.: "I am a pacifist, but not a pacifist at any cost," evidently having reference to the present world war, and then quoted the words of Christ in Matt. 10:34: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." He, however, said the sword. If Christ had said the sword, we might think of carnal weapons but even then by reading some foregoing and following verses (Matt. 10: 32-37) we see that Christ did not mean carnal weapons. He says, "And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me." He means to say that we should obey God rather than man. This in some instances may mean great sacrifices.

Take for instance a father or a mother whose child has always been obedient and let the time come when Christ knocks at their heart for admission either through some good sermon or by the kind and timely words of some Christian friend. Then the test may come, especially if the parent might be a non-Christian. If God calls on one hand and parents say no on the other hand, there should be a severance there even though it would wound the parent's heart like the pierce of a sword. Christ's Word is sharper than any two-edged sword. This is the sword Christ had reference to in Matt. 10:34.

When Christ was arraigned before Pilate (Jno. 18:36) Jesus answered, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." We see that Peter, a servant of Christ's, had tried to defend his Lord by cutting off Malchus' ear, but Christ said (Matt. 26:52): "Put up again thy sword into his place, for all they that take the sword, shall perish with the sword." As Peter was then a servant of Christ, so now we are His servants; and what applied to Peter then will also apply to us now.

Many hold that Rom. 13:1, "Let every soul be subject unto the higher powers," means that in all things we should obey our rulers and thereby perform our duty leaving the sin to rest upon our rulers. But in V. 3 of this chapter Paul says that rulers are not a terror to good works but to the evil. Therefore it is not to be understood that they should ask anything of us that was contrary to the will of God. But if they did, we should do as Peter and other apostles did when the authorities asked them (Acts 5: 28, 29) saying, "Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered, and said, We ought to obey God rather than men."

Oh, that we might be able to stand firmly on the teachings of Christ's Word, even though we must suffer for the cause of right. Christ says (Matt. 5:10): "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Christ further instructs us in this same chapter—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven."

It is absurd to think that I as a Christian could take up either a gun or a sword and approach my enemy and try to take his life, and still have him think that I am trying to be his friend. But rather by taking Christ's way for it and returning good for evil we may heap coals of fire on his head.

In conclusion, therefore, we would say that, spiritually speaking, a true Christian must ever fight against the wiles of Satan. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." On the other hand, it is absolutely wrong to fight with carnal weapons. "They that take the sword, shall perish with the sword."

When your prayers grow narrow or selfish, read Psa. 67.

LIFE'S HANDICAPS

By Clarence E. Flynn.

One day a group of Galilean people wanted to carry a sick friend to Jesus to be healed. He was in a house, and when they came near they found such a crowd about the doors and windows that they could not get in. Not to be defeated in their purpose, they cut an opening through the roof and let the sick man, bed and all, down to where the great Physician was. Of course, the result was that the afflicted person received the gift of a whole body as the reward for their insistent attitude. The story is simply another version of the value of importunity in seeking the gifts of the great Helper.

This story of the long ago indicates one of the great principles of life, and one which has played a part in the activities and struggles of every age. It suggests that one may at any time have to reckon with handicaps, but that there is usually a way to overcome them, if one has the will to seek and follow that way. There is something highly admirable about the spirit of this group of people who, when they could not accomplish their desire in one way, promptly found another in which they could accomplish it.

The Scriptures say a good many things by implication which they do not say in exactly so many words. It is said that in an experience meeting in which the attendants fell to quoting favorite passages of Scripture, an old lady arose and stated that of all the beautiful and helpful Scripture texts in which she had found strength and comfort, her favorite was this: "Grin and bear it." The Bible does not contain such a text, but it does contain such a teaching, and the old lady was not so far wrong after all.

This Scripture story of the sick man and his friends suggests another adage of the world, which has expression at least by implication in the Scriptures. The Bible does not contain such a text as: "Where there's a will there's a way," yet such is the exact teaching implied in the story outlined above.

Along whatever way one's path may happen to lie, and whatever may be the task which he undertakes to perform, his life would be utterly unnatural if it were devoid of difficulties. A life without handicaps would be no more natural than a summer without showers or a year without a winter. It is not even desirable that one should live without encountering more or less resistance to his efforts to realize his best and highest hopes.

Furthermore, these difficulties are often unforeseen. They cannot be calculated, but they must be allowed for. At the beginning of the carrying out of any enterprise, the proper thing to do is to reckon one's resources and to count the cost. At the beginning of any journey the barriers in the way must be a calculation in the plan. At the outset of any endeavor, one must realize that not every part of his task will be altogether easy. If it were, the finished product would hardly be worth while, and certainly the toiler himself would not have benefited largely from his labor. Difficulties, expected and unexpected, are as certain to come as is the succession of the days and nights.

Life is frequently likened to a race. It is true that it is a progress toward a goal, and that in it there are many who are contending against each other for what they look upon as a victory. Life is not a race however, in which every element of the situation is ideal for every runner. It is only in dreams where such perfect conditions may be found In the hard facts of life it is otherwise. In the real race each contestant has at least some odds against him.

Life, then, is a race in which each runner is hampered with a handicap. Each situation presents some difficulty, and occasionally the most brilliant of successes is made in spite of this hindrance. The ideal race would not be one without handicaps. It is rather one in which a man plays his part well in spite of handicaps. The ideal victory is not that which is won because the contestant had everything in his favor. It is rather the one which is gained in spite of the odds which the contestant had against him.

Homer and Milton were blind, yet each won for himself a secure place among the world's small group of immortal poets. It would have been easy for either to have made his affliction an excuse for failure. Instead, each made his handicap an added reason for success. Each learned to glimpse a glory which is hidden to most who are blessed with faultless vision.

Demosthenes was born with a faulty utterance and with a hollow chest. Nevertheless, he conceived a great desire to be an orator. Most men would have found their physical unfitness a sufficient handicap to discourage them from any effort. Demosthenes determined to overcome the hindrances which had been

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Few people today are without friends either in the camps or "over there" where the firing line is not far off. It is quite natural that every one of us wants to keep in touch with our friends and bring them such cheer as we are able to give. Every man called to the colors soon discovers that there is nothing to which a soldier looks foreward with happy anticipations so much as the coming of the mails. Many who are so unfortunate as to be missed when the letters come become down-cast and feel that the folks at home have forgotten them. We take a position in regard to this war that most men who respond to the call cannot accept, yet, that is no reason why we should forget them altogether. We are still interested in their welfare and hope and pray for their safe and happy return. Among the numerous letters coming to the writer from friends in the army we will give extracts from two which throw light upon an interesting angle from which a soldier may view warfare:

"This life is very interesting, but I hope it will soon be over. It seems too bad to think that nations should carry it on in the way they have. It makes us all heart-sick to think of the suffering going on over there."

"These balmy spring-like days are giving me the 'blues'. To think that in the spring of all times man must be cooped up in that anomaly of civilization, an army camp. When will men learn wisdom? Never, I am afraid until they love God more than they do right now. The more I see of the army, the more I am convinced that this war even now is an absolute denial of the Christ whose name the leaders so often use. He spoke much of forgiveness; they speak always of revenge. When hate is preached, as it is now, from the pulpit of the divine Prince of Peace, men are far from achieving the goal which they prate so much about . . . I believe that peace is near. I believe that God will either answer the multitudinous prayers of His wretched poor folks or else will do the better thing and will send His own Son and end an age which has demonstrated its inability to give peace to these same poor."

The editor frequently is asked, "Why do we not see more of the pastors of our larger and more prosperous churches in our church papers?" We are not in a position to say in every case, why men with gifts and larger experiences do not care to avail themselves of the larger hearing and influence that the church papers open to them, but we do know from past efforts that one of the most difficult things to accomplish is to get a pastor whose message would be welcome in every home into which this paper goes, make use of the space we have to offer him. Generally lack of time is pleaded as an excuse for not complying with the editor's request. Such an excuse doesn't go. We know that any pastor who is conscientious in the preparation of his pulpit work does not waste the material he might use in an article for the church paper. He is generally so situated so that he could use it in the very next service he conducts if he chooses to do so. Some one has asked, "Why don't people read sermons as readily as they did years ago?" The answer is: "Preachers don't write sermons as they once did." The pastor's activities in the social and financial interests of the church are frequently so great that his time in his study is limited to a very few hours each week. No wonder people are slipping away from church. They don't take it seriously because the ministers give so little time to the serious end of the ministry and so much time to the fusses and frills that any one else could attend to if they are really in need of getting attention. Let the ministers again devote their best efforts to the weighty things of their calling. Let them think and pray more and more and then let them write more and the time will speedily return when the pulpit becomes the power that guids the thought of the nation. It is not guiding the thought of the world very much today. We see evidences of that all around us. Picture shows and dance halls must turn crowds away but one never hears in our day of their calling out the police to take care of the crowds about the church door. In the first place the average minister does not sufficiently cultivate the gift of writing and speaking to the public through the press so that the public can know him and desire to hear him; and, in the second place, the crowds are not at all interested in the cheap sensations, barren of thought, that some, seeking the multitude, palm off as the message of the pulpit.

The minister of a church, noted for its social activities and for the sensational methods used in attracting the crowds and holding them to its service, last Sunday informed his congregation that he would preach war at every service and those who didn't like it could go elsewhere for all he cared, intimating, however, that those who did so were deficient in loyalty if not actually traitors to their country. It is not our province to sit in judgment upon fellow ministers, especially those of other denominations. We hold that if they are identified with the church that is in accord with what they believe, and, if that church sanctions what they say and do, it is none of our business. There is enough to be done to supply the religious needs of the age without requiring the waste of our efforts in trying to tear down a work designed to glorify the Lord and save the souls of men. We will say this, however, that all who undertake to preach the Gospel of the Prince of Peace are committed to a line of duty that involves an imitation of the Lord in life and spirit. It is the business of the church and its leaders to so guide the thoughts and lives of those who come under their influences that they will want to do what Jesus would have them do. It certainly is not the business of men and women who confess the Lord Jesus Christ as their Master to incite hate and all that unrestrained hatred brings in its wake. We are not discussing the iniquity of the enemies of our country. We will grant that honor, a respect for the weak and helpless, pity and mercy have been flung to the winds in a way that no other so-called civilized nation has done. Neither are we discussing the lofty political ideals that our country and its allies hold up as objects of their endeavors, but we do insist that the way nations are now trying to settle their differences is not the way our Lord approves or commands. But, they tell us, there is provocation enough for all the struggle and sacrifice our dear land has taken upon itself. Yes, from a point of view entirely divorced from the spirit of Christ, we will admit there is and we cannot withhold our admiration from those who with pure motives and high ideals take up arms in the service of their country. But, again we must insist, it is not the Christ method!

In the time of Jesus there ruled a number of petty kings and princes throughout the Syrian province, most of whom were low, filthy-minded, cruel rakes, deserving nothing but that their subjects rise and drive them from power and punish them for their iniquities. But with it all Jesus did not preach a crusade against them and when the population was ready to make Him king and follow His lead wherever He would take them He avoided them and offended them by refusing to have anything to do with political power. Rome, the mistress of the world was corrupt to the core. Its rulers were so rank that one of them seldom died a natural death. In order to have a holiday the entire population assembled in the play-house to witness starving and maddened wild beasts tear men, women and children to bits and when that diversion became too tame men were pitted against men to fight one another to death. In that city two-thirds of the population were slaves under the most cruel kinds of masters. Immorality was so common as to be regarded respectable. And to keep this rotten, mad, cruel city in its devilishness the Jews and a host of other peoples were taxed to the last farthing. If ever, from a human point of view, there was a legitimate reason why a pure unselfish leader should come and endeavor to lead his nation to deliverance and freedom, that appears to have been the time. Did Jesus respond to such a need? Did He call an army and stay the hand of the cruel tyrant? Did He deliver His country from the burden of its taxes? We don't read that He did. We do know that He declared: "My kingdom is not of this world." As the world advances political abuses and military tyranny must gradually disappear as certainly as the morrow will come. The human race will no longer endure the continued oppression of slave-drivers, no matter who or what they may be. But the Christian has come out of the world. He has become a citizen of the country over which the Prince of Peace rules. It will be through Him that better things will come to the world. As men become one with Him they will meet wrongs as Christ met them and overcome them by patient endurance. The political powers of this world will be reformed by the struggles and sacrifices the better element of men throws into them, but they will never be regenerated and therefore never saved from a recurrance of the terrible things we now are passing through. Men may become regenerated through faith in Jesus and when they have attained

to that, they will love their enemies and solve their troubles through the working of the mighty law of love. Christians and Christian ministers should realize that even in these troublesome times, they should be the salt of the earth, keeping what can be kept of it for Christ and that they should by no means be the instruments by which the seeds of hatred that breeds destruction of life are scattered abroad.

LIFE'S HANDICAPS

(Continued from page 3.)

born with him. He sought a remote and secluded place; shaved his head in order that he might not soon venture back among his friends, and exercised his voice and body until the weakness of both had been overcome. All the world is familiar with the final results of his efforts.

On the day when Demosthenes was uttering the amazing words which so tellingly advocated his right to receive a crown at the hands of his fellow citizens, the explanation of his achievement did not lie in his birth. It lay rather in the fact that he had willed to overcome the limitations with which nature had surrounded him. It is true that he had seized a psychological moment, but he was able to seize that moment because he had not feared the long period of painstaking effort which had been necessary to overcome his handicaps. The secret of his success was not opportunity, but toil. He had merely refused to surrender to the forces which would have destroyed the usefulness of many men. His triumph was but the result of a task patiently performed in spite of its difficulty.

During the last century, Spain produced a remarkable artist in the person of Daniel Vierge. He attained eminence in his work while still a young man. At the early age of thirty, however, he suffered complete paralysis of the right side. It would have been easy to have admitted that his work with the brush and pencil was done, and to have resigned himself to what seemed to be a hard fate. Such was not his spirit, however. He had no intention of relinquishing the tools of his art. He still had the use of his left arm, and he determined that it should be trained to possess the power which the other had lost.

The long and tedious period of training had to be gone through again. He accomplished his task, however, and in spite of the difficulty which he had encountered he learned to draw nearly as well with his left hand as he had ever been able to do with the other. By making the most of the one resource which was left to him, he managed to retain his place in the front rank of his profession as an illustrator. The work which he produced after his affliction can scarcely be distinguished in quality from his earlier efforts.

Dr. Holmes once said that the best way to live long is to become afflicted with some serious disease. What he meant was that such an affliction sometimes teaches people the care of their bodies, when enduring health would leave them utterly careless of the essential laws of well-being. It does sometimes happen that, even in this regard, a handicap is found to be a helpful thing. There are cases on record which tell the story of renewed effort to cultivate health and strength, when life was rapidly slipping away, and of the crowning of that effort with success, health, and long life.

The old story of the hare and the tortoise is re-enacted daily in modern life. The battle does not always go to the strong, nor is victory in the race the inevitable portion of the swift. The winner is more apt to be the patient toiler who has chosen a purpose, and who struggles in the direction of his goal in spite of handicaps. His progress may not always be swift, but it is at least continuous.—American Messenger.

THE ART OF CRITICISING

By Rev. Charles Stelzle.

Criticism is fair and legitimate. Most of us need to be hit, and hit hard sometimes, principally because we often get the notion that we have a monopoly of wisdom. This is particularly true of those who are accustomed to have their own way because for the time being they are placed in a position of authority.

But criticism should be constructive rather than destructive. Most any fool can see the badness and the weakness in men and things. Faults are always glaring. But it takes a wise man to see the good which may be covered over by the bad. Not to judge merely by superficial appearances requires knowledge.

True criticism does not necessarily mean a pointing out of weakness. It may be the discovery of virtue. However, most criticism is of the other kind: It is just plain, simple "knocking".

Criticism of another generally acts as a boomerang upon the unjust critic, because the critic is most apt to point out in another the failing which is peculiarly his own.

As a general proposition it is better to criticise yourself than to wait until another fellow gets a chance to criticise you; and be merciless to yourself in your criticism, if you expect mercy from another.

ENCOURAGING EXAMPLES

Dr. Patton of the American board in his work of creating an interest in missions has been illustrating to audiences how to give to foreign mission by relating incidents of how some are giving for the support of the work of the American board. "He tells of one man who is supporting 150 native preachers under the American board and who is, by his gifts, in touch with twenty-seven of the board's missionaries. He prays for these every day by name and the connection has brought great joy into his life. This man spends very little upon himself, by far the larger proportion of his profits going into missionary work. Another man gives 50 per cent. of his income to missions, instead of the tenth which is the ideal of many. Another is ambitious to give away 90 per cent. A western business man beginning on the tenth basis has, with increasing success, raised the proportion of his gifts to 15, 20 and finally to 30 per cent. His partner said, 'You should not give such sums; nobody else is doing it.' He took the question home with him and thought it over and the next day said to his partner: 'I have made up my mind that I have nothing to do with the giving of other people. It is none of my business what they are giving or theirs what I am giving. It is between me and the Lord. I propose to give according as the Lord prospers me.'"

If all Christians would obey the teaching of the Bible and give as the Lord has prospered them the Lord's treasury would be full and there would be no need to solicit funds. Disobedience to this teaching limits the Spirit's power in our lives and cripples our usefulness. We hear much about standing for the "whole Gospel", but this is one of the essential teachings of the gospel that is rarely mentioned and only lightly touched. One of the great needs of the church is definite Scriptural teaching on the relation of money to the kingdom and our responsibility as stewards. It is encouraging to note that there is an awakening among our own people regards this teaching. May it spread rapidly throughout the church. — Christian Monitor.

YIELD NOT TO TEMPTATION

A young boy was once learning the carpenter trade. He was drawing out some nails, when an old carpenter said, "Draw the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it, if I did bend it, couldn't I?"

Smiling into the earnest face of the young man, the old carpenter said, "You might straighten it, but it would never be as strong as if it had not been bent. It would bend easier the next time and you could not drive it as true to the spot as you did the first time."

From this the young carpenter learned a valuable lesson which he never forgot; it was: "A nail once bent will never again be as strong to resist a blow as it was before it was bent; a person once overcome by temptation may never be as able to resist wrong the next time. But on the other hand, if he stands up bravely and says, 'I do not think this is right'; or, 'I can not do that because it is wrong,' to that extent will he be straightened and made able to resist."

May the Lord help us not to give way to the temptations that daily assail us, but keep in mind the story of the nail — once bent it will never again be as strong to resist a blow. — Selected.

THE C. E. TOPIC

March 3.

Christian Duty and Privilege; 3. Prayer. John 14:12-17.

The subject of Prayer beautifully fits into the general topic of Christian Duty and Privilege, which will be carried through the first week of every month until June. Prayer has a relation to every word Christian. It is the Christian alone who knows how to pray and to whom is given the promise of the larger things that come through prayer. One is a Christian because he is Christ-like. It was Christ's habit to pray often in private, in public, alone and in the crowds. Only the Christian will form the true habit of real prayer. Duty. Christians are commanded to pray and for their guide the Bible has much to say about prayer. We are to pray often, regularly, without ceasing, for faith, for guidance, for strength and for a multitude of other things. We are to pray for ourselves, our leaders, our brethren, our rulers, our countrymen and our enemies. We have been taught a form of pray-

er, also we have been given examples of prayers the Lord approves and of prayers He does not approve. We are to get what we ask for and we are to ask it only in the name of Jesus. Privilege. As Christian Endeavorers we are especially pledged to regular prayer. When a society goes down or goes to pieces, one may depend upon it that someone has ceased to pray. As Endeavorers we should make it our special business to see to it that the meetings of the society are real prayer meetings. We cannot claim prayer as a right. As sinners we have forfeited all rights to consideration and as unfaithful Christians we have time and again been untrue to our vows and promises so that God could, were He so inclined, turn a deaf ear to us because of our unreliability. But we have many graces, that is, undeserved mercies from God, and prayer is one of the principal of them. We are encouraged to come to Him because He really wants to show us how ready He is to respond to our needs and desires. Were we compelled to pray it would not have near the attractions it now has when we know that out of special consideration for us God wants us to come in all confidence, as a child to his parent, and make all our desires known to Him.

Prayer was the delight of the greatest men whom God permitted to live on earth. Go through your Bibles and make a study of the prayers of the saints. It will be a task worthy of one's best efforts and calling for considerable time, but it will be worth all the attention we give it. Patriarchs, wise men, kings, prophets, apostles, publicans, men and women of high and low degree, learned to love prayer as a privilege and engaged in it as a duty. Name the greatest names in all history and you will be sure to find the list filled with the names of those who knew how to speak to God. To most of us there is one person whose prayers have been the mighty influence in our lives—it is mother. Abraham Lincoln once said: "All that I am I owe to my angel mother." How few there must be who have blessed the world with some great sacrifices and gifts who cannot say the same thing.

Prayer is the special influence the child of God has with his Father in heaven by which the vast forces of the infinite are set in motion in his behalf. Gen. Grant once, when in command of an inferior force in the presence of the enemy, pointed to a telegraph instrument and remarked: "A few touches on that and I shall have all the help I need whenever I call for it." Prayer is like that. A few intelligent touches, a few syllables or an inexpressable longing of the soul will reach the source of all power from which all our needs will be supplied. Prayer has its laws. We must ask believing. We must ask in the name of our Christ. We must free ourselves of all unholy thoughts and desires. We must continue in prayer and pray without ceasing.

THE S. S. LESSON

March 3.

Jesus Bringing Peace.

Mark 4:35-41; 5:15-20.

Golden Text. — Jehovah hath done great things for us, whereof we are glad. Psa. 126:3.

Jesus had been occupied the whole day doing good. The day, like every other day in His ministry, marked some great blessings He had bestowed. Every day is like that. Jesus is bestowing great blessings every hour. Jesus desired rest; His weary body needed the comfort of relaxation and prayer. In this, as in all other good things, Jesus knows how to give that which He so much needed Himself. He was tired and He can sympathize with tired souls. Jesus took His friends along to share His rest with them. The best place to go when we need rest is to Jesus. Not all our blessings come to us in the activities of life. Some of the best ones are ours for having associated with Him in the quiet that is to be found away from the world's endless struggle and bustle. A period of quiet with Jesus prepares one for the coming labors and trials of the morrow in a way that nothing else can. They went to the other side of the lake. Does it occur to us that there is an "other side" besides the one where business, crowds and pleasures occupy our attention?

They left the multitude to be with Jesus. He is always bidding us to do that. If we want to be with the multitude all the time we will find that we are crowded away from Him. Our duty frequently lies with the multitudes. We owe much to them and unless we make them our concern they will miss much that Jesus has to give them through us. But we must also spend some time in quiet with Him. The vessel from which we pour forth the refreshing drink that satisfies the thirsty crowd must be taken away again and again and refilled at the fountain. "They take Him with them" is one of the most significant phrases in the lesson. What need we care about storms or troubles if we know we have Jesus? There are some places where Jesus cannot be taken. He cannot be taken to the dance-hall, the saloon, the card party or any other place where His name is dishonored or His existence ignored. Sometimes people don't even take Jesus to church. They go there to satisfy their vanity, their craving for amusement or they even go there to quarrel. A good rule to follow is never to go anywhere where you cannot take Jesus. It is a splendid thing always to have such places to go to where you know your Savior would be glad to accompany you.

The storm on the lake was one of those common in Galilee. The lake is so situated that the wind comes down through the mountain passes and creates great havoc. Storms are common all through life. We have our storms of misfortune, sickness, poverty, distress, war, disappointment, etc. Those who are with Jesus frequently have storms to face, the magnitude of which the world cannot understand; they are the storms of persecution, of temptation, of suffering for righteousness' sake. Christians are always in the face of the storms of doubt and unbelief. For many centuries the storms of infidelity have spent their fury upon those who are with Jesus. It has required stout hearts and mighty faith to weather them. Sometimes it seemed, as in the case of the small boat, there is danger of their going under. But not if we call upon Jesus.

Jesus rested in the storm. The storms of the world are not mighty enough to overthrow Him or those that are His. It required that He should sleep in the dangerous storm to show them how safe they really were. In their alarm they thought that Jesus did not care. He always cares. At this time He was caring to the extent of showing them how really secure they were. There is safety in any storm if we are with Jesus. An artist painted a picture of a storm beating against a cliff in whose cleft a bird sat peacefully upon her nest and he named the picture Peace. There is peace in any storm if our faith anchors us to the rock Jesus. Jesus rebuked the storm and a calm followed. He also rebuked their faith. They had not shown it at the right time and place. They ought have been as calm as He. The rebuke calmed their fears as well as the fury of the storm. Sometimes we need the stern rebuke of our Lord to set our fears at ease.

The demonstration of His power was a demonstration of His divinity. Only the maker of the world could command the fury of the winds to cease and bring calm in its place. If the winds obey Him that is sufficient reason why we should obey Him. Many want the Lord to be obeyed by the storms of life that assail them but they are unwilling to give Him the obedience of their lives.

The driving of the demons out of the poor possessed demoniac is an illustration of a power Jesus had over evils mightier than mere wind-storms. The fury which the devil can stirr up in the hearts, minds and souls of men is infinitely worse than any fury of the physical powers. He is the Lord over spiritual powers as well as physical ones and cannot be resisted by either. The change in the demoniac's life is like the change that comes upon any one who by His power has been released from the devil's bondage The reclaimed man was most needed at home where his whole life would be a demonstration of the Master's power. Most of us can do the most good for our Lord right where we are.

The inhabitants of the country feared for their pigs and so they asked Jesus to leave. It came to be a choice between Christ and hogs, and they chose the hogs. Men who reject Christ for their worldly interests are like that. They prefer the swinish things of sin to Jesus.

DEATH

Schimmel.—Died at the home of her son, Henry G. Bleam, near Milford Square, Pa., Esther Schimmel, widow of the late Rev. Levi O. Schimmel, on the morning of February 4th, at the age of 89 years, 8 months and 28 days. Funeral services were held at the house on the 9th, after which the mortal remains were taken to the West Swamp church where the deceased had been a member for seventy years, and where interment was made. The funeral services were in charge of the pastor, Rev. H. G. Allebach, assisted by Rev. N. B. Grubb and A. M. Fretz. Mother Schimmel was first married to Levi Bleam and after 20 years of married life he died. Three years later she married Rev. L. O. Schimmel who died in 1903. After his death she made her home with her son and his family where she died.

CONTRIBUTIONS

FOR NON-COMBATANT CAUSE

General Conference.

Hoffnungsfeld-Eden church, Moundridge, Kans., by C. B. Goering, $40.25; Bergthal church, Korn, Okla., by Peter G. Baergen, $9.75.

Gratefully acknowledged,

J. F. Lehmann, Treas.

The Mennonite and the Christian Herald to one address for $3.25.

NEWS OF THE WEEK

THE NEXT DRAFT CALL TO BE ISSUED IN ABOUT MAY

Washington, Feb. 20. — The seeond eall for a quota of 500,000 soldiers to build up the American army that is to strafe the kaiser will be issued on or about May 1. Orders to assemble the conseripted men at the rate of approximately 10,000 men a week have been approved by Secretary of War Baker and will be transmitted to Provost Marshal-General Crowder within the week.

News of the War department plans on this subject eome from the highest sourees and there is little doubt but that the plan which has been evolved will he put through in its entirety.

Directions for assembling, conecntrating and forwarding the men of the seeond draft to the army camps will be forwarded to the more than 4,000 local boards in the United States not later than April 15 and possibly a week or two earlier than this. Each board will be told how many men to send to the national army camps each week. Furthermore each board will be told the total number of men of Class 1 that it must pass and aeeept for serviee in the seeond draft.

GARFIELD CALLS OFF THE MONDAY CLOSING PROGRAM

Washington, February 14. — Suspension of the Monday heatless program was announeed by Federal Fuel Administrator Garfield with the reservation that it may be put back into force before the ten weeks' period expires if a return of bad weather brings another breakdown of railroad transportation.

At the same time Dr. Garfield gave state fuel administrators full authority to continue the closing order in territory in their jurisdiction if in their opinion eireumstanees demand it. Aside from New England it was said there was little probability that it would remain in force anywhere. In the New England states the program may be carried through to Mareh 25, the date originally set.

WILSON SAYS SHIPYARD STRIKE COUNTRY'S MENACE

Washington, Feb. 18. — President Wilson has telegraphed William L. Huteheson, general president of the Brotherhood of Carpenters and Joiners, that he ean see nothing to be gained by conferring with him personally about the strike of shipyard earpenters until he has aceepted and acted upon the prineiple that in the present eireumstances of the nation no body of men has the right to strike until every other method of adjustment has been tried to the limit.

"If you do not act upon this prineiple," said the president's message, "you are undoubtedly giving aid and comfort to the enemy, whatever may be your own conscious purpose."

The president's message was sent to Huteheson at New York in reply to one received Saturday from Huteheson saying he had been unable to reaeh an understanding with officials of the shipping board but felt that if given an opportunity to lay the matter before the president a solution could be arrived at.

AMERICA FAR BEHIND IN DEALING WITH STRIKES

Washington, Feb. 20. — America needs somebody to head off strikes. She is three and aNhalf years behind England in dealing with labor emergeneies.

W. A. Appleton of the British Labor commission has advised apropos to the reeent carpenters' strike in ship-yards.

"This country," he said, "is only getting a taste of what England had to contend with at the beginning of the war. I find that Ameriean labor and employers are patriotic and willing to eo-operate with the government in every possible way. But the United States has not ereated the proper maehine for dealing with emergeneies. In England, the government has ereated the national production committee, composed of prominent statesmen, whieh looks into every dispute before the strike breaks out and compels employers to make reasonable settlements.

REALIZE CAMPAIGN FAILS

New York, Feb. 20. — The German people realized that their submarine warfare has failed and are staking ali on their army, aeeording to Dr. Arthur N. Davis, Pique, O., the kaiser's personal dentist, who left Germany January 22.

Peace is the uppermost thought in the German mind, Dr. Davis declares, but there is the determination to go on until Ameriea admits that the Teutons have won. Then she will be ready to magnanimously call the war a draw.

The food situation in Germany is not serious, Dr. Davis stated. He refused comment upon the kaiser's health.

HALF MILLION MORE NEW TESTAMENTS FOR SOLDIERS

New York, Feb. 18. — Five hundred thousand more New Testaments have just been ordered for the soldiers in this country by the supply department of the national war eouneil of Young Men's Christian association, it was announeed today. This makes a total of 1,700,000 New Testaments hought by the assoeiation for army men during the last few months.

ATTACK AT ANY MOMENT

Any moment now may see the beginning of the great German offensive on the west front, according to British sourees which indieate that the brunt of the thrust will fall between Aras and St. Quentin.

Airmen on the American and British fronts have been especially aetive during the last few days, the British flyers having accounted for sixteen enemy machines. Numerous successful raids were carried out by British forees in the field Monday night, while the troops defending London turned back Hun raiders who made the third consecutive attaek on England.

Tanks and "a new mysterious gas" will be employed by the enemy in the attempt to break through the allied line. These facts have become known through captured German prisoners and from information gleaned in other ways.

The plans of the German higher command are complete and after many weeks of intensive training of attacking troops, the military leaders are ready to make the supreme and final effort whieh has been advertised so widely in the last weeks.

Field Marshal von Hindenburg and General von Ludendorff appear to have realized that the old methods of attaek, in which a long bombardment is employed, are too well known to produee the results desired.

SINGLE MILITARY UNIT

London, Feb. 20. — Premier Lloyd George yesterday made in the house of eommons his eagerly awaited statement regarding the reeent army ehanges. He said the government was anxious to retain the serviees of Gen. Sir William Robertson as ehief of staff so long as it was eompatible with the poliey deeided upon in eommon with Great Britain's allies. The premier said the poliey of the government was based upon the assumption that the allies had suffered in the past through lack of concerted and eo-ordinated efforts. It had been deeided to set up a eentral authority to coordinate the strategy of the allies. The general principles laid down at the reeent session in Versailles of the supreme war council was agreed to by all, the premier told the house. It was also agreed that there should be an inter-allied authority with executive power. The only difference that arose was to its constitution. The first proposal at Versailles, he eontinued, was that the central authority should consist of a council of chiefs of staff, but this was abandoned inasmuch as it was regarded as unworkable.

COMBING OUT PROCESS IS HAVING EFFECT IN BRITAIN

London, Feb. 18. — Notable improvement in the last two or three weeks in what he ealls "the Combout atmosphere" is remarked by the labor correspondent of the Times. The combing out of protected men for military service is in progress.

"Nevertheless," the correspondent says, "the past week is the first in many months in which there has not been a stoppage of work in any part of the country in consequence of grievanees among the workers. Moreover large numbers of young engineers are coming voluntarily to the reeruiting offiee and are not waiting to be summoned."

RUSSIANS GIVE IN TO THE GERMAN TERMS, IS REPORT

Russia's deeision to yield to the demands of Germany, as announeed in an official Russian statement received in London yesterday afternoon comes on the day after the resumption of military operations by the Germans resulting in the oeeupation by them of Dvinsk and Lutsk. Whether it was the threat of German military power or the ehaotic domestie conditions, whieh induced the Bolsheviki to aeeept the German terms is not made clear by the advices thus far received.

The offieial Russian statement was signed by Premier Lenine and Leon Trotzky, the foreign minister. It protests against the German resumption of the war and says the council of people's commissioners is now foreed to deelare its readiness to sign a peaee, as dictated by the delegation of the quadruple alliance at Brest-Litovsk. It promises to give a detailed reply without delay to the German peaee conditions.

The Bolsheviki last week deelared the state of war to be at an end and ordered demobilization of the Russian forces on all fronts. The Bolsheviki leaders professed the belief that Germany, desiring Russia's friendship and not wishing to antagonize the workmen at home, would not undertake a further advanee into Russia.

VATICAN SAYS PEACE NOW NEARER THAN AT ANY TIME

Rome, Feb. 18. — "That peaee is nearer than ever," was the unofficial belief spoken in Vatican eircles.

The Vatican has learned from papal nuneies, it was said, that President Wilson's latest speeeh favorably impressed the Demoeratie and Paeifist parties in Austria and Germany, particularly the former.

Amsterdam. — "President Wilson's speeeh offers the possibility of further development, if Turkey's territorial integrity is not restricted and its sovereignty preserved," Talaat Pasha, Turkish premier, deelared in an interview with a correspondent of the Neue Freie Presse.

"Premier Lloyd George's speech does not allow the possibility of diseussion."

New York, Feb. 18. — The radieal Socialist movement in Germany, the growing strength of whieh was shown by the persistency of the political strikes in January and February, is also gaining deeided ground among the political leaders of German social democracy. This information was obtained from German newspapers received here.

PLANS INVASION OF SWITZERLAND

London, Feb. 20. — The allies assuredly are fully alive to the situation detailed by William Philip Sims in dispatches regarding the possibilities of Hindenburg invading Switzerland.

If Hindenburg has completed tentative plans for such a move, the allies equally prepared to counter, as long as they are convineed it is the German military poliey to regard the treaty of 1815 as no more sacred than the Belgian "scrap of paper" providing the violations considered strategically advantageous.

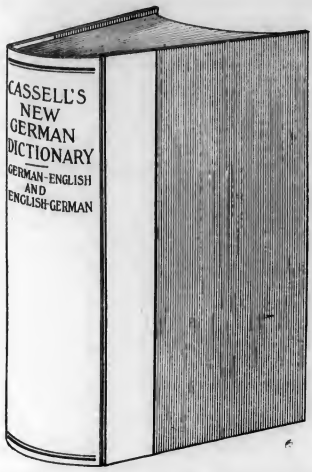
There is no doubt but that the fullest cognizance has been taken of the reeent massing of Germans near the Swiss border whieh, however, must be regarded as a possible blind to distract attention from the real point of the projected offensive.

This has been suggested in some quarters in connection with the reeent trip of General Smuts to Switzerland whieh had been reported political in character but which perhaps may have been really military.

Berne, Switzerland, Feb. 20. — The Swiss Austrian frontier has again been completely closed by the Austrian authorities.

Washington, Feb. 20. — Germany's military leaders hope to lull the German people with a "victory" against defenseless Russia.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, FEBRUARY 28, 1918. No. 9.

ANNOUNCEMENT

Because of the resignation of Bro. J. C. Mehl from the Sanatorium committee of the General conference, the appointment of Bro. David Dahlem of the Upland (Cal.) congregation, to fill the vacancy for the remainder of the conference term, is herewith announced.

A. S. Shelly,
Conf. Chairm.
P. R. Schroeder,
Conf. Sec'y.

Call for Hospital Service.

This fast increasing work in this branch of the Lord's service at the Mennonite Deaconess hospital of Beatrice, Neb., causes us to issue this call.

The hospital is crowded with patients and the present sisters can hardly be expected to stand up under the work for any length of time.

We trust that God will answer our prayers and send us additional help for this field of His mission service and that many of our young Christian sisters may listen to the summons: "Go ye also into the vineyard and whatsoever is right that shall ye receive." Those feeling inclined to enter this service should write to our Elder Gerhard Penner, 700 West Court St., Beatrice Neb., who is chairman of the Hospital board and will gladly give all necessary information.

The Board of Trustees.
Beatrice, Neb., Feb., 1918.

IN MENNONITE CIRCLES

In the name of the readers of The Mennonite the editor acknowledges the announcement and congratulates our missionaries, Bro. and Sister E. B. Steiner of Janjgir, India, upon the birth of their son, Bradford Ezra Steiner.

Rev. Lee Lantz of Normal, Ill., closed a successful and spiritual evangelistic meeting at Richfield on Sunday evening the 17th, with 36 public confessions, as one of the results. Rev. Lantz is expected to hold meetings at Roaring Springs and Napiere before returning home.

Prof. G. Entz of Bethel college has accepted a call to become pastor of the Hoffnungsfeld church. He has resigned his college position in order to devote his whole time to the work of his charge.

A local Bible conference will be held at Altoona February 22-24 inclusive at the Bethany Mennonite mission. Sunday night, the 24th, communion and feetwashing will be observed and meetings continue during the week. Brother Amos Martin, pastor of Mechanics Grove, Lancaster Co., is expected.

The Sunday school and Young People's society of the Roaring Springs Mennonite church was organized on February 17 for the ensuing year, and at the evening service an offering to the amount of $5 was taken for the Old Folks' home of the Eastern District conference.

The Topical Bible Study Outlines, arranged by the committee of the Eastern District conference, are being tried out as a part of the work of the catechetical class of the Berne (Ind.) church. So far, the pastor reports, they have proved quite satisfactory.

One of the Kansas Mennonite churches sent a check for $1196 directly to President Wilson who is ex-officio president of the American Red Cross, as its contribution to the Red Cross. This act no doubt gave the impression that our people are doing something in their own way beside asserting what their conscience does not allow to do during this war time.

An informal and unofficial conference of members of the Church of the Brethren, The Society of Friends and the Old and General Conference of Mennonites was held in the Twelfth Street meeting house, Philadelphia, Pa., Feb. 14. The object of the conference was to consider possibilities of co-operation among the denominations represented (1) in behalf of our young men who are liable to draft for military service, and (2) for relief and reconstruction work in behalf of sufferers from the war in Europe. A joint committee was appointed, representing the denominations represented in the conference, to go to Washington to confer with the authorities in regard to the present situation of the conscientious objectors and the possibilities of alternative service. This committee interviewed the secretary of war on February 21.

NOTES AND COMMENTS

Dr. R. R. Butterwick of Hershey, Pa., is responsible for the following statement in regard to the number of academic graduates entering the Christian ministry: "From the presidents of Harvard, Yale, Chicago, and Pennsylvania universities and Pennsylvania State college, I learn that less than two per cent. of the academic graduates during the last ten years entered the Christian ministry. In some cases it falls as low a one-fourth of one per cent., and in another as low as one-third of one per cent. The returns to the church of these institutions, I presume, are a fair example of the entire class. What hope or prospect do they offer the church? Contrast the above figures with those furnished by the presidents of the following denominational colleges for the corresponding ten years: Dickinson, Methodist, Carlisle, Pennsylvanio, 22 per cent.; Ursinus, Reformed, Collegeville, Pennsylvania, 18 per cent.; Muhlenberg, Lutheran, Allentown, Pennsylvania, 25 per cent.; Pennsylvania college Lutheran, Gettysburg, Pennsylvania, 25 per cent.; Otterbein, United Brethren, Westerville, Ohio, 17 per cent.; Lebanon Valley, United Brethren, Annville, Pennsylvania, 21 per cent." These figures speak eloquently of the worth of the denominational college. The very existence of most of our Protestant bodies depends upon the support and patronage given to the institutions under their controll.

Civil relief in France, under direction of the American Red Cross, made marked progress in January.

The staff of the Department of Civil Affairs now numbers 448 persons and does direct work in 86 French cities and villages. It has established nine civilian hospitals, with a total capacity of 974 beds, 36 dispensaries, and dispensary stations. Fifty-one delegates and assistants are helping to re-establish in French homes the 600 and more repatriés who flow into France daily from the occupied areas of France and Belgium.

In six districts which cover the devastated areas, warehouses have been established from which clothing, tools, and food are distributed to the returning population. This does not include the American Friends' unit, which has 140 members at twelve stations working under Red Cross direction; or the Smith College unit, which has seventeen members at Grecourt who are now a part of the Red Cross.

Thirty-one new centers of direct work were established in January, and the staff was increased by 86 persons. Two new hospitals and eight new dispensaries were opened; 21 repatriate delegates were sent; one new district was added in the devastated area; and a farm of 500 acres near Tours was obtained for agricultural re-education of mutilés (cripples). Medical examination was given to 17,827 civilians, chiefly children, including the 11,402 repatriate children examined at Evian. Medical care in hospitals was given to 978. Hospital relief was given weekly to 800 tuberculosis patients in Paris. Instruments, food, clothing, and books valued at 202,517 francs were distributed to fifty-four hospitals outside of Paris. One hundred and seventy-five families were rehoused in Paris.

FRIENDS WISH MENNONITES TO HELP THEM FILL A CALL FROM FRANCE FOR 300 MEN FOR RECONSTRUCTION AND RELIEF WORK

The excellent work done by the Haverford Unit of the Society of Friends along the lines of relief and reconstruction in Europe has been observed and appreciated by the other non-resistant Christian bodies and frequent inquiries

have come to the notice of the editor concerning the possibility of our church doing a similar work. While millions of men are responding to the call for sacrifice from their nations it certainly would be out of place for our people to be doing no constructive work for the relief of the multitudes of sufferers who are in dire need because of the war which we condemn. Simply to claim it a privilege not to fight and then to lay back and do nothing at all would be inconsistant and, we believe, inhuman.

Shortly after the war began the English Friends organized their reconstruction and relief work. When the United States became one of the allies the American Friends creatd the so-called Haverford Reconstruction Unit whose members were largely recruited from the student body of Haverford college, Haverford, Pa. This unit has not been strictly limited to members of the Society of Friends, for it includes in its number a member of the Mennonite church and one of the Brethren church. A bulletin, issued by the committee in charge, gives the following data concerning the work during the past six months:

"One hundred and sixteen men and twenty women have been sent to France and arrangements made to send seventy other men in the near future.

"We have six women workers in Russia and a call which we are planning to fill has come for nine others.

"Four hundred communities of Friends, representing every Yearly meeting on the American continent, have been serving through the provision of funds for the work.

"Two hundred and thirty thousand dollars have been contributed and obligations of $350,000 incurred for the work already undertaken for the fiscal year.

"In two hundred communities women are sewing and knitting garments for French, Belgian, Russian and Servian relief.

"Our present work of making destroyed villages habitable is in the region of Somme. Fourteen villages in vicinity of Ham have been assigned to Friends. In some such as Gruny, which were not completely destroyed, we are repairing the ruins. In others, such as Tugny, where nothing remains that can be repaired, we are building maisons-demontables (portable houses), to which refugees can return and establish once more the hearths around which they can begin to reconstruct their family life. The sections of these homes are manufactured at our two factories at Dole and Ornans in the Jura mountain region, where the lumber is donated by the French government. The two factories have an output of about fifteen houses a week. We expect to establish other factories as needed.

"English Friends have maintained at Sermaize, in the Marne region, an agricultural center with 150 mowing machines, 42 reapers and binders and 10 threshing machines, together with other implements and tools. Seeds, rabbits, chickens, goats and garden tools have been distributed in large numbers."

It is the hope of the writer and many others in the church that the Mennonite people will rise to the opportunities this reconstruction idea represents. Already the Old Mennonites have recognized

The Haverford Reconstruction Unit.

the worth of the Friends' effort by supplying a substantial money contribution. We would do nothing better to advance the cause of peace than to establish similar units or provide men and means for those already established. The communication which follows is from Mr. Vincent D. Nicholson, the executive secretary of the committee having the reconstruction work in charge and indicates that there is room for Mennonites having the necessary qualifications, to participate in the work under its present organization.—Editor.

In addition to the 300 workers which English and American Friends have in France, the American Friends Service committee has been asked to send 300 men at the rate of 25 a week. These men are now being recruited, and the Friends are anxious to fill some of the places with Mennonites. Any young men desiring to apply should write to the editor of The Mennonite or to the American Friends Service Committee, 20 S. 12th St., Philadelphia, Pa.

Are You a Carpenter?

Have you had some experience with carpenter's tools? In France there are a million people and more whose homes exist only in memory. You can help restore the physical basis around which these homes can be built again. Some of these 300 men will be engaged in the manufacture of the sections for the portable houses to be erected on the ruined sites of the former homes. Men with planing mill experiences are most valuable for this work but other experiecne in working with wood may be sufficient.

Others will be engaged in erecting these houses in the destroyed villages in the war zone.

A considerable number of men will be used in erecting temporary civilian hospitals of the demountable type. Others will convert old chateaus into modern hospitals. Almost all hospitals have been taken over by the army and a civil population in unusual need of hospital care, is dependent for health, and in many cases for life itself, upon such work as this.

Are You a Mechanic?

Have you experience of any kind in working with machinery? The call we have from France asks for a large number of such men. Some will be used in our factories for making sections of portable houses. Others will be used for repair work at our agricultural centers and in the villages we are constructing.

Are You a Farmer?

There are thousands of acres of good land in France that are being claimed by an increasing growth of weeds because of lack of labor. Friends now maintain three agricultural centers from which farm machinery is loaned or rented, and other centers are to be manned by the farmers who answer their call for 300 men.

Every acre restored to cultivation in France is worth several acres here, owing to the resulting saving of the expense of shipping food from this country.

Exemption for Men in This Work.

The War department has not yet issued a general ruling exempting religious objectors of draft age for this work. We have been able to secure exemption from the various Exemption boards for all the members of the first unit who were in the first draft. We hope to have the same success with a large number of men in the second draft, although we also hope that by that time a general ruling from Washington will make such an effort unnecessary.

We have decided to continue sending men subject to the risk of having to bring them back if drafted later. This risk is all ours since we pay all expenses and the men, if they have to return, are in no worse position than if they had not gone. They may be in a much better position since we may be able to secure exemption for those already in France. There is practically no chance of securing exemption from exemption boards for men who have not entered the work before the time of the second draft. Many men now in military camps could be in France if they had volunteered for our work earlier. Information we have had from a number of sources recently indicates that the risk mentioned above is not great, but we wish all possible applicants to thoroughly understand the situation.

LENTEN MEDITATIONS

Victor B. Boyer.

We have again reached the Lenten season in the church year —the forty days before the crucifixion and the resurrection. We realize that other denominations pay more attention to this season than is the case with our church. It is well, however for us to be reminded that a proper observance of the season is not out of place and of great benefit to those who properly observe it. When we say that certain denominations pay more attention to this season than our church does we do not mean that we pay no attention to this or other seasons in which we are to be reminded in a special sense of our duty to God and to solemnly bring to our minds some great event that has transpired within the history of the church or of some suffering endured and sacrifice made in which God draws near to men and so encourages us to draw near to Him. It would seem that in this Lenten season which in its primary sense means "forty days"—or a season of fasting to others, may also mean a season

of trial and suffering. Suffering and sacrifice is not a new experience to the human race. And at this time much suffering must be endured by millions of men on the firing line and by multitudes of innocent men, women and children in all walks of life. This suffering and sacrifice we, of course, do not believe in. We wish it could have been avoided.

There is only one kind of suffering that we believe in—a suffering that is endured for the truth and that will cause no suffering or loss to others. Oh, that the world might be brought to see through its blood and misery, the lean, hungry look, the famished multitudes, the bitter wailings of anguished mothers, the pityful cries of hungry and starving children, the sin of it all. Oh, that the heavens might open and send down a shout into the midst of these battling host of maddened men—Stop! "Come, let us reason together." And might that voice at the same time strike down to earth those responsible for it all, and make them confess their terrible sin in thus departing from God and follow their own evil ways. While we meditate upon this terrible scene, may it bring to us a forcible reminder that we, too, are called to a life of service in which suffering is not to be avoided and in which even death must be endured rather than prove secreant to our trust. The suffering, persecuted church has always been the strong, the vigorous, the growing church. The blood of martyrs has been the seed of the church that has brought her the precious harvest of souls redeemed. It has revived the fainthearted and brought new life and courage to the timid and shamed, the indifferent and awakened the sleeping ones. This should be a great awakening to the church. We do not know when or where it will all end. Who knows but before it is all over there may be signs from heaven.

Many are laboring under the impression that out of it all good will come. Men will again turn to God in true penitence and lively faith. A better world to live in is their hope and we would be the last ones in all the world to blight their hope and frustrate the well laid plans of those who are laboring to create and establish a new economic order for the government of the world. Let us hope this may not prove to be a phantasy. As the musings of a dreamer like a mighty somnambulist of a dream that has passed away because it had a rude awakening. The world must be content with such a hope but the Christian looks beyond. He has another vision and the church a different mission. Whatever part the individual feels conspired to take in establishing the new order on the world's program, the individual member and the church as a whole must never lose sight of that glorious vision —the coming of the kingdom of God. We must look for His appearing and while He tarries we must work and ever pray, "Thy kingdom come." Thus possessed with the lofty ideal of duty and holiness the church too will find a place in the new order. While we thus work and wait may our hearts beat high with hope and take on new strength in this Lenten season and seek by His help to remove the least mote and speck of imperfection in our lives which, if felt to remain, would blacken all the raiment of moral righteousness which must be kept pure and white as snow.

NEVER THE SAME

Those who see Jesus can never henceforth be the same. John, the beloved, wrote, "Whosoever seeth Him, sinneth not." While we see Him, we simply cannot sin. My children do not disobey when I am around. The difference in their behavior is then very marked, as everyone observes. Could I be at home all the while, their constant obedience would be secured. John supposes such a having of Jesus around us all the while in our lives, that our constant obedience is thereby secured. To further illustrate: A friend in Detroit drove us in his car to the Billy Sunday tabernacle one Sunday afternoon. He violated the city speed limit ordinance all the way to the tabernacle, but on the return trip there was a little circumstance, or consideration, that made it impossible for him to violate the speed limit. The motorcycle officer, who is detailed to catch violators of the speed limit law, rode leisurely along by the side of our car, and, seeing him, our friend simply could not violate the law, neither did he then have the faintest desire to do so. Thus John conceives of Jesus as being so **with** us, **by** us, in us and **near** us that we are kept from violating God's ordinances by His presence.

David wrote: "I have set the Lord always before me; because He is at my right hand, I shall not be moved." The Greeks said: "Sirs, we would **see Jesus.**" Paul said: **"We see Jesus."** Men who have a vision of Jesus are never henceforth the same. The disciples beheld Him "full of grace and truth", and of His fulness they received and "grace for grace", or grace replacing grace.

Philip found Him and said to skeptical Nathanael, "Come and ye shall see."

Zaccheus **saw** Him and it **put an end** straightway (in his conversion) to avarice, greed, graspiness, covetousness (love of money) and extortion (over-charges), and initiated benevolence, fourfold restitution and the division of his fortune with the poor. Zaccheus said to Jesus: "Since I have seen Thee, life seems all so different. I have a new vision of its meaning. I will divide my fortune with the poor, to start with, as a proof of my sincerity."

The woman at the well **saw** Him, and it was the end of adultery and plural husbands, and the beginning of soul-winning.

The woman taken in adultery saw Him, and it ended uncleanness. She went out from His presence to sin no more. Her accusers saw Him and went out from His presence crest-fallen, every man convicted by his own conscience.

Peter saw Him and confessed his sin, saying, "Depart from me; for I am a sinful man, O Lord!"

They heard about Him in Samaria and the devils fled and there was great joy in that city.

Isaiah saw Him and cried: "Woe is me, for I am undone; because I am a man of unclean lips." After his cleansing Isaiah saw Him and cried: "Send me! Send me! Lord, Thou dost not need to look further; now, since I have seen **Thee,** send me!" Paul saw Him and the vision of Jesus did for him what the oxgoads or pricks of conviction could not do —it broke his heart, enraptured and fascinated his soul so that persecution forthwith ceased and service began. **Paul never got away from that vision.** "I was not disobedient to the heavenly vision." If there were more of the heavenly vision in our modern conversions, there would be less vacillating and backsliding. It requires the vision of Jesus today to put stability and steadfastness in us.

Nathanael saw Him, and there was no resistance in his heart to obscure the vision of the Messiah, and he forthwith confessed Jesus as King: "Thou art the King of Israel."

Mary, out of whom He had cast seven devils, saw Him, and cried: "Rabboni", which is to say, Master!" The vision of Jesus makes Him Master.

The sad disciples, after His crucifixion, felt that all was lost; that their faith had been misplaced, for they "trusted that it had been He who should have redeemed Israel." And as they walked and communed together, **Jesus appeared** to them and said, as He breathed on them: "Peace be unto you." "Then were the disciples glad when they **saw the Lord.**" The vision of Jesus brings joy.

Doubting Thomas saw Him, and cried out: "My Lord and my God!" The vision of Jesus crowns Him as personal Lord.

The adulteress saw Him and stood weeping over her sins at His feet. The vision of Jesus breaks the human heart.

The Hebrew children saw Him like unto the Son of God, walking with them in the fire, and they came through the furnace unscorched.

The poor Gadarene demoniac saw Him, and, falling at His feet, was restored to his right mind.

Conversion, I am impressed, in His day was a vision of a new Master. Matthew saw Him and straightway left a lucrative position to follow Him. The fishermen, earning thousands of dollars in season, when they saw Him, left boats, nets, parents and all. It was simply a bringing of men to Jesus and introducing them to Him. They brought men to Jesus, and as many as **received Him** as Master and Lord, to them the birth of the Spirit, so to speak, was thrown in; to them that "received Him, to them gave He power (or the right) to become the sons of God, even to them that believe on His name; which **were born,** not of blood, nor of the will of flesh, nor of the will of man, but of God." The main consideration was Jesus, and with the acceptance of Himself, all necessary things were freely given. The baptism of the Spirit was further seen as their privilege, included in the reception of Him. "He that spared not His own Son, but delivered Him up for us all, how shall He not **with Him** also freely give us **all things?**" "Through this man, Christ Jesus, is preached unto you the forgiveness of sins."

He is our justification.

He is our sanctification.

He is our fulness.

He is our wisdom.

Have we not gotten away somewhat from the preaching of **Him** as the source of justification and sanctification, and do we not, some of us, preach these more apart from Him than of Him as the source or both; Himself as the soul's pardon and holiness?

"Where there is no vision, the people perish," writes the old prophet.

May God grant to prophet and people the life-giving vision of Jesus **Himself!**—A. C. Zepp, in Gospel Banner.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

DEACONESS WORK

It will be noted that the front page of The Mennonite contains an appeal for recruits in the deaconess work. The particular appeal is from the sisterhood in Beatrice, but this is but one of the several organizations in our church devoted to the work of deaconess nursing. While our conference is limited to a small number of members, compared to the membership of some other denominations, we are justly proud of the development of its deaconess work during the past few years. It is no more an experiment. The hospital work of our sisters has already earned the appreciation and gratitude in the church and the localities where it is active. Along the lines of deaconess work the Mennonite people are showing their sincerity in the principle that they are ready to "go the limit" in making sacrifices to save life. Deaconess work requires consecration and special qualifications for the hard labor required. It is a calling involving years of training and probation before the candidate receives the full garb of a deaconess, but it is the Lord's work and a career devoted to it is a ministry of Christ. The more we as a church are to do along this line, the better are we in a position to make good our claim that a Christian's efforts should be devoted only along those lines that make the world happier and better. A visit to such institutions as the hospital in Beatrice, Neb., or the one in Newton, Kans., will convince any one of the great returns that come from the consecration and money we place in the Lord's hands for the care of His needy children.

EMERGENCY RELIEF

This world is a world of troubles for body as well as mind. Our conference realized that such was the condition everywhere and at all times and therefore, we think, it was in the Bally (Pa.) conference, the last one held in the East, the Emergency Relief commission was created. The purpose of this commission is, to act as administrators for the charity money our people love to give for the relief of the world's miseries. It has already handled many thousands of dollars for the relief of famine, earthquake, flood, plague, poverty, war and other kinds of suffering in various quarters of the world. One of the difficulties in getting all the possible use out of money contributed for worthy causes is the cost of administration. We have information of it costing some people as much as 40 per cent. of the money contributed for the suffering in administration, that is salaries, offices, etc. No one serving our commission receives a penny remuneration and the full sum contributed goes to whatever cause for which it was given.

Some time ago some one remarked to the writer, "The Mennonites must be easy-marks." And he had good ground for the assertion. Professional beggars for almost all kinds of charity canvassed our people again and again. Some of these really did represent legitimate causes, but of others we have had no proof or credential except the claim of the collectors themselves. It is because our people have been so ready to listen to any appeal made to them that our church gets so little credit for the enormous amount of benevolence it gives. In our commission we have an agency that is prepared to investigate the claims made upon our people to prove that they are right. Then, it is prepared to see that there is no waste and that every penny of the money given gets exactly to the place it is intended to go.

Represenatives of causes who appeal for funds or support do not seem to like to make them through general boards. Their method is to appeal directly to the people and by the play upon their sympathies, get as much as possible out of them. We would not hinder the giving of a single cent for anything that is really worthy, but we would remind our people that it is a wise thing first to be sure of the worthiness of a cause, and its right to a claim upon them, and then to give and that it is absolutely foolish to give first and investigate afterward. It would be a wise procedure were our churches to make it a rule to pay every penny of their benevolences through the Emergency Relief commission, no matter who makes requests for them. This going over the heads of our boards, be they mission or relief boards, never looks well and shows scant respect for the organization of the people to whom appeal is made. One conference has gone to the extent of passing a resolution requesting ministers not to entertain the appeals of agents for funds until their credentials are O. K.'d by the president of the conference. Good. But a better way would be to require the O. K. of the officers of our Emergency Relief commission.

TUBERCULAR SANATORIUM

The readers of The Mennonite who were privileged to attend the General conference in Reedley, Cal., last fall and had the opportunity on the way out to stop off at Upland and inspect the sanatorium for tubercular sufferers were very much gratified with what they saw and learned. The building is located on the mountain side overlooking an ocean of orange groves. No more cheerful location could have been selected anywhere. The building was especially designed for the purpose it serves and therefore leaves very little to be desired in the way of equipment, except the wish that it might be many times larger than it now is and that sufficient money could be at its disposal in order that the work it undertakes might be efficiently done. This institution was planned and the money for it raised by our brethren on the Pacific coast. A few families had settled in the Upland neighborhood and found it a delightful and healthy place in which to live, with more sunshine during the year than almost any other place in the United States. As the colony grew it was natural that heir suffering friends from the East would want to seek to regain their health in that delightful quarter. If there is any one who is generally unwelcome in the localities favorable to tuberculor patients it is the sufferer. Hotels, unless designed for that line of entertainment, do not care to entertain such sufferers and private families in which there are those who might be exposed to the disease naturally are not the places in which the patient might seek a home. Our brethren in California, while realizing the difficulties involved in entertaining their suffering friends and relatives from the East were by no means inclined to ask them to stay away and so they just set about building a sanatorium for their special and scientific care. The record of the work already done in the sanatorium is satisfactory, but the task has become one that increased financial and administrative difficulties and became too unwieldy for the Pacific conference to handle. Our last conference was requested to take the work over and put it into the hands of a board of managers who would be responsible to the General conference. Conference complied with this request so that today the sanatorium is a conference institution in which every member of all of our churches has an interest and owes a responsibility. Whatever needs the board in charge makes public should be regarded as a reminder of our duty and should call forth our most loyal support and most generous gifts. We can do nothing to make our church an influence for good in the world that will quite take the place of the efforts we make to ease the sufferings of humanity. Pastors are doing a real work of love to fellow man and showing their devoted loyalty when they continually keep their people reminded of the claims of the institutions of the church upon their generosity.

OLD FOLKS' HOME

One of the chief interests of the Eastern District conference is centered in Old Folks' Home in Frederick, Pa. This institution has been in existence for several decades and, during that time has given a comfortable home in which aged brethren and sisters, who could not otherwise be provided for, might spend the declining days of their lives in comfort and peace under the care of their church. The home was the child of a real need. Before its establishment the congregations that had aged people to care for provided homes for them in private families, but the system proved itself to be both clumsy and costly and so there was a looking about for something that might satisfy the glaring needs of the day. This was found in the old Frederick Institute building which had been a private normal school but had to go out of business when the state began to establish Normal schools. It required but few changes in the old school building to make it suitable for an old folks' home. However, when the Eastern District conference took over the building they were not satisfied with something that would just do. They insisted upon making it comfortable and so a broad piazza was built clear around the building, a better water supply was installed, new out-buildings

were erected, modern heat and plumbing as well as electric light and modern laundry equipment were added to the plant. As the institution is now conducted, each inmate has his or her own room; the board is the best that can be given, medical attention is supplied, religious exercises are provided for, large living rooms and sunny windows offer cheer in good and bad weather. In fact, every need and comfort that old age requires is provided under the care of sympathetic attendants. Every fall an anniversary day is celebrated, which has become one of the events of the country-side. On this occasion donations are received and the guests are entertained by the local congregation. The program always includes a speaker of prominence. The collections lifted on this occasion generally amount up to a considerable sum. The home is in charge of a board of managers, elected by the Eastern District conference. It is supported by voluntary contributions, each congregation of the conference doing its part for a month assigned to it during the year. Admission to the home is conditioned by circumstances. Persons having an estate are expected to make it over to the home. In the event of the applicant being a member of the church, but without funds, provision is made for that one's entrance without cost should the board of managers be satisfied that such an action is necessary. Persons not Mennonites are always expected to pay the fees usually required for entrance into old folks' homes and a great number of the inmates have been persons of this class. The home has filled a long-felt want in the conference it serves and its record has been satisfactory in nearly every particular. It, however, is still without sufficient endowment to enable it to continue wholly without the regular support of the churches interested. In time its hope is to become self-supporting.

WHY I GIVE TO FOREIGN MISSIONS

A Missionary Parable.

Rev. P. H. J. Lerrigo, M.D.

Had not my own home country been visited by foreign missionaries many centuries ago, I should this morning in all probability have jumped up from my bed of leaves, shaken the hair from my eyes, clasped my bearskin about my limbs and, grasping my club of gnarled wood, hastened out into the forest in search of food. My club would have served me as a missile to knock the unripe fruits from the limbs of the trees, and had an enemy unwarily approached within striking distance, I should have been quite as likely to bring it down upon his head as to use it in acquiring a breakfast.

As a matter of fact, I rose from a very comfortable night's rest upon a modern bed and after dressing and partaking of a nourishing breakfast, I opened my Bible to Matt. 28:19, 20: "Go ye, therefore, and teach all nations—and, lo, I am with you alway." A few moments' quiet communion with the Master awakened in my heart a song which echoed there all day as I repeated over and over again to myself the sweet promise of his abiding presence. I donned my street clothing and taking my bag left the house. As I boarded the street car on the way to my office, I could not help saying over and over to myself, "Would God that every soul had this same experience of Christ's joy which makes my heart glad today."

At the office the first thing I noticed upon my desk was a copy of Missions, and as I hurriedly scanned its pages the one impression which seemed to stand out vividly was of the misery of non-Christian lands: the ignorance and poverty of the multitude, the disease and physical suffering, the wretchedness, vice and crime which appeared to be rife in those lands. The care-free happiness with which my morning had started was a little overclouded. I was somewhat disturbed. "Lo, I am with you alway" had been the Master's word to me at the break of day. Why, then, should the gladness of His presence be overshadowed by the intrusion of these disturbing thoughts? Suddenly it came to me that there was a condition imposed by this blessed promise: "Go ye, therefore, and teach all nations."

At noon a friend came in and we went to lunch together. The meal was simple but well served and nurtritious. Over the table we talked of mutual interests. "By the way," said my friend, "do you know that John Smith has decided to give his life to foreign missionary service?" "No," said I, "what reason has he for taking such a course?" "I have talked with him," replied my friend, "and as far as I can discover, it seems to be owing to his determination to be loyal to the Master. He puts it this way. Everything that he has of material as well as spiritual blessing comes to him through Christ. His new experience of Christ's saving power has filled him with a longing to enter into fellowship with the Master in His work of saving the world. He says that he cannot bear to think of one soul in all the world missing this blessed experience, and as he is young and strong and has just completed his education, he feels that the place of greatest difficulty and need is where he should spend his life."

It was the close of the week, and during the afternoon my employer brought me a check for my week's service. Much to my gratification, I observed at once that it was for a larger sum than I had previously received. My employer spoke of what he was pleased to term the faithful work I had been doing and said that the advance in salary was a slight mark of his appreciation. It led me to think upon the relation between service and reward, and I came to see in a new way that the money I held in my hand was actually crystalized energy. I thought of all the hours of toil it represented, and I remembered also the many occasions upon which I had wished that my lot had been cast in more romantic surroundings and especially that my daily work might have been concerned with some phase of Christian service.

And then it suddenly occurred to me that energy which has been crystallized may be set free again just as coal stores the heat, light and power of bygone years only to liberate them again under other conditions. I saw at once the wonderful analogy and realized that this crystallized power of mine held in my hand in the shape of cash might be transformed back again into liberated energy and that this might be applied to the definite service of God from which I had been withheld. A new joy came to me as I thought of the product of my brain-toil transmitted by the magic of money to those far fields and there recrystallizing in the flower of holy living. It sanctified the common task and made me feel that by consecrating some substantial portion of my earnings to this work I was joining in the labor of those at the front. I had often been somewhat disturbed about the future, but there came to me a new message today, "Share your prosperity with God and he will care for you in adversity."

It seemed to be a missionary day, for when I arrived home in the evening I found a letter awaiting me from a close friend and member of my own church who had gone a few years before to China as a medical missionary. The letter was brave and cheery, although it was easy to read of much hardship and difficulty between the lines. The most touching part of it was when he spoke of the overwhelming need of those about him and his powerlessness to help many cases for lack of proper equipment. It brought to me solemn thoughts of the day some years gone when we as a church had dedicated this man to the service abroad, and in praying for God's blessing upon his work had pledged ourselves to stand back of it, and I wondered if I and others had done our whole duty by him.

I determined within myself that I would add this increase to the gift I was already making for the great world work, and as I thus answered the Master's call within my soul, I felt a new expansion of spirit and a larger fellowship with the highest and best designs of God for the world. I was tied to China in a new way and I felt that my whole life was more worth while, more like what he wished it to be, because the daily service of my hand was now reaching half around the world.

Again I kneeled beside my bed. Many comforts surrounded me. I could have increased them, but had no need of doing so. For luxury I had no desire, but I thought of the long, long distance between the savage I might have been and the position of mental, material and spiritual enlightenment I occupied, and I knew that Christ alone was responsible for all the difference, and as I offered again to Him my poor life and possessions, there came to me His own words, "Give—and come and follow Me and ye shall have treasure in heaven."—Missions.

THE C. E. TOPIC

March 10.

Making the Most of Ourselves. Eph. 4:11-16.

In a way we are what Providence makes us. We may be born poor, or with limited abilities, or even afflicted. The condition in life which we find ourselves born is a matter that God has arranged and it is both silly and weak for us to complain. But, if our place is lowly and we choose to remain there, or fall lower, the fault is ours. We cannot unmake a past, but, thank God, the future is about as we make it, using the material which our Creator has placed at our disposal. Because Bunyon had been in jail his influence for good through his gift was not destroyed. Because Milton was blind, or Lord Byron lame, or Prescott nearly blind, the world was not deprived of the fruit of their talents. We may think at times our handicaps are severe, but it may only be a lazy notion of ours. In all likeli-

hood God has allowed them to come upon us so that we may prove to Him, to ourselves and to the world, that we are bigger than our misfortunes and stronger than our weaknesses.

One of the most pathetic things in the world is to see a man tackle a job which is far beyond his ability. There is a difference between the things which we cannot do and the things which are hard for us to do. God does not give us impossible tasks, but He does give us difficult ones and He expects of us that we do them full justice. When we are to get the most out of ourselves it means that we are to take upon ourselves the hardest possible task. We are to do all that can be done.

A successful task ows much of its success to the way it is commenced. "Start right, and half the battle is won," is an everyday philosophy. Let us have the secret of a right start. Here it is: "The fear of the Lord is the beginning of wisdom." By starting in the fear of the Lord we have the advantage of knowing that the Lord who doeth all things well, is our guide and leader.

Remember the man with the one talent. He didn't even make a start and just drifted along with the current in which he found himself. It was "good night" for that man when the hour of accounting finally came.

Having made a start in "the fear of the Lord", one is on the best way toward getting the most out of one's self. Let us remember that the Christian life is one of growing by emptying. Like the fruit-tree, the more fruit we give, the bigger we must be; or, like the spring, the more we pour forth out of ourselves the more do we prove that we are really alive; or, like any other Christian, the more we bless, the more blessed we will be.

We make the most of ourselves by growing, by getting bigger and bigger every day. But the growing process is a taking in as well as a giving out. The learned man, if he is to continue developing must continue to drink deeply at the fountain of knowledge. The Christian grows in grace in the exact proportion of Christian virtue and grace he exercises. Here are some of the ways by which we may grow. Grow mighty in love by making each day a program of love and forgiveness. Grow strong in prayer —become a real giant in prayer by praying always. Be a power of faith by living a life whose every day is an increase in the practice of faith. Be a "Scriptural Christian" by getting as much as possible of the Scriptures in your mind, your heart, your thoughts and your life.

Again, like the tree, we make the most of ourselves by reaching out. The tree branches out in every direction, so must our lives. We want to reach out so far in faith that we will undertake the mightiest things for God: we want to reach out so far in prayer that we will expect the greatest things from God. We want to reach out with our hands. There are suffering ones to be helped and weak and lame and blind ones to be guided, there are the poor to be helped. After all the proof of sincere Christianity is to be found in the things we have done for Christ's little ones. It is possible to make so much of ourselves that our influence reaches around the world. The poor Christian in India who gives the dollar for missions that has been saved at the expense of some of life's necessities for the conversion of the heathens in India, China or Africa is making much out of his life. The praying Christian whose supplications reach the throne of God is making so much of himself that all the machinery of heaven and earth is moved in his behalf.

We become what our ideals happen to be; none of us can possibly rise higher than our ideals. Having Christ for our ideal and the Christ life for our pattern and then straining every effort to attain it is the way in which the most that is in us can be brought out. "Have this mind in you which was also in Christ Jesus."

THE S. S. LESSON

March 10.

Jesus Restores Life and Health.

Mark 5:21-23; 35-43.

Golden Text — Himself took our infirmities and bore our diseases. Matt. 8:17.

The miracle of the last lesson, the healing of the demoniac, took place at the southeast corner of the lake, from thence He returned to the city of Capernaum. The people of that community preferred that Jesus should not remain with them because His presence meant a business loss, their hogs were dead. A business that cannot exist with Jesus present is a wicked and dangerous one and had better be abandoned. Many men do not have Jesus with them because they prefer to remain in a business with which He cannot be in sympathy.

Capernaum again was blessed with the presence of Jesus. What a wonderful thing it must have been to have seen and heard Him and to have been present when His miracles were performed. The people of Capernaum did not appreciate His presence and one of the most bitter denunciations Jesus ever uttered was against that city which had been exalted unto heaven but was brought down to hell. Capernaum, the mighty, is now only a memory, its very site is an uncertainty. Like that city of old, we, of this generation, have seen the wonders that Jesus has done, and, like it, too many of us have ignored His presence and His power. To such, exalted, though they have been, there will be a terrible bringing down.

Unlike many synagog leaders, Jairus not only recognized Jesus as one possessed with a divinely bestowed power, but was willing to come to Him in his trouble It is not sufficient for one to recognice the might and power of our divine Lord, one must come to Him in faith and surrender. In Jairus we have an example of what we should do when troubles come. We should take them to Jesus. The world is without sympathy and says: "Grin and bear it." Jesus is full of love and sympathy and says: "Come unto Me all ye who are weary and heavy laden, and I will give you rest."

In the accounts of Luke and Matthew we get more details concerning this miracle. From them we learn that she was an only child and about twelve years of age. Death is no respecter of persons. Sometimes it is the least cared-for, and frequently it is the most beloved one who is called. Age is no guarantee that death and affliction will not come. The aged father of three-score-and-ten, or the little one of a few days or months, are likely to be taken. No matter what our age or condition in life, we should always be ready for the call when it comes.

Vs. 25-34 give an interesting account of a miracle which Jesus performed while responding to this call for His assistance. The reader should not fail to familiarize himself with the details of this event. It shows us something of the wonderful knowledge and power that rested in Him. Jesus is able to respond to the call of the most afflicted and He is ready to give encouragement to the slightest and most backward demonstration of faith, giving in return greater blessings than any one may anticipate.

The faith of Jairus is perfect, beautiful and inspiring. There was no question in his mind what Jesus could do. He knew that a word or a touch were sure to heal. It is such examples of extreme confidence that strengthen our weaker faith and encourage us to come to Him for the assistance we need. We are not told how Jairus came to have this faith, but it is reasonable to suppose that he may have seen Jesus perform other miracles and heard of their healing from the lips of those who had benefitted by His divine power. When we see the power of God demonstrated and when we hear the testimony of others who have found Him to be the one who supplies all their needs, there is no reason for doubt. We should believe without question.

The severest trial came to Jairus right when he had Jesus with Him. The child was dead—could He help her now? We must never suppose that temptations to unbelief will respect the most sacred moments of our lives when we are closest to Jesus. Such times are frequently the tempter's opportunity. The answer that Jesus had to give was assuring and commanding, "Fear not, only believe." It is a sin to fear: God's book is full of commands to "fear not". God has no more use for a coward than we have. He wants us to face the hard things of life unafraid. The cure for fear is believe. One who takes Jesus at His word and obeys Him can never fall a victim to fear. Jesus took no note of the news of the girl's death. Why should He? It was for the very purpose of breaking the power of death that He came to earth.

Jesus made Peter, James and John the intimates among His disciples not only here but at His transfiguration. They were to see wonderful things, but it was for the purpose of strengthening them against the terrible things they were to endure in later years for His sake as the chiefest of His disciples.

In our time and age we cannot appreciate the demonstration of the friends and the professional mourners so common at death scenes in the East. Jesus not only put out the mourners but He removed the cause for mourning. He restored the child to life. This miracle is one of several in which He raised the dead. Can you name them? Jesus here shows not only His divine power but also demonstrates the power of His assertion: "I am the resurrection and the life."

DEATH

Dively. — Wesley Dively of Greenfield Twp., Pa., son of Abram and Rebecca Dively, died February 16, 1918; was born April 2, 1881. He was a regular attendant at the Upper Poplar Run chapel, and he leaves to survive him: four brothers and five sisters, also his aged parents. Funeral servite was held on the 18th at Claysburg. Interment in Claysburg cemetery. Text: John 14:6. Rev. Jacob Snyder officiated.

NEWS OF THE WEEK

SENATE PASSES WILSON'S BILL; HOUSE WILL FOLLOW

Washington, Feb. 25. — Within ten days Director General McAdoo will be armed with the broadest possible powers to run the country's railroads.

This appears certain as the house continues to hurry the railroad control bill to final passage. The senate passed it late Friday without a roll-call, after a long day of wrangling As the measure left the senate it appeared certain that it will not take long to reconcile the differences between the house and senate bills in conference. The house is to pass the bill early in the week and the conference will take but a few days.

The bill as passed by the senate expressed the views of the administration faithfully on every point save one—treatment of small competitive railroads. Kicking over the traces on that, even the senators in charge of the bill voted to bring all short-line competitive roads under the benefits of government control to save them from disaster.

The administration wished to include only those actually needed by the government. But upon everything else the senate went along with the president and gave him practically unlimited power to set aside laws, terminate rates, make regulations, to lend money, buy securities, in short, to do anything he deems necessary through the director general to make government control a success.

The utter rout of forces opposing the administration's wishes with regard to basis of compensation, power to make rates, lengths of government control and other points, was expected to be followed by a similar victory in the house.

SOLDIERS PLOTTING

Camp Lewis, Tacoma, Wash., Feb. 25. — Four national army soldiers were held in the guardhouse at present awaiting a presidential warrant from Washington, which will mean their internment as enemy aliens, who plotted not only to shoot their officers the first time they got into action in Europe, but also to deliver all the American soldiers in their organization to the German army.

The names of the men under arrest have been withheld by the judge advocate pending receipt of advices from Washington.

RED CROSS LINER GOES ON ROCKS IN BIG BLIZZARD

St. John's N. F., Feb. 25. — The crack Red Cross liner Florizel, from St. Johns for New York by way of Halifax, with 140 persons aboard, including 78 passengers, piled up on the ledges near Cape Race during a blizzard yesterday and it is believed that all on board were lost.

Naval gunners sent on a special train from this city shot a line across the bow of the partly submerged ship last night, but waited in vain for it to be hauled aboard. Just before darkness blotted the wreck from view five men, driven from the forecastle by the giant seas, were seen to climb the forward rigging, signaling feebly for help. But when they failed to make fast the line it was feared that they had succumbed to the cold and exposure. Those five were the only ones visible on board several hours after the ship struck.

Somewhere beyond the white maelstrom of breakers two staunch rescue steamers, the Terra Nova and the Home, manned by New Foundland sailors, lay in waiting for a favorable moment to send a boat through the surf, but though the storm appeared to be subsiding, it was feared that it would be daybreak before the sea moderated enough to make it possible to approach the wreck.

OPEN WASHINGTON EMBASSY

New York, Feb. 22. — "The Irish republic" is going to open an embassy in Washington with an ambassador and will fly the flag of the republic that was put down after a few days' battle by the British two years ago.

The establishing of the embassy was made possible as a result of the meeting held here in which $2,000 was subscribed to maintain it, among the contributors being the Bolsheviki club of New York which gave $10.

The Irish ambassador will be Dr. Patrick McCartan. McCartan stated that he would pay an official visit to President Wilson immediately on his arrival in Washington to establish the embassy.

MAY BEND, BUT NOT BREAK

New York, Feb. 22. — "The Germans may bend our line in some places, but they can never break it," was the message brought back to America today by Major General H. A. Green, commanding the national army division, at Camp Lewis, Washington.

"The British will stop any drive made against them and so will the French line," he said.

"As for the Americans, it goes without saying that they will bring to a halt any thrust made at them by the trained armies of the enemy."

General Green saw Major General Wood in Paris and stated that he was rapidly recovering from the wounds that he received while at the French front.

REPORT SAYS SECOND BIG DRAFT TO COME IN JUNE

Washington, Feb. 25. — The second big draft will be made in June according to present plans, it was learned from authoritative sources at the provost marshal general's office.

WEDGE BETWEEN CENTRAL POWERS SEPARATING THEM

Washington, Feb. 22.—When Count Czernin again answers Pres. Wilson's peace proposals in the Austrian parliament, he will have a new force to consider. This is the belief here, following publication of a dispatch from The Hague, telling of a Socialist demand for consideration in Austria of the American president's proposals.

The feeling here is that the wedge between Germany and Austria is slowly but surely growing. Whether it eventually will lead to an actual breach between the two nations is a matter of conjecture, but in circles close to the situation the belief is it will not at this time. Military men point out Austria cannot afford to split with her powerful ally.

The demand of the Socialists, however, is a straw, bending to the current, diplomats believe is forming in Austria. It is an indication, they declare, that President Wilson's statements are having the desired effect. How much power the group of Socialists has to influence the government is unknown here.

General weariness of the war, together with a growing dissatisfaction with proposals that Austria join a new drive on Russia is believed to be responsible for the demands.

GREAT PLAGUES SWEEP NORTH CHINA'S MENACE

The pneumonic plague has broken out in Shansi province, and has assumed such proportions that all North China is seriously threatened. Advices to this effect were received today by the American board of commissioners for foreign missions from members of its staff in North China.

"This pneumonia plague is particularly virulent. Practically no one who becomes a victim of it recovers. It is the same disease that ravaged Mongolia five years ago and carried off thirty or forty thousand people before it was checked.

"It seems to have started in Mongolia this year and has been devastating the part of Shansi province north of the great wall and now has broken through. There are five passes through the wall. If all but one were closed to travel and that one carefully guarded with a medical station, with proper inspection and quarantine, the problem of keeping the plague out of Shansi and the rest of China would be solved. Such preventive measures were urged, but not until a month's delay did the government take any notice of it. There is yet no guaranty that such protective measures will be employed."

MAKE THREE-MILE DRIVE IN THE PALESTINE AREA

Chief military moves during the last twenty-four hours have been in Palestine and in Lorraine. The British forces in the East have advanced on a wide front to within four miles of Jericho, while French troops in an attack of large proportions broke through the first German line and captured 525 prisoners. Elsewhere the bulk of the fighting has been in the air, where the Germans have been heavy losers.

The British in Palestine drove forward three and one-half miles on a front of seven and three-quarter miles and are now within four miles of Jericho. The operations are being continued.

The British losses on Tuesday when an advance was made on a fifteen-mile front east of Jerusalem, were very slight. Wednesday's losses have not been reported. The British also advanced northwest of Jerusalem to a maximum depth of one mile on a front of four miles.

The French troops made their brilliant attack, the first of large proportions on the western front in 1918, north of Bures and east of Moncel, virtually on the Franco-German border south of Chateau Salins.

There have been many raiding enterprises by both sides in this region of Lorraine recently and this front has been regarded by French military leaders as one where the Germans might make their heralded drive. It lies northeast of Luneville and east-north-east of Nancy.

A German attack at Four de Paris, in the Argonne, has been repulsed with losses by the French. On the British front in France there has been no increase in the raiding and artillery activity.

American troops in their sector northwest of Toul have checked another German raid, the enemy being driven back by artillery fire. German airmen are reported to control the air over the American sector and Wednesday enemy aviators flew over the entire position repeatedly. Although apparently outnumbered, the American airmen are active and one has attacked an enemy trench with machine gun fire.

LENINE AND TROTZKY AGREE TO GERMAN PEACE PLANS

London, Feb. 25.—Germany's peace terms have been accepted by Nikolai Lenine, the Bolshevik premier, and Leon Trotzky, foreign minister, acting for the central executive of the soviets.

This announcement is made in a Russian official statement received by wireless. It adds that Russia will send a delegation immediately to Brest-Litovsk.

If peace is not brought about, the Russians will fight to finish, Leon Trotzky, the Russian foreign minister, is quoted as having said in an interview with the Petrograd correspondent of the Exchange Telegraph company. The interview follows:

"If we don't get a separate peace, we shall fight to a finish. We do not lose hope. We are informed from Stockholm that relations between Berlin and Vienna are strained. If we possessed an army able to fight we would start war with Germany.

"If there is any one able to resist the German invasion it is our (Bolshevik) party. We have declared that we were forced to sign a peace declaration, and our humiliation is not greater than when strikers are forced to agree to the terms of the capitalists. The first symptoms of the panic will soon pass and we shall apply resolute methods in order to finish the war."

A "BERLIN PEACE" WILL BE FORCED ON EASTERN FRONT

Amsterdam, Feb. 22. — Fr. von Kuehlmann, German foreign minister, addressing the reichstag gave plain warning that Germany will make peace with Russia only on her own terms and is ready to seize Russian land to enforce those demands.

This was the tone of all the other speakers. Dr. Herman Paasche, the vice-president, intimated Germany is ready for intervention in Russia on a large scale when he asserted that Germany would "help the races which severed themselves from old Russia to return to peaceful work, freed from the terrible scourge of the Bolshevik border hordes".

London, Feb. 22. — Confusion existed over the various reports that have been coming out of Russia for the past 36 hours. The general belief, however, was that the Bolsheviki are willing to make peace with Germany on any terms.

Advices from Petrograd to this effect have caused suspicion in some circles to the whole course the Bolsheviki regime has adopted since Nicholai Lenine and Leon Trotzky came into control.

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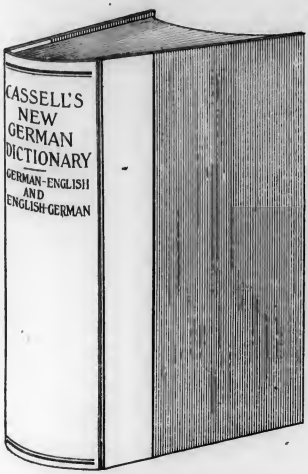

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, MARCH 7, 1918. No. 10.

CALL FOR HOSPITAL SERVICE

The fast increasing work in this branch of the Lord's service at the Mennonite Deaconess hospital of Beatrice, Neb., causes us to issue this call.

The hospital is crowded with patients and the present sisters can hardly be expected to stand up under the work for any length of time.

We trust that God will answer our prayers and send us additional help for this field of His mission service and that many of our young Christian sisters may listen to the summons: "Go ye also into the vineyard and whatsoever is right that shall ye receive." Those feeling inclined to enter this service should write to our Elder Gerhard Penner, 700 West Court St., Beatrice, Neb., who is chairman of the Hospital board and will gladly give all necessary information.

The Board of Trustees.
Beatrice, Neb., Feb., 1918.

IN MENNONITE CIRCLES

Rev. Christian Hege of Freeman, S. D., visited Newton, Kansas, last week.

Prof. J. F. Balzer of Bethel college has obtained a year's leave of absence during which time he will devote himself to special studies.

The Home Mission committee of the Eastern conference met in Philadelphia last Tuesday in order to plan activities for the coming year.

Rev. H. G. Allebach of Quakertown, Pa., made a trip to Ohio last week, visiting among other places Bluffton college, and while there he addressed the student body. Bro. Allebach is an enthusiastic friend of the college. A number of the members of his charge are attending Bluffton.

The Church and Home, a local paper, published in the interest of the Schwenksville, Bertolett's and Souderton congregations, now appears as the exclusive organ of the Souderton church. The paper has been enlarged and improved and is designed to serve the best interests of the congregation.

Rev. H. P. Krehbiel of Newton, Kans., and Rev. J. C. Amstutz, Halstead, Kans., visited Chicago last week in the interest of the Home Mission board whose Executive committee had a meeting relative to the Chicago mission.

The latest attitude of the Canadian authorities in regard to their promise that Mennonites need not become a part of their military establishment is that only baptized members of the church will benefit by this concession, all others being regarded as non-Mennonites.

A fraternal visit of the Junior C. E. society of the Eden church, Schwenksville to the Zion church, Souderton, last month was very greatly appreciated. Bro. Newton Gottshall of the Eden church, who is also president of the Montgomery County C. E. union, made an address.

The Altoona (Pa.) mission wishes to acknowledge the receipt of boxes of clothing sent from the Mechanic's Grove, Deep Run and Souderton churches. A Bible conference was held in the mission from Friday evening, Feb. 22, to Sunday evening, Feb. 24. The program for the meetings, which lies before the editor, shows a variety of interesting subjects and many participants. Two confessions resulted from the meetings which closed with the celebration of the Lord's Supper.

The statistics for the Mennonites of Manitoba, Saskatchewan, Alberta and British Columbia according to "Der Mitarbeiter", include the following items: Manitoba—Sommerfeld numbers 6452 souls; Reinland, 4496; Chortitz, 2320; Bergthal, 1311; the Klein church near Steinbach, 837; the Klein church, near Morris, 342; the Church of God near Steinbach, 491; Church of God near Morris, 87; Bergthal church, Steinbach, 199. Saskatchewan—Reinland church, Hague, 3068; Reinland church, Wymark, 2344; Rosenort, Laird, 322; Eigenheim, 389; Tiefengrund, 144; Hague, 166; Nordstern, 286; Zoar church, Langham, 220; Bethesda church, Langham, 191; Bethany, Lost River, 66; Herbert, 562; Sommerfeld, near Herbert, 939. Alberta—Church of God, Smalwell, 347; British Columbia, Renata, 37.

NOTES AND COMMENTS

The ten months of the war have cost our country about $7,100,000,000—at the rate of $24,000,000 a day or $710,000,000 a month. About half of this sum has gone to the allies in loans and the remainder represents the outlay of our government for carrying on the war.

If you are finding yourself beginning to love any pleasures better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ—take alarm.—Guthrie.

The Red Cross personnel in France numbers 2,325, consisting of paid workers and volunteers, the latter numbering 1050. Besides many dispensaries nineteen hospitals are maintained by the organization which also daily feeds 65,000 children.

According to a report from Tuskegee institute there were in the United States during the year 1917 thirty-eight lynchings. Of the victims 37 were men and one was a woman, two were whites and the rest were negroes. Like the slave trade which Livingstone found in Africa, the lynching curse is one of the festering things of our civilization.

Says The Herald and Presbyter: "The liquor triffic wants to be let alone. Devils could ask no more. Hell could not be more insistent. The saloon and brewery and distillery want to be let alone to destroy the food the world is perishing for; to burn up the coal the world needs to keep freezing out of the homes and the schools; to waste the sugar that the allied nations are crying for; let alone to bewilder the brains of our soldiers, to render inefficient the workmen in our factories, to degrade the manhood, debase the womanhood and destroy the childhood of the land."

Thus far the Quartermaster's department has delivered to the American troops 6,000,000 blankets, 2,000,000 overcoats, 12,000,000 winter undershirts, 4,000,000 pairs of drawers, 3,000,000 pairs of breeches, 2,000,000 coats, 5,000,0000 woolen shirts, 8,000,000 pairs of shoes and 3,000,000 hats. This is estimated to be about half of the quantity of supplies ordered.

I sat a little while ago in one of the chambers of the National gallery, and my attention was caught by the vast miscellaneous crowd as it sauntered or galloped through the rooms. All sorts and conditions of people passed by—rich and poor, the well dressed and the beggarly, students and artisans, soldiers and sailors, maidens just out of school and women bowed and wrinkled in age; but whoever they were and however unarresting may have been all the other pictures in the chamber, every single soul in that mortal crowd stopped dead and silent before a picture of our Savior bearing His cross to the hill. And when the church is seen to be His body—His very body; His lips, His eyes, His ears, His feet, His hands, His brain, His heart; His very body—and when the church repeats in this red corporate life the brave and manifold doings of Judea and Galilee, she, too shall awe the multitude, and by God's grace she shall convert the pregnant wonder into deep and grateful devotion. — J. H. Jowett.

"The growth of the Christian church in Japan has been marked," writes A. B. Bowman in the Christian Conservator. "Think of the growth of the last fifty years. The number of missionaries has increased during this period from 10 to over 900; the Christians from none to 189,000, including Roman and

Greek Catholics, while the Christian community of adherents is two or three times as large as this. The Sunday schools grew from none to 1,600, with 100,000 children under instruction. A leading Japanese estimates that 'there are in Japan a million persons who are fashioning their conduct according to the principles of Jesus Christ.' Fifty years ago there was no Bible in public circulation; today its circulation is numbered by millions. Then there was hardly a hospital or asylum in the land. Christianity has been the pioneer in establishing homes, hospitals, refugees for the poor, the blind, the fatherless, the insane, the leper, the outcast and the criminal. Such institutions were practically unknown in old Japan."

Sunday is made the hardest day in the week for many people because others persist in making it a day for extra eating.

Numberless people in every city and village are kept from any opportunity of going to church because "the family" insist on having a "big meal". Mothers, sisters, and servants are slaves to other folks' stomachs.

When will these gorging families wake up to the duty of simpler living? When will they stop making others wait on them and sacrificing precious principles, solely to make Sunday the banquet day?

More religion is lost on Sunday than this world dreams of! It is lost because of selfishness. People who would rather eat than work, or than permit others to have a day of rest, are selfish robbers.

Some folks who stay at home and grumble at the religion of those who go to church may have less if any real religion themselves.

Let us make all the household duties as simple as possible on the Lord's day and thus open the door of the church to tired mothers and servants who deserve it. —Sel.

OUR REEDLEY LETTER

Reedley, Cal., Feb. 21.

I agree with the editorial in The Mennonite of February 14 to the effect that our correspondents need a revival. Until this revival comes to the elected correspondent of our congregation I will assume the responsibility of keeping others posted of what is doing in Reedley. This time I must begin with the weather, for the long hoped and perhaps prayed for rain has come. Since Sunday it has rained 2½ inches and it is still drizzling. How urgently we needed this rain you can realize by the following. Sunday, Feb. 10, I exchanged pulpits with Bro. F. Isaac of Woodlake. In the afternoon my son, Paul, who is in business there took us for a ride into the foot-hills. The feed in those pastures was so scarce on account of the drought that some of the cattle had died and the others were hardly able to walk. When I asked why they did not feed them, he told me that hay was $35 per ton and they could not get it at that. Here, too, the people were getting alarmed and fearing that we would have no water to irrigate our orchards next summer. Now everybody feels relieved, for while our orchards and pastures are being soaked, great quantities of snow are being stored in the mountains to supply us with irrigating water next summer. I wonder of the people here are all as thankful to the Giver of all good and perfect gifts as they ought to be.

Last Sunday we had a surprise in my Sunday school class. In The Mennonite and Bundesbote of February 7 the Foreign Mission board made a statement that there were nine children in India to be cared for, and as my class had decided to support some native worker in the foreign field I presented to them the opportunity of adopting one of these children. When I finished presenting the matter one of the members of the class said: "I'll take one of those children myself." So on Monday morning I wrote to the Mission board requesting them to give us two of these children, one for the brother and one for the rest of my class. I have no reply as yet, but hope we will get the two.

Tomorrow evening we will have a church banquet (Hooverized), to get together for a social time and to make our annual subscriptions for the church expense. On account of failing health and the lack of support Rev. Berg of the Mennonite Brethren church has resigned his pastorate. Before resigning he visited the Mennonite boys in Camp Kearney and says that they are very well satisfied with their positions in the base hospital. Two young men of our church are there. There are some other Mennonites there who have not yet been assigned to non-combatant service and as the Conference committee has appointed me to look after the interests of our men in this camp I may visit this camp after I have secured the names of all the Mennonites there.

The young men in Class 1 A are called for physical examination this week, 19-21. Six young men of our church are in the army now and when this class is called, perhaps six more may have to go. We still hope and pray that the war may soon end. If all Christians took the attitude that we take, I believe the war would never have taken place. All Christians are taking the right attitude toward the liquor traffic. I could see that by the California State-dry convention which I attended at Fresno the 5th of this month. Is it too much to hope that sometime soon all Christians will take the right attitude toward war? Both are great evils. Yesterday an Italian barber in Fresno who was drunk got into a quarrel with the street car conductor. In his drunken rage he shot a young man by the name of Andrews who was riding in the car. The young man died last night and the Italian is indicted for murder. Why not also indict the saloon-keeper or, better still, put him out of business! The same is true of war.

H. J. Krehbiel.

A PASTOR'S VISIT TO BLUFFTON COLLEGE

H. G. Allebach.

I spent a week at Bluffton college recently, February 19-26. Although devoting part of this week in calling upon relatives and friends, my objective point was primarily the college. I wished to meet faculty and students, get an idea of the size and extent of the college plant and a whiff and a taste of the life and spirit of the institution. I was homesick to be a student again myself for at least several days. I wished to study the student life. I followed the students into class room and laboratory and dormitory. I wanted a definite idea of the breadth, the depth and the heighth of the instruction. And here and now I wish to record my honest acknowledgement of the hospitality and friendliness of everyone with whom I came in contact.

College life and the college atmosphere will always have attractions for one who has been a college student. A college is an ideal place for glimpsing and appropriating ideals. Within the quiet academic walls one enters another world—the domain of thought, the sanctuary of meditation, and quickly forgets the distractions and vexations incident to the more or less unideal life outside, no matter what the sphere of activity may be. Whenever I enter a college class-room or reading room, Lowell's fine line in "Agassiz" occurs to me, "The immemorial lisp of musing feet." The feeling is akin to that which fills one when he enters a cathedral where the saints of all ages are looking down upon him and welcoming him to their exalted fraternity. Such an atmosphere fortifies the soul, renews the inner fountain of life, nerves the will and sends one out again into the ranks rearmored and reweaponed.

This was one motive for visiting Bluffton college. Six of my spiritual family are students there. These children have been entrusted to the spiritual care and oversight of tutors and governors. I wanted a glimpse of them in the nursery—wanted to see them grow. It is good to see the faces of young people lighting up with enthusiasm, glowing with the incandescence of intelligent purpose and unquenchable resolution. It is good to see the flowering of their social nature, too often left to perish in the bud at home, and note the growth of social warmth and fellowship, the development of Christ's spirit of altruism with its courtesies and charities, without which they can not bear the name of Christian ladies and gentlemen. It is good to see them meet and mingle with fellow humanity, some hailing from the other shore of the continent, outgrow their congenial provincialisms and insular ideas and prejudices, find and cultivate congenial and helpful friendships for life, and thus gradually attain to that larger view of life and that catholicity of sympathy so necessary to efficient Christian service and leadership.

This was the still higher motive that guided my steps to Bluffton college.

Our colleges always need the moral as well as the financial support of our churches and people. They are to no small extent the feeders of our churches. They do their part toward fusing together the spiritual interests of the various Mennonite communities and blending the latter into one great family with its saving consciousness of oneness. Bluffton college has set up this high goal on a height never dreamt of before and never believed practicable. To support the institution means to encourage all-Mennonitism and the tearing down of inter-Mennonite fences. But such support must be intelligent, animated by a clear notion of what the college really stands for and what it is really doing. This clear and full intelligence can only be gained by visiting the college. I feel it my duty as a pastor to do this. All the young people of my charge

know of the visit and the syllables of "Bluffton College" will be oftener upon their lips and the college more and more of a household word. The college is several hundred miles nearer to my churches since I have been there.

I shall be able to say many satisfactory things about the record of the college—that it has a student body of something over 200; that its Freshman class numbers 88; that its rank as a college is very high; that it contains students from four Mennonite conferences; that it is doing good work in preparing men and women for missionaries, pastors and Sunday school workers. But the best recommendation, after all, will be that it will help the young man to find himself and his life-work and send him from its halls to become a blessing to his kind.

PERILS OF THE MINISTRY

H. M. Regier.

A person to whom great responsibility is given is also in great danger. And when such a person disregards the perils to which he is exposed, the damage spreads to a great number of people. The office of the minister is a particularly responsible one. His duty is not only to provide for the present needs of his parishioners, but more specially to care for their eternal welfare. The results of his failures may reach into eternity.

The workers in the kingdom of God have always been surrounded with perils. In the Bible we find examples of all the perils with with the minister has to do. It is on this account interesting to compare examples of our time with those of the Bible. One of the greatest dangers confronting the worker is the temptation to earthly gain. When we have in mind the case of Judas we note that this was not an insignificant danger. He valued everything in dollars and cents. One of my teachers once said: "Money is God's greatest enemy." It is remarkable that men will do anything for money, and the minister is no exception. He often places the question, "What do I get?" too high. The minister has the natural right to a decent living, but as pastor of his church the spiritual good of his flock is his greatest responsibility. When he makes his work in the church a side issue it cannot be expected that he is doing his full duty.

In the second place the minister is in danger of becoming too anxious for honors or of becoming jealous of them. The disciples quarreled as to who was to become greatest in the kingdom of heaven. The mother of James and John requested that her sons be given the honors of the right and left-hand places in the kingdom of heaven. In church history we note that very early the bishops struggled for the highest honors and on account of it the church was very much disturbed. Even today the ministers are not quite free from self-seeking. Inwardly they are frequently concerned about getting the accustomed respect. When one comes to a new place he expects big meetings because he is to preach. He is disappointed when people do not respond according to his expectations. Time and again we find jealousy in a church on account of the eldership. Many, like James and John, feel themselves best fitted for this position.

A third peril, which is greater than we like to admit, is the sin which was the fall of the pious king, David, and which brought to him the bitterest hours. A recent news item brought the information of a minister who had three wives in various places. A minister in Nebraska was recently imprisoned for 18 years for betraying four young women in his congregation. Needless to say, it is terrible that ministers should be given to such unspeakable sin!

The three perils just mentioned are great, but not as general as many others. With the following perils we may perhaps have more or less to do.

The fourth peril is the temptation to become discouraged and give up the work. The most courageous and most successfull have such periods. We have only to think of Elijah who, after doing a worthy act, wanted to die. If the mighty Elijah had such hours then it is no wonder that we weaker ones feel that way at times. How often does the minister plan to quit and devote himself to some other calling! He sees no result of his efforts. Instead of hearing the appreciation of his people there is fault-finding. He feels as though all of his efforts were useless. Why should he exist upon the contributions of others under such circumstances? But, thank God, as Elijah was strengthened, so, from time to time, the minister receives strength and again works with renewed strength.

A fifth peril, and a very great one, is professionalism. There is the possibility of preaching and praying and comforting because it is our business and not because we are pressed to it by love. Jonah finally did preach in Ninnevah, but he waited outside the city expecting the Lord to destroy it and was dissapointed when his expectations were not realized. He preached because it was his duty and not because he was prompted by love. Is it remarkable that our work is so often without fruit? When we are doing the same work, week after week and year after year it is sure to become mechanical. The work has become professional and our whole soul is not in it. It requires an intimate fellowship with God and great determination to continue fresh in the work.

Closely related to this is the sixth peril. Jesus once said of the scribes and Pharisees: "All they bid you observe, that observe and do; but do not after their works: for they say and do not." Matt. 23:3. If the minister does not live as he preaches, he is then no better than the scribes and the Pharisees. It would be impossible for me to preach a thoroughly missionary sermon unless I myself had a deep interest in missions. If I preach that the people of my congregation should give a tenth of all their income and I do not set the example then my preaching is useless. If on Sunday I preach honesty in life and my week-day life does not examplify it, then God certainly cannot bless my work. No one will have any confidence in the minister whose life is not in accord with his preaching. His life must be his best sermon.

The seventh peril consists in neglecting to warn the sinner of his sins. The Lord says in Ezekiel: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. 33:8, 9. Warning sinners from the evil of their way is a weighty and most important work of the minister. Why is it that this is often a neglected work? It is often neglected because of a like guilt. Frequently it is too long neglected. We are often too busy. We are afraid of providing people and we do not like to break friendships, or we fear we might do more harm than good. Various reasons should move us to do exactly what the Lord told Ezekiel should be done for the sinner.

In review: the various perils of which the minister stands in danger are: a desire for worldly gain; the seeking of honors; yielding to fleshly lusts; discouragement; professionalism; preaching that is not backed up with sincere living, and a neglect to warn sinners of their sins.

When we consider these perils it is no wonder that James warns: "My brethren, be not many masters, knowing that we shall receive the greater condemnation." Jas. 3:1. He who has been called of the Lord to this work will also have His help to go forth facing every danger so long as he places himself wholly in God's hands.

THE MORMON MENACE

During the past ten days Dayton has been favored with the presence and teachings of Mrs. Lula Loveland Shepard of Salt Lake City, Utah, who is laboring under the auspices of the National Reform association, exposing the secrets of Mormonism, which she esteems the chief menace in the list of perils by which America and the world are assailed. Throughout the entire week, including two Sundays, she has had access to some of the larger churches of the city, speaking to great and enthusiastic audiences, to whom her heart-to-heart talks, given in terms of personal knowledge and tender solicitude, were most appealing. She is a fluent talker, well versed on all phases of her subject, exemplifies captivating qualities of head and heart, and goes bound in spirit from city to city, not knowing the things that shall befall her.

The writer was one of thousands who sat amazed as Mrs. Shepard bared the secrets of Mormonism, its disloyalty to the government by teaching and practicing polygamy, which is now being urged as a war measure to fill the dep'eted ranks of those who fall in battle, with the promise of a universal return to that "ancient form of marriage" after the war, "to replenish the world's manhood and to insure unmarried women against celibacy."

Mrs. Susie Young Kates, daughter of Brigham Young, in a series of articles that appeared in metropolitan journals, and from which Mrs. Shepard quotes, says that "enough Mormons had assumed the burdens of polygamy in Utah to prove its value, limitations, and wonderful possibilities"; that when its advantages are contracted under divine patronage they become physical, mental, and moral blessings; that it quickens the faculties, ennobles the passions, and conquers selfishness in men and women; that it is "the privilege of the gods and the scorn of the clod". A prominent Morman charged God and Mrs. Shepard to this effect: "You Christian women so rebelled against polygamy that

(Continued on page 5.)

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EDITORIAL

Our Publications.

The secular press frequently comes forward with the observation that the church paper is a thing of the past, pointing out what it would have appear to be, a decline of circulation and influence. We do not admit anything of the kind. Not only has the church paper a circulation that reaches a large body of readers, but it has also an influence all its own. We admit that church papers are not money-makers. In many instances they are published at a loss, but profit is the least of the things expected to get from them. We do not like to see them become a financial burden upon our conferences, but we would much less like to see them fail to exert the influence they do. If they do not bring in dividends, they do keep the fraternal spirit alive by giving publicity to all the information available concerning the churches and their activities and by keeping in the minds of their readers the things for which the church stands and the progress and needs of the church's enterprises.

A church paper's field is limited to the number of the church's members who are sufficiently interested in the cause to want to be informed concerning its activities. In other words, it is the cream of the church that takes and reads the church papers. It is worth all the money it costs to keep this class of members in touch with the work, for they are the substantial ones to whom appeals must be made for whatever is needed and upon whose loyalty we must depend to keep our lights burning. Members have no better way of showing that they are interested and loyal than by subscribing for the papers of the church and inducing their friends and intimates to do the same thing.

We cannot imagine a church progressing, or even holding its own, in this day, without large publishing interests. Our church is no exception. The possibilities of widening the scope of this work are almost limitless if we will take advantage of them.

How We Are Possessing the Land.

It is interesting to note the spread of our church in this country. The first of our people who came to the shores of America in 1682 left behind them war-ridden and poverty-stricken old Europe which was still under the blight of the Thirty Years' war. They wanted a place where they might carve out for themselves a community in which they might serve God as their consciences dictated. William Penn's offer came to them like the assurance of a promised land to Israel Here they did not find, and indeed did not expect the soft things of civilization. The hard life of a pioneer appealed to them. All they wanted was to be left alone with their hard work and privations to carve out their destiny. It was such stock which gave Pennsylvania and our church a substantial foundation upon which to build a God-fearing community. After this the Swiss people came. It was with heavy hearts that they bade farewell forever to their beloved Alps and their valley homes in which they had shed so much blood for their faith. Many of them prospered in their new surroundings but the same restless spirit that sent them across the ocean lead them farther and farther inland until the mountains of the East were behind them, yet, with all these decades behind them their children's children to several generations still preserve many of the characteristics of the mountain people from whom they are descended. They are pious to the point of being puritanical, they are loyal to their faith and to one another, and they still believe themselves to be a peculiar people, separated unto the service of God. Long after the Swiss came the other German Mennonites. They were no more persecuted and their motives were rather to better their worldly condition than to find refuge from hardships imposed upon them because of their faith; yet they brought with them and preserved the characteristics of their kind—a sincerity of faith, a correctness of life and a piety noted for its sympathy, benevolence and loyalty to principle. Colonists of all three kind brought with them and preserved the literature of their fathers. If not a literary people they, nevertheless, appreciated and preserved the literature they possessed and the influence of those old books which came over the sea in the chests of our fathers still lives and is a determining factor in the lives of the hundreds of our brotherhood. Being a rural people they did not enter largely into enterprises that are associated with large centers of population, but they lived simple lives and mastered the art of cultivating the soil to the extent of becoming great factors in the production of the food of the nations. The last great mass movement of our people to America came from Russia. There was an element of persecution and hardship that made their coming necessary and in their settlements on the great plains they had to go through the hardships that the colonists of a hundred and two hundred years before had to face.

One of the strange characteristics of our people is their restlessness. As long as there is a West before them they seem bent upon going west. Our settlements now lie on the shores of the Pacific. While not as numerous as many other sects, it is remarkable to note how widely we are scattered. May it not be that Providence intends that this scattering is to be a sowing of the seed of our doctrine so that in future years our communities may not only grow in size but in influence?

We expect another incoming mass of our brethren. No one can tell when peace will come, but when it does come the Mennonites of Europe, and especially Russia, will no doubt try to settle here where so many of their brethren have found shelter and a measure of prosperity. Most of them will be in need of our help. We must be getting ready to give it to them. There is room for them and their efforts wherever our brethren are located. While their losses in Europe will no doubt be appalling, we believe their coming will be a benefit to both themselves and oursèlves

WORLD-WIDE SUNDAY SCHOOL NEWS

Kinship Expressed on Jesus' Birthday.

Jesus said when on earth that "The poor ye have with you always." This year the heart of the Christian world has been especially moved by the needs of the Syrian and Armenian Relief fund. When the Executive committee of the World's Sunday School association met last October they unanimously voted to co-operate in the effort being made by the Sunday schools of America to raise, if possible, $1,000,000 for the Relief fund by special gifts at the Christmas season. The Sunday school constituency abroad is mainly among those who, though rich in growing knowledge of their Savior, are poor in worldly goods. Word was sent to all the field secretaries asking that they assist as far as local conditions would permit. In some of the countries special plans were already under way. China has suffered much from floods, Field Secretary Rev. E. G. Tewsbury stated, and the Sunday schools in that country had been asked to give for the dire needs of these flood sufferers. Early in January a cable came from Mr. Horace E. Coleman, field secretary of the World's Sunday School association for Japan naming the figure $200, which meant that the Sunday schools in Japan, though the word came late and though plans had been laid to give to other special objects, had contributed that, for them, very large amount. Similar encouraging reports have already come from Rev. Geo. P. Howard, field secretary for South America. In this connection it should be remembered that many of the schools giving to this relief fund never made a benevolent contribution before.

The report from the Sunday schools of Egypt is especially interesting. The cable from the Sunday school secretary in Moslem lands, Rev. Stephen V. Trowbridge, named the Christmas gift of $2,000. The schools are few and the members are far from rich but they are so close to the peoples who have suffered that the giving was generous indeed. It was suggested that Sunday, January 6, be the day for obtaining the gifts as that was the Sunday preceding the Coptic and Egyptian Evangelical Christmas. Notices were sent to the various schools and publicity was given in the mission press, the American Mission Weekly. Egyptian children give in milliemes, half milliemes and quarter milliemes. One millieme equals half a cent. Last year the Christmas gift at the boys' school of the Church Missionary society in Old Cairo amounted to P. T. 170 ($6.80) and contained more than 1,000 coins.

Mr. Trowbridge writes a most suggestive paragraph when he tells about certain gifts: "The Orthodox Copts of the village of Ghanaim have sent us L. E. 6.50 ($32.50). I did not have the name of the priest of this church on my address list, but the people heard about our offering through their friends in another village. The village of Ghanaim is very small. They speak of their gift as a very small amount, but in reality it means a great deal for those sim-

ple country folk. Another village, named Aghana, has made a joint offering combining the gifts of the Orthodox church and the Evangelical church. The omdeh (mayor) of the village wrote a very earnest letter conveying the greetings of both congregations and saying that he and his townsmen wished to be associated with the Sunday school movement in this work of kindness for the suffering children in Turkey. He closes his letter with a prayer that through the new year we might enjoy the peace and presence of the Lord Jesus. I can scarcely express how much such an action means. For the past generation and more there has been intense bitterness both in cities and villages between the Orthodox Coptic church and the Evangelical or Protestant. An Egyptian friend of mine, when I mentioned this incident of the mayor's sending a joint offering from the two congregations, said he had never yet heard of such a thing in this country."

Already Mr. Trowbridge has been especially active in relief work at Port Said, where a large group of refugees have been cared for. He has been asked to give personal attention to similar work in Palestine since the British occupation of that land and may be there at this time.

THE MORMON MENACE

(Continued from page 3.)

God sent this world war and made nine million women widows in order to drive you into polygamy." Imagine our heavenly Father, whose loving care is over every member of the human family, and the beloved Son, the Prince of Peace, whose coming inspired the angel song of peace on earth and good will toward men, and the Holy Spirit, whose office and pleasure are to comfort, inspire, and guide people into pure and peaceful relations with one another—imagine, if you can, the blessed Trinity as having planned and instigated the awful war, now prevailing almost througout the world for the purpose of establishing the infamous curse of polygamy, which Jesus said had no place in the creative purpose of God, nor in that which He taught and allowed in human society, saying, "From the beginning it was not so."

As to the nature, conduct, teachings, and secret purposes of the Mormon church and people, Mrs. Shepard also sets forth these features: that Mormons believe and teach that a woman can only be saved through marriage, and that a man's eternal salvation will be gauged by the number of wives and children owned; that the Mormon church uses its commercial power to poison the public mind, and actually sold the state to the Democrats at the last presidential election; that Mormon marriages are all secretly performed in the temple, which has neither doors nor windows, but is entered through an underground tunnel, and within which is enacted the Garden of Eden scene by living persons clad solely in nature's costume; that each Mormon, after entering the temple, puts on a thin garment next to the skin and never takes it off till death, except in bathing; and on that garment there are queer hieroglyphics indicating penalties administered to those who betray secrets of the church, the oath taken by members being one of vengeance—that the blood of the founders of Mormonism, mobbed at Carthage, Illinois, shall be on the head of the nation; that Mormon elders technically evade the draft by appointing young men subject thereto as missionaries, thus giving them a loophole through which to escape conscription. Mrs. Shepard also said that Brigham H. Roberts, who was once unseated as a member of congress because he was a polygamist, has been recently appointed a chaplain in the United States army; and that eleven of the western States have actually fallen under the malevolent political influence of the Mormon church, ten of which voted the Democratic ticket at the last presidential election, by reason of which the present Wilson administration obtains.

These revelations of Mormon acts and attitudes in social, religious and political affairs, like some barbarities said to have been practiced by Germany in the present war, are almost unbelievable and cause one to hope that they are not as bad as they are represented to be, and yet those who tell the story are reliable and well informed, and actually prove their case despite incredulity and strong prejudice to the contrary. If only half be true that is practically proven against Mormonism, that strong and astute representative of Islamism in America, then these warnings call for immediate action and eternal vigilence.—Religious Telescope.

THE C. E. TOPIC

March 17.

The Art of Living With Others.

I Pet. 3:8-16.

Said a man who recently moved into a community: "I am going to do all I can to make friends with all my neighbors, I expect to live here all my life." We are thrown into the world surrounded by all kinds of people. Some are likeable others are queer. Does it ever occur to us that, in the eyes of others, we may be the queer ones? One of the difficulties about getting along with others lies in the fact that, while we expect them to adapt themselves to us, we are either unwilling or incapable of adapting ourselves to them. When we start out to make the world a delightful place in which to live we must begin with ourselves and correct that in us which would make it hard for others. Too many people are like the juryman who, after an all-night's session of the jury exclaimed: "It is remarkable how contrary the other eleven members of the jury can make themselves."

In order to live right with others we must recognize the fact that the world is one vast partnership in which everyone has a right to some consideration and in which each will have a share in the profits and losses. When our contribution in effort produces profitable things we are beginning to get along right, but when it causes losses and discords, it is time that a remedy be applied. We cannot expect to be going on making people miserable without having it resented any more than we can expect to permit others to continue distressing us.

It requires character to get along with others. Those who do not do right take the lower place in the esteem of their fellows and are without influence. We get respect and with it influence only as our lives ring true. The selfish man or woman, the one whose life is impure or who is given to crimes, be they petty or great, cannot live well with others. These faults will crop out again and again. Character, like a house, must be planned along a certain plan or pattern. True character is patterned after Jesus Christ. Having built our lives along the lines suggested by His life is one of the surest ways by which we live well with others.

It was said of a certain talented person: "His greatest enemy was his tongue, it got him out of church and into court; it made others angry and him unhappy." No wonder the Apostle James warns us so strongly against what is called the unruly member. Most of us talk too much. We say the wrong thing at the wrong time. We talk in a way that hurts. Our conversation is the most convincing proof that we are not likely to be welcomed or loved in many circles. To live with others we must realize that unkindness in word, untruthfulness, impurity of conversation and profane speech are reasons why people are unfitted for association with others.

In order to be really happy with others we must do something for them, serve them and even sacrifice for them. "It is more blessed to give than to receive," holds good in our living. If our lives are like a swamp, always taking in and never giving out, they become disagreeable and nasty, unattractive and avoided by everyone; if they are like a spring of clear water on the hillside, giving forth freshness and life, we will surround ourselves with the cheer and beauty that the luxurious meadow, through which the spring ditch runs, suggests.

Other things besides the measles are catching. A happy, joyful spirit, one that sings and laughs and has a good word for everyone will soon make its presence felt in any crowd. The morbid crab-like existence that seems to be all for itself will soon find that no one is for it. People take to joy and cheer as they do to sunshine. They avoid gloom as they do the dark.

Don't always be forcing your troubles onto others if you hope to be welcome. It is well enough to seek sympathy when you are in dire need and trouble and God has graciously given us many with hearts big with sympathy, but when complaining becomes chronic, it needs rebuking more than sympathy. No one can well get along with others and be happy when he is always unfolding a tale of woe. The person who early learns to make life one long "be glad" game not only has discovered the secret of getting the most out of life, but with it has found a way of putting the most into life.

In living with others we must remember our Christian duty to live for others. No life was more beautiful than that of our Lord. He wore Himself out when He was among men in order that they might be happier and better. From a worldly point of view it may appear to be a waste of effort to be doing good to men when they fail to appreciate what is done for them or even resent the help that may be freely offered, yet, it is the noblest kind of living. It makes the world better for one's having been in it and it sets souls from destruction to eternal life.

There are those who feel that they must continually be nagging wrong-doers and for their best intentions they only get resentment. We should protest against and rebuke sin, but tact wins victories where the tactless person fails. Study men and learn the most effective way of dealing with them, then do good to them

and for them and they and their children will rise up to call you blessed.

THE S. S. LESSON

March 17.

Jesus Sending Forth the Twelve.

Mark 6:7-13, 30.

Golden Text—Freely ye have received; freely give. Matt. 10:8.

In the first verse Jesus (1) called, (2) sent, and (3) gave authority to the apostles. These three things go with every real work for Jesus. (1) He calls men now, even as He did of old. (a) He calls them to come to Him. (b) He calls them away from their sins, their worldly interests, their godless associations, and often from their accustomed vocations. Every Christian has been called. He has been called to the new task, to give up all for Christ's sake. He has been called to separate himself. Go through the Bible and note how frequently separation is required. With separation must go consecration, surrender to His will and a devotion to His service for His glory and the salvation of men. (2) Jesus sent the apostles forth. Note the process: first called to come unto Him, then sent from Him on a mission. We hear Jesus calling through His Word, through the voice of conscience, through a sense of duty and by pointing out a certain definite work to be done. (3) He gave authority. They had special privilege to speak in His name and do works by the power He gave them. In this sense authority is not limited to the twelve. Everyone who is a citizen of heaven has delegated to him the authority to invite other men to give up their evil ways and share in that citizenship. It is not only the Christian's right, but his privilege, to do good to every one in need, in Christ's name. In the lesson special power was given over unclean spirits. The world is still full of unclean spirits whom the children of God are expected to conquer, among them are the spirits of impurity, intemperance, greed and unbelief. Against such as these the apostle must wage a ceaseless and merciless warfare.

The charge that they should take nothing with them for their journey seems to us like an imposition of a severe hardship, but it was not. In the first place, hospitality was general in that country. Everyone believed it to be his duty to entertain strangers. Every home was open to them and they were to be prepared to carry the gospel into it. It may be that the gospel in our day does not make the progress it might because we hesitate to take it into the homes where it is a stranger. Many homes would be open to the gospel and welcome it, were Christians prepared to bring it right there. It is surprising to note how it is welcomed in the most unexpected quarters.

Again, going empty-handed was a trial of their faith. They were to go forth in God's name believing that He would take care of them. It was up to them to prove that they had such a faith. They were permitted to take a staff. It would help them on their journey. They were to be helped, not hindered. They were not to take food, God would provide that as He always does. So, too, they would not need an extra coat, which would hinder their progress, but they were to wear shoes which would help their progress. Money was not so important, they were to leave that behind. Today we over-emphasize the use of money in the Lord's work. They were, as we learn from other accounts, not to waste precious time in idle salutations. It was not a social tour they were making, but one of vital importance to the kingdom of God and those to whom they were sent. In going into a place they were to make their headquarters in one home. Gadding about and visiting might be pleasant enough, but it was serious business and not a pleasure trip they were on. One of the things hard to understand is the demand for all kinds of pleasure and amusement that people insist upon, mixing up with the Lord's work. We must learn over and over again, that the Lord's work is serious business and not silly pleasure-seeking. Their abiding in a particular house would mean special blessings for that house. Who is there who would not now appreciate the wonderful joy that might come to a home in which one of the Lord's apostles abode?

The home or city that closed its door to them was to be especially pitied. They had a wonderful chance and despised it. It would not come to them again. How often are hearts' doors closed for the last time to the means of grace that God would so cheerfully bring to them! It is useless to waste time on those who will not receive while so many are ready for the Word.

The subject of their preaching was: "Repent." To repent means, (1) to be sorry for sin; (2) to turn away from sin, and (3) to prove by a righteous living and a mighty faith that repentance is real. The result: Demons conquered, sick healed. The result of true preaching today is breaking sin's power and healing the souls and bodies of men.

MARRIAGE

Yoder-Habegger. — On February 28, 1918, at the parental home of the bride, five miles northeast of Berne, Ind., Raymond Yoder and Ida Habegger, by Rev. P. R. Schroeder.

CONTRIBUTIONS FOR HOME MISSIONS

For November, December, January.

General Fund.

Geary, Okla., cong., A. E. Loganbill, $30.04; Pulasky, Iowa., cong., Mollie King, $50.71; Herold cong., Bessie, Okla., P. A. Quiring, $29.70; D. W. Friesen, Altona, Man., $1.50; S. S., Ruff, Wash., Henry P. Dirks, $10.00; Woodlake, Cal., cong., A. P. Haury, $22.20; P. H. Eck, Ringwood, Okla., J. B. Epp, $5.00; S. S., Reedley, Cal., R. H. Ruth, $40; C. E. Halstead, Kans., Martha Hirschler, $5.00; S. S., Simpson, Sask., P. P. Wedel, $28.15; Christian cong., Moundridge, Kans., A. H. Kaufman, $13.85; S. S., Halstead, Kans., Henry Penner, $15; Eigenheim Sewing society, Rosthern, Sask., Justina Epp, $40; Bethel cong., Inman, Kans., Klaas Krocker, $191.65; friend of missions, by H. P. Krehbiel, $10; Bethany cong., Lost River, Sask., Gerh. Epp, $17; S. S., Bloomfield, Mont., Anthony Unruh, $17.28; B. W. Koehn, Ringwood, Okla., $35; San Marcos cong., Paso Robles, Cal., J. J. Dueck, $20; Paso Robles, Cal., cong., Henry Heer, $2; Bowmansville, Pa., cong., A. M. Fretz, $6.25; Rosenort cong., Laird Sask., Jacob J. Epp, $9; mission box, Berne, Ind., S. F. Sprunger, $3.20; anonymous, ditto, $5; Elmer Lehman, ditto, $4; Dorcas society, Wayland, Ia., Lena Schlatter, $55; Stirling, Ohio, cong., Asa R. Krabill, $29.18; Rosenort cong., Tiefengrund, Laird, Sask., P. Regier, $100; Colfax, Wash., cong., P. R. Aeschliman, $32.40; Salem cong., Freeman, S. Dak., C. B. Lehman, $119.07; Swiss cong., Bluffton and Pandora, O., C. W. Roetlisberger, $300; Bergthal cong., Korn, Okla., P. G. Baergen, $23.65; Friedenstal cong. Gotebo, Okla., J. H. Schmidt, $50; Nordstern, cong., Drake, Sask., Jacob Quiring, $125; Bethel cong., Henderson, Neb., D. A. Janzen, $134.70; J. S. Dester, Deer Creek, Okla., $24.85; Escondido, Cal., cong., H. H. Adrian, $8; Friedensberg cong., Avon, S. D., $15; Sewing society, Summerfield, Ill., J. B. Baer, $15; Bethlehem cong., Bloomfield, Mont., John M. Franz, $28.15; Bethel Sewing society, Hydro, Okla., Lena Heidebrecht, $50; John J. Bocse, Vona, Colo., $9.77; Rosthern, Sask., Sewing society, John J. Andres, $25; Meade, Kans., Sewing society, Mrs. J. K. Froese, $45.48; Tobias A. Schultz, Avon, S. Dak., $50; Berne, Ind., cong., S. F. Sprunger, $380; mission box, Berne, Ind., S. F. Sprunger, $1.65; Hoffnungsau, cong., Buhler, Kans., Johann C. Dyck, $100; Aberdeen, Idaho, cong., G. A. Bartel, $41; San Marcos cong., Paso Robles, Cal., J. J. Dueck, $7.29; Bethany cong. Freeman, S. Dak., J. M. Wollman, $84.75; S. S., Reedley, Cal., H.J. Krehbiel, $38.10; Upland, Cal., cong., W. F. Dettweiler, $101.60; S. S., Upland, Cal., Albert Schmidt, $16.10; Upper Milford cong., Zionsville, Pa., Wm. M. Gehman, $40; C. G. Tiahrt, Dubois, Idaho, $50.00; mission friends, Bordeaux, Wyo., G. W. Regier, $7.12; Saron S. S., Orienta, Okla., D. D. Lohrenz, $13.93; Mrs. Aug. Leisy mission fund, Harry E. Leisy, Wisner, Neb., $50; John J. Gaede and Bernh. E. Fast by John Lichty, Deer Creek, Okla., $12.50; Hoffnungsfeld S. S., Moundridge, Kans., Rudolph T. Stucky, $107.55; Primary class. S. S., Ruff, Wash., Henry P. Dirks, $5.00; Rosenort cong., Laird, Sask., C. F. Sawatzky, $35.80; anonymous, Fairfield, Ill., $5; mission friends, Orienta, Okla., $50; J. S. Disher, Deer Creek, Okla., $18.50; Didsbury, Alberta, Mennonites, Gerhard Neufeld, $27; Hebron S. S., Inman, Kans., D. H. Dick, $90; Chr. Wirkler, Los Angeles, Cal., $20; S. S., Woodlake, Cal., J. A. Haury, $5; Alctta H. Krehbiel, Clarence Center, N. Y., $5; S. S., Deer Creek, Okla., Ella Lichti, $7.40; Salem cong., Wisner, Neb., Harry E. Leisy, $25; Hoffnungsau cong., Buhler, Kans., John C. Dyck, $38.45; Peter M. Krehbiel, Moundridge, Kans., $25; Grace cong., Pandora, Ohio, N. S. Hilty, $200.

City Mission, General Fund.

S. S., Wisner, Neb., John Schmutz, $26.21; anonymous, Goessel, Kans., $50; C. E., city cong., Beatrice, Neb., J. H. von Steen, $15; birthday gifts, Bergthal S. S., Korn, Okla., P. L. Heidebrecht, $2.65; S. S. class, Halstead, Kans., Katie Schmitt, $4.00; Anna Schowalter's S. S. class, Halstead, Kans., 75c; S. S. class, Halstead, Kans., Irma Haury, $2.

Chicago.

B. W. Koehn, Ringwood, Okla., $20; S. S. class, Halstead, Kans., Elise Penner, $1.15; anonymous, Whitewater, Kans., $10; S. S. class, Pretty Prairie, Kansas. Rose M. Stucky, $6.50; S. S., Pretty Prairie, Kans., Peter J. Graber, $30; mission friends, Canton, Okla., $25.

Chicago Chapel.

Zoar cong., Goltry, Okla., H. R. Voth, $33.63; Burrton, Kans., cong., J. A. Richert, $16.35; friend, Moundridge, Kans., $20; Bethel College Sewing society, Mrs. P. J. Wedel, $20; Aaron M. Myers, Quakertown, Pa., $5; East Swamp cong., Quakertown, Pa., H. G. Allebach, $50; G. A. Haury, Newton, Kans., $25; Peter and Lena Waltner, Pretty Prairie, Kans., $25; Carefnl Gleaners, Berne, Ind., S. F. Sprunger, $128.46.

For Poor and Needy in Cities.

Katie Reimer, Beatrice, Neb., $10; S. S., Nebo cong., Meade, Kans., G. J. Enns, $16; S. S. class, Ella Penner, Halstead, Kans., $1; Berthal Sewing society, Korn, Okla., Mrs. P. L. Heidebrecht, $50 for Chicago and $50 in general.

Hutchinson.

A. J. Schmidt, Whitewater, Kans., $2; two mission friends, Goessel, Kansas, $10.00; Burrton, Kansas, cong., J. A. Richert, $26.35; Mountain Lake Sewing society, Minn., Helena Penner, $10; mission friends, Moundridge, Kans., $10; Sukwara society, Bethel college, Cora Martin, $15; S. S., Pretty Prairie, Kans., Peter J. Graber, $30; Geary, Okla., cong., E. J. Lehman, $7.95; Western Dist. Conference, N. R. Kaufmann, Moundridge, Kans., $412; Hebron S. S., Inman, Kans., D. H. Dick, $50.

Gratefully acknowledged,

J. E. Amstutz, Treas.

FOR NON-COMBATANT CAUSE

General Conference.

A. A. Wollmann, Freeman, S. D., $10; Hoffnungsau cong., Buhler, Kansas, by Johann C. Dyck, $77.26; Mennonite church, Beatrice, Neb., by J. H. Penner, $52.71; Canton church, McPherson, Kans., by J. T. Wedel, $11.79.

Gratefully acknowledged,

J. F. Lehmann, Treas.

NEWS OF THE WEEK

EXPECTING ANOTHER PEACE DRIVE TO BE INSTITUTED

Washington, March 1. — Despite the manifest hopelessness of peace negotiations on German Chancellor Hertling's terms, President Wilson may make a new attempt to increase Austrian discontent with German junker rule.

This was the positive conviction today among international authorities on the strength of official advices indicating the straining of Austro-German relations. These advices said Austria refused to send troops into Russia, Rumania or the Ukraine, that the meeting between the Austrian and German rulers on Feb. 22 was cool and that Germany was ready to strike Austria if she sought a split.

In the light of such conditions, it is believed President Wilson will continue his peace terms talk, probably availing himself at the same time of the opportunity to show up the fallacies and sham in Hertling's speech.

Austria, it is known here, is doubtful about Germany's intentions in her eastern drive. She sees herself reaping no advantages from it as Germany apparently intends to maintain the whip hand. And Austria is chafing under prolongation of the war, especially as Germany promised her that the war would be over in ninety days and that Austria would get a generous slice of spoils.

In these circumstances, the feeling of Austria is constantly more bitter, but to date a split has appeared next to impossible because of Austria's financial obligations to Germany.

Italy is beginning to talk of complete elimination of Austria-Hungary as essential to a secure peace.

The feeling of German officialdom is rising against Austria as evideneed by German press comment.

Hertling's tone has done more to stimulate a war spirit here than probably any other diplomatic move of recent months and those who have felt peace negotiations were coming soon now believe the only chance lies with Austria, while many think this chance is slim. The general talk is for a fight which will drive reason into the Teuton.

TWO PARTIES CONVENED TO FORMULATE POLICIES

Chicago, March 6. — The national conventions of the Prohibition and the National parties met here yesterday to formulate policies for campaigns during the year.

The National party was organized here last October by representatives of the Prohibitionists, Progressives, loyal Socialists and Single taxers The National and Prohibition parties have a number of purposes in common; notably national prohibition, woman suffrage and public ownership of public utilities.

The question of merging the Prohibition party with the National was expected to be fought ont on the floor of the Prohibition convention at the session yesterday. At the state convention of the party the day before it provoked a controversy wich resulted in delegates to the national convention being sent uninstructed on the subject.

$25,000,000 ORDNANCE BASE FOR UNITED STATES ABROAD

Washington, March 5. — Building a $25,000,000 ordnance base in France, which will include approximately twenty large storehouses, twelve shop buildings, 100 other small shops and magazines and machine tool equipment, costing about $5,000,000, was announced today by the war department.

The project includes a gun repair plant, equipped to reline more than 800 guns a month, a carriage repair plant of large capacity, a motor vehicle repair plant, capable of overhauling more than 1,200 vehicles a month; a small arms repair plant with a capacity for repair of approximately 58,000 small arms and machine guns a month, a shop for the repair of horse and infantry equipment and re-loading plant capable of reloading about 100,000 cartridge cases a day.

Construction was begun several weeks ago after a great part of the material and equipment had arrived in France. Practically all of the essential material have been contracted for and delivery has been expedited by priority orders.

AERIAL MAIL LINE

Washington, March 1. — Airplane mail service will be in daily operation beginning April 15, the postoffice department has announced. Eight machines will be provided by the war department.

By arrangement between Postmaster-General Burleson and Secretary Baker, the aerial postal service will be conducted for one year as part of the aviation training system of the army. The machines will be piloted by army flyers.

One trip each day will be made daily, except Sunday, on a fixed schedule. The flying time between New York and Washington is estimated at less than three hours, including a stopover to deliver at Philadelphia.

JAPAN SEEKING TO AID SIBERIA

Washington, March 1. — Japan has directed inquiries to the entente powers and the United States government to test their feeling toward a proposal to institute joint military operations in Siberia to save the vast quantities of war supplies stored at Vladivostok and along the Siberian railroad. Criticism at home of the failure of Japan to play a larger part in the war is said to have been influential in bringing about the negotiations.

Officials here refuse to discuss this subject for publication but it is understood that so far as America is concerned the proposition when first broached was not wholly acceptable, though the exchanges on the subject, which are still in progress, may result in modifying the government's attitude.

Accumulated at Vladivostok are military supplies of all kinds, much of American manufacture, and even greater quantities of Japanese origin, which were delivered long before the Bolsheviki took possession of the Russian government. The Stevens commission of American engineers made extraordinary efforts to improve the facilities of the Siberian railroad so that the stores could be transported westward for the use of the Russian army on the German and Austrian fronts. A good deal of accumulation was removed, but great quantities remain on the docks and in warehouses and even in the open both at Vladivostok and at points west on the railroad. The material suffers greatly from deterioration through exposure to the weather and from other causes, but the principal matter of concern to the allies is the danger that the stores shall fall into the hands of the Germans, who may make their delivery one of the conditions of any peace treaty which they are about to compel the Bolsheviki to sign.

The situation is regarded by the Japanese as warranting the adoption of some measures to secure these stores, even if this involves military action on their part. They are quite willing to have the co-operation of the entente forces and of American troops and sailors in this object and the problem which is now before the co-belligerent chancelleries is whether Japan shall be allowed to proceed single-handed if a campaign in this quarter is begun, or whether there shall be joint operations. Looking to the future, it has been argued that there should be a combination movement to avoid any such questions as the ultimate disposition of occupied territory in Siberia as might follow the exclusive entry of any one country.

From the tone of the discussion of this subject in official Washington it appears that while the entente governments incline toward a joint campaign they are faced with the obstacle that practically none of them have any troops or ships available for an Asiatic campaign. This statement does not apply, however, to America, which not only has some powerful cruisers with large crews and marine contingents now in Asiatic waters, but in addition has about 20,000 troops in the Philippines and two full battalions, about 900 strong, in China and on the railroad where they can be rushed quickly into Siberia.

The Russian representatives in Washington strongly disapprove of any campaign in Siberia conducted under Japanese auspices, even though there be joint operations, urging the belief that the Bolshevik elements struggling for control at Vladivostok and along the Siberian railroad will never permit the military stores to pass into German possession and that they can be depended upon to prevent the seizure of railway stations by the German prisoners of war who are reported to have been given their liberty by the Siberian local authorities.

SEARCHING FOR CAUSE OF DREADED TRENCH FEVER

Paris, March 6. — Sixty enlisted men of the United States sanitary corps, all from New England, are now serving as hosts to normal or infected lice, or have received injections of blood from soldiers known to have been suffering from trench fever. They are quartered in a British base hospital where the American Red Cross is using them for an investigation of trench fever, which is new since the war.

The disease is not fatal, but it means an absence of six to eight weeks from the ranks.

Scarcity of physicians in the British army prevented the Royal Army Medical corps from studying the cause of the disease. The American Red Cross decided to undertake a survey based upon the yellow fever investigation in Cuba. With the approval of General Pershing, a call for volunteers was made virtually every member of the 101st, 102nd and 106th field hospital and the 101st, 103rd and 104th ambulance companies offered to submit to the experiment. Sixty men were selected.

A comfortable walled hospital with a complete laboratory equipment and everything necessary to trace the transmission of the parasites has been provided by the Red Cross.

RUSSIANS ACCEPT GERMAN PEACE OFFERED FEBRUARY

Russia's delegates at Brest-Litovsk have halted the German invasion of Great Russia by agreeing to the peace terms offered February 21. Peace was made, they report to the Bolshevik government, because every day of delay meant more demands by the Germans. Added provisions require the Russians not only to retire from Turkey's Asiatic provinces, but also from territory in the regions of Kars Batoum and Karabagh, taken from the Turks during past wars.

Berlin announces the signing of peace terms and the cessation of operations. When the German forward movement halted the invaders were at Narva, 100 miles west of Petrograd, and approaching Luga, 88 miles southwest. The greater part of the Ukraine has been cleared of the Bolsheviki.

Much war material and more than 63,000 prisoners have been captured by the Germans in the Russian campaign.

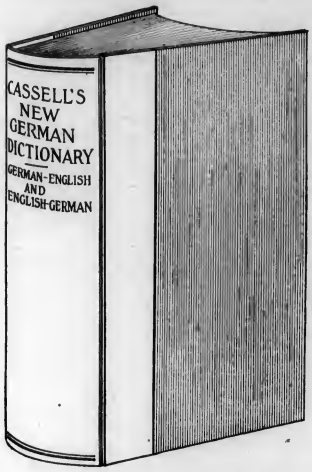
Germany apparently is determined to give the Bolsheviki only a narrow strip along the Gulf of Finland, and at the request of the Finnish government is to undertake the expulsion of the Finnish revolutionists and Bolshevik Red guards from southern Finland.

With Esthonia under German control und Finland freed from Bolshevik sway, the Bolshevik will have less than 200 miles of coastline along the Finnish gulf. German troops already have landed on the Aland islands at the entrance of the Gulf of Bothnia, and will make the islands a base of their operations in support of the Finnish government. Germany has assured Sweden that she has no territorial interest in the Aland islands.

Supplementary treaties between the central powers and the Bolshevik government were signed at Brest-Litovsk in addition to the main peace treaty, according to a telegram to London from Brest-Litovsk by way of Vienna, and Amsterdam which gives no details of the treaties. A late radiogram from Petrograd said the main treaty would be signed Sunday.

As the German official statement of Sunday night mentions only the cessation of operations in Great Russia, it is inferred in some quarters in London that the German advance in the Ukraine and Finland will continue while the Germans reserve for themselves a free hand outside the limits of Great Russia.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Dictionary and the "Bundesbote" or the "Mennonite", $3.00.

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IN MENNONITE CIRCLES

The War Sufferers' Relief commission of the Old Mennonite church acknowledges the receipt of more than $26,000 during the short time of its existence.

Bethel college has a Mennonite Historical society which holds regular meetings for the study of the history of our church. Subjects recently discussed were: "Lights and Shadows Among the Mennonites"; "Distinctive Mennonite Doctrines"; "Hans Denk".

A number of inquiries concerning the American Friends' Service committee in which Mennonite young men were invited to have a part, have reached us. The work is purely a constructive one and offers opportunity for real Christian service. Literature may be secured from the executive secretary of the committee, Mr. Vincent Nicholson, 20 So. 12th St., Philadelphia, or by addressing the editor.

The committee, composed of members of the several Mennonite bodies, chosen to look after the interests of Mennonite young men called into the army through the draft, has issued a pamphlet under the title: "Information to Mennonite Registrants Concerning their Status Under the Selective Draft Law." Copies of the same may be obtained upon application to local pastors or to the Committee on Information which consists of S. K. Mosiman, Bluffton, Ohio; P. H. Richert, Goessel, Kan., and Aaron Loucks, Scottdale, Pa. This pamphlet contains reprints of important documents bearing on the case and information valuable to the young men who are called into the service.

Upon the urgent request of the Board of Trustees of the Mennonite Deaconess Hospital of Beatrice, Neb., the following announcement is repeated: "The fast increasing work in this branch of the Lord's service at the Mennonite Deaconess hospital of Beatrice, Neb., causes us to issue this call. The hospital is crowded with patients and the present sisters can hardly be expected to stand up under the work for any length of time. We trust that God will answer our prayers and send us additional help for this field of His mission service and that many of our young Christian sisters may listen to the summons: 'Go ye also into the vineyard and whatsoever is right that shall ye receive.' Those feeling inclined to enter this service should write to our Elder Gerhard Penner, 700 West Court St., Beatrice, Neb., who is chairman of the Hospital board and will gladly give all necessary information."

FACING JERUSALEM

J. F. Moyer.

"And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem." Luke 9:51.

Jesus had spent the greater portion of His active ministry in Galilee. The Galileans considered Him as a great prophet and healer, though were rather indifferent toward His teaching. It was from Galilee that most of His intimate followers came. The people in Judea and especially in Jerusalem had not given Him the support He had received in the northern province. In fact, His earlier visits to Jerusalem indicated that His future visits would not receive a cordial welcome. The leaders in Jerusalem were already angry because of the influence and following this untrained carpenter's Son had gained. A visit to Jerusalem might be regarded as a challenge, and thus lead them to try to rid the country of the troublesome Nazarene. Yet, Luke tells us that Jesus steadfastly set His face to go to Jerusalem.

Jesus undoubtedly knew what He was doing. He did not act rashly when He turned His back upon Galilee and faced Jerusalem. No doubt He had thought the matter through; no doubt He had prayed the matter through. He had talked it over with the Father and the Father had told Him to go toward Jerusalem. His duty lay in that direction and Jesus never shirked duty. With a resolute will He steadfastly set His face. With open eyes He faced danger and death because it was the will of the Father. Let us consider briefly what it meant for Jesus to face Jerusalem.

1. Facing Jerusalem meant facing misunderstanding. All good people are misunderstood, but no one is misunderstood as much as was Jesus. Thousands of villagers and peasants who thronged about Him in Galilee and elsewhere misunderstood Him. They appreciated His deeds of kindness but not His words of life. But even His most intimate followers misunderstood Him. His disciples still expected Him to set up His Messianic throne in Jerusalem. The Romans would then be driven out of Jerusalem and, Jesus established on the ancient throne of David, would inaugurate a real kingdom of God upon earth. James and John, and likely the others also, expected positions of honor in the new kingdom. Jesus went to Jerusalem ready to die that a spiritual kingdom of God might be ushered in; the disciples went along, their hopes high, because Jesus would soon be crowned in glory. They held to their illusion of a temporal kingdom until they saw Him surrender to His enemies in Gethsemane. Jesus was misunderstood by His best friends. His journey to Jerusalem would be a lonely one. Only the Father understood Him.

2. Facing Jerusalem meant facing opposition. Let us concede that much of it was honest opposition. We are very prone today to brand all as insincere and dishonest who opposed Jesus. Yet there were, no doubt, many who opposed Him with a good conscience, as Paul says he did the followers of Jesus. Jesus did not teach like the scribes and Pharisees. His teaching was too simple and sublime for the masses. It was too deep and too broad. Their conceptions of truth were narrow and traditional. They did not grasp what Jesus said, hence they thought He was a heretic and therefore opposed Him. Jesus was patient with those who were opposing Him honestly. He tried to broaden and deepen their understanding. If He called them hypocrites it was not because they did not understand Him at first, but because they refused to be taught. While many, no doubt, knew that Jesus was right and they wrong, we believe that many were honest in their opposition. At least they thought they were honest. Facing Jerusalem meant facing much opposition of this kind.

3. Facing Jerusalem meant facing enemies. Some of His enemies may have been honest opponents at first. Yet, we believe that most of them opposed Him for other reasons than a difference of interpretation of Scripture. Some were His enemies because He had condemned their sinful life. Others were His enemies because He had been misrepresented to them. Others were His enemies because He was powerful enough to threaten their own influence and position. Their enmity was born of jealousy, and such enmity knows no mercy or justice. They decided that He must be removed and they did not hesitate to use foul means in order to remove Him. They were determined enemies, resourceful enemies, unscrupulous enemies. Although Jesus knew that His enemies in Jerusalem were planning His destruction, yet He steadfastly set His face toward Jerusalem, because the path of duty led toward Jerusalem.

4. Facing Jerusalem meant facing Calvary. The Father's will included this supreme sacrifice. Calvary meant the consummation of all the misunderstanding, all the opposition and all the enmity that Jesus had experienced all His life. The misunderstanding on the part of the disciples did not bring Jesus to the cross, but it made His way all the more lonely. While Jesus lay on His face in Gethsemane in agonizing prayer in the hour of death, His trusted Three were sleeping and doubtless dreaming of a glorious kingdom in which they should occupy chief places. The people who opposed Jesus honestly because of His teachings, may not have done much to bring about His death, yet their attitude helped to make it possible. Failing to grasp the depth and breadth of His teaching they naturally con-

sidered Him a heretic and a dangerous man. Therefore they were easily persuaded to join in the cry, "Away with this Man and release unto us Barabbas!" His enemies, conscience-smitten by His words and jealous of His popularity were unrelenting, and did not rest until He was nailed to the cross. Misunderstood by His best friends, opposed by many honest people, hounded down by powerful enemies, Jesus died on the cross, in defeat and ignominy. Facing Jerusalem meant facing Calvary.

5. Facing Jerusalem meant facing the Father. Jesus might have turned His back upon the Father and duty and gone in the other direction. But had he chosen the easier path, He could no longer have looked the Father in the face with such confidence and assurance and said, "The Father and I are one." When He set His face toward Jerusalem He saw the approving look of the Father, and felt His abiding presence. Facing the Father He was able to face all misunderstandings with divine patience. He was very patient with Peter and John and James, who failed so utterly to understand their Master, though their loyalty was genuine. Facing the Father He constantly had the spiritual vision to enlighten those who could not grasp His teachings. Facing the Father He had the wisdom to confound His enemies when they tried to entrap Him in His speech. Facing the Father gave Him strength to go through Gethsemane and Calvary composed and calm, enduring all without complaint. Facing the Father made Him victorious over death. Jesus steadfastly set His face to go to Jerusalem. Thus He became the supreme sacrifice through which God reconciled the world unto Himself.

GROWING AS CHRIST GREW

Helen M. Mohr.

Growth is normal and necessary. Everything having life and enjoying health grows. There is no standing still in life. So it is with a Christian. He must grow. Each new day should find him stronger and wiser—stronger to resist temptation and to serve the Master, and wiser in knowing His will and doing His work.

Our growth, if it is to be like Christ's, must be along three lines—physical, mental and spiritual. Christ's growth was balanced. Body, mind and soul were cared for equally. He studied, He exercised His body, He prayed, He searched the Scriptures, and so His nature was developed in balanced proportion. His body did not weaken His intelligence, nor did His mind cause His body to fail, and His soul, His love for God, helped rather than hindered His physical and mental powers. Too often with us growth is not complete. The student neglects his body, the athlete fails in his studies, and the Christian lets his devotions weaken both physical and mental powers. This is the wrong kind of growth. Each growth should help and not hinder the growth of the other powers.

In Luke 2:52 we read: "And Jesus increased in wisdom and stature and in favor with God and man." Growing in wisdom is mental growth. In healthy children this growth begins early in life. We all know how many questions children ask, questions which we sometimes think are unnecessary and which we do not take the time and trouble to answer, making thereby a serious mistake. The fact that the children ask the questions is positive proof that their minds are working and that they will be likely to develop more fully if the questions are properly answered. Take the story of the boy Jesus at the age of twelve in the temple. How eager He was to be in the house of God. He was surprised that His parents even thought of looking for Him anywhere else. "Wist ye not that I must be about My Father's business?" was the answer He gave when asked why He had thus dealt with His parents. Where would our parents be most likely to find us if we were left alone amid the attractions of a great city? Joseph and Mary found their Son in a place where one gets to know God best. Would we be found in a pool-room or dance hall, places where one would never get to know God?

And what did they find the boy Jesus doing in the temple? They found Him asking questions about the things which He did not understand and answering questions which His teachers asked Him—a sure sign that He was growing mentally. He was there as a learner, a seeker after truth. He asked questions because He wanted to know, and not for effect or show. He was growing by asking, listening, and remembering, He learned and then practiced what He had learned, which we must also do if we want our growth to be complete. We can never learn, no matter how often we repeat the words, "God is love," until we ourselves practice love in deeds of kindness. We must ask, listen, remember, and practice, and by so doing we will grow in wisdom as Christ grew.

Christ also grew in stature, which was physical growth. Physical growth is important. Sound bodies are needed for sound minds, and sound bodies require proper food and habits. We know that Christ developed physically because of the hard work as a carpenter at which He was employed, and because He was a child of out-of-doors, a lover of nature. In after-years He often turned to the book of nature for His texts. In every child there should be developed the love for God's creation. And we cannot learn this lesson too young—that we can only have sound bodies, and consequently sound minds by coming in contact with sunshine, pure air, hard work and plain foods.

Lastly, Christ grew in favor with God and men, which was spiritual growth. How did He grow in favor with men? By being taught respect and obedience to parents early in life. Disrespect for parents and disobedience are among the greatest evils of the present time. Since Jesus loved, honored and obeyed His parents, naturally as He grew older, He obeyed and honored parents and teachers. And such a boy will surely be thoughtful of the needs of others and grow in the ability to help them. Thus Jesus grew in favor with men because of the perfection of character and because in His life there were to be found the greatest efforts to help and an unselfish willingness to wear Himself out that others might profit by His sacrifice.

Christ grew in favor with God because He tried above all things to learn of Him and do His work. The mind that absorbs the Bible is a growing mind, for the Word of God is like seed that germinates in the heart. So the young Christian should make it a habit to study his Bible for a definite period each day, drinking in the spirit of Jesus, and then meditating upon the things read, for Bible study and meditation go hand in hand. There is no doubt that Jesus meditated much and grew thereby. But in our day people are too busy to meditate. They have no time for thought upon life's great problems. But we should take time or we will become weak and ineffective.

However, we must be careful upon what we think or meditate. We grow mentally and spiritually as we think. If we let our minds dwell on evil gossip, quarrels, envy and pleasure, we will grow in the direction of these things. How are you feeding your soul? Spiritual growth simply cannot come from poor literature and giddy entertainments. Pleasure has a place in life. God wants us to be supremely happy. But some kinds of pleasure kill the soul, and those kinds we should avoid. Feed your soul with divine things, with the Bible, great thoughts, useful knowledge, and with Christ Himself.

By keeping company with the Master we will grow in particular graces in which body, mind and spirit are equally needed, as, for instance, the grace of kindness. To speak kindly, to think kindly, to help in little things, is to partake of the Master's nature. Oh, if only we could always be kind—kind to everybody—how much sorrow would be avoided! A kind word—there is the body; a kind thought—there is the mind; a prayer or a kind deed—there is the spirit.

We should also grow in the grace of generosity, denying ourselves for another's profit, planning to forward certain philanthropies, giving our time to visit the sick or to bring some one to church. All these things will keep our growth. Close fellowship with God also enables us to grow in the graces of courage, truth, faith, patience, love and charity.

Thus we must grow mentally, physically and spiritually. The man that learns all science and forgets God, is lopsided. The man that knows all about business and little or nothing of God is lopsided. We must keep our growth balanced. This is beautifully illustrated in the following story. Two young men left their country homes, which were within half a mile of each other, to attend college in the same city. One was the son of a rich man, the other the son of a poor man. The poor man's son studied hard, attended the lectures at the university, read the Bible and gave a few hours a day to physical exercise. The rich man's son went out with the boys at night, and often had a headache the next day and was unfit for study. He went in for sport and got the physical development "all right", but his mental and spiritual development were sadly neglected. The result was that he failed in his examinations while the other boy passed with flying colors. The one grew because he did the things which make for growth. The other failed because he neglected those things. Christ grew because He did the things which produce growth. He attended the synagog or church. He read the Bible, prayed, meditated, asked questions, and lived a life of helpful love. That is how we may grow, if we will. Then, let us never stand still in our lives. On-

ward and upward is the motto for us, and Christ is our example and inspiration. To grow like Him is to find joy and peace.

THE WORLD'S REDEEMER

Christianity is distinctively a religion of redemption. Its fundamental purpose is to recover man from the guilt and power of sin. All of its history and its teachings must be studied in the light of that dominating purpose. We are told sometimes that Jesus was a great teacher, and so He was, but the apostles never gloried in that fact. We are constantly reminded that He was a great reformer, and so He was, but Peter and John and Paul seemed to be altogether unconscious of that fact. It is asserted that He was a great philanthropist, a man intensely interested in the bodies and homes of men, and so, of course, He was, but the New Testament does not seem to care for that. It has often been declared that He was a great martyr, a man who laid down His life in devotion to the truth, and so He was and so He did, but the Bible never looks at Him from that standpoint or regards Him in that light. It refuses to enroll Him among the teachers or reformers or philanthropists or the martyrs of our race.

According to the apostolic writers, Jesus is the world's Redeemer. He was manifested to take away sin. He is the Lamb of God that taketh away the sin of the world. The vast and awful fact that broke the apostles' hearts and sent them out into the world to baptize the nations into His name, was the fact which Paul was all the time asserting, "He died for our sins."

We cannot read the New Testament without seeing that its central and most conspicuous fact is the death of Jesus. Take, for instance, the gospels, and you find that over one quarter of their pages are devoted to the story of His death. Very strange is this indeed, if Jesus was nothing but an illustrious teacher. A thousand interesting events of His career are passed over, a thousand discourses are never mentioned, in order that there may be abundant room for the telling of His death. Or take the letters which make up the last half of the New Testament; in these letters there is scarcely a quotation from the lips of Jesus. Strange indeed is this if Jesus is only the world's greatest teacher. The letters seem to ignore that He was a teacher or reformer, but every letter is soaked in the pathos of His death. There must be a deep and providential reason for all this. The character of the gospels and the letters must have been due to something that Jesus said or that the Holy Spirit inbreathed.

A study of the New Testament will convince us that Jesus had trained His disciples to see in His sufferings and death the climax of God's crowning revelation to the world. The keynote of the whole gospel story is struck by John the Baptist in his bold declaration, "Behold the Lamb of God which taketh away the sin of the world." In that declaration there was a reference to His death, for the "lamb" in Palestine lived only to be slain. As soon as Jesus began His public career He began to refer in enigmatic phrases to His death. He did not declare His death openly, but the thought of it was wrapt up inside of all He said.

Nicodemus comes to Him at night to have a talk with Him about His work, and among other things, Jesus says, "As Moses lifted up the serpent in the wilderness so shall the Son of Man be lifted up." Nicodemus did not know what He meant—we know. He goes into the temple and drives out the men who have made it a den of thieves, and when an angry mob surrounds Him He calmly says, "Destroy this temple, and in three days I will raise it up." They did not know what He meant—we know. He goes into the city of Capernaum, and is surrounded by a great crowd who seem to be eager to know the way of life. He begins to talk to them about the bread that comes down from heaven, and among other things He says, "The bread which I will give is My flesh, which I will give for the life of the world." They did not understand what He said—we understand it now. One day in the city of Jerusalem He utters a great discourse upon the good shepherd. "I am the good shepherd," He says; "the good shepherd giveth his life for the sheep." They did not understand Him—we do. In the last week of His earthly life it was reported that a company of Greeks had come to see Him. He falls at once into a thoughtful mood, and when at last He speaks it is to say that "I, if I be lifted up, will draw all men unto Me." The men standing by did not understand what He said—we understand. All along His journey, from the Jordan to the cross, He dropped such expressions as this: "I have a baptism to be baptized with; and how am I straightened till it be accomplished." Men did not know what He was saying—it is all clear now.—Christian Conservator.

"GOD IS LOVE"

J. Clarence Gottschalk.

So often we read those words, just carelessly skimming over them without drinking in the deep meaning attached to them. The whole principle of true Christianity is based upon the spiritual value of those three words. It is the guiding star that shines brightly within the vision of every good and true Christian living man or woman. It is there to guide their thoughts along the lines of good and as thought is the origin from which every act emanates, we can, therefore credit this thought with a wonderful amount of good loving, charitable, sacrificing acts. Inasmuch as this thought prompts us to do good, it is also reasonable to affirm that God is also the source from which we are rewarded for all of these good thoughts and acts. The more we recognize and affirm the hand of God in all good thoughts and acts, so much more are we rewarded and we will find the straight road to Christianity and God very easy to ascend, instead of the difficult dreary path that the material world thinks it is. In fact in a short time it will become the whole desire of our souls to be elevated, lifted up closer to a more direct communication with God.

Let us exemplify what we mean by recognizing the hand of God in all good thoughts and acts. An opportunity comes up in our lives to do a good, kind brotherly act. As soon as this opportunity arrives, two factions arise within us. One, our own carnal, selfish thought, tempts us to pass the opportunity by. On the other hand a thought of love advises us to act. This latter thought is God speaking to us, for "God is love". If we allow this good thought, or God, to guide us to do the kind act in our hearts we are filled to overflowing with a feeling of something worth while. Now, this elevated feeling is God's hand rewarding us. The whole thought act and reward can be attributed to the "kingdom of God within us."

Many people look upon God as a great power to be greatly feared, but such is not the case, for "God is love". Our thoughts direct the plan of our lives. If we nurture evil thoughts and do evil acts we reap the devil's rewards. Understand, this is not God punishing us, for "God is love". It is our own carnal, wicked thoughts, consuming and destroying our souls.

Let us recognize and affirm God's presence in every lovable thought and act and we will soon understand what it means to be a child of God. "Seek ye first the kingdom of God and all these things shall be added unto you."

THE CURE FOR WORRY

Rev. Charles Stelzle.

Worry has been called "Americanitis". But this is a slander. No country is immune from the disease. Neither is any class of society. Rich and poor, learned and ignorant, capitalist and labor—all are subject to its ravages. Work rarely kills, but worry, sooner or later brings down its victim. A man can least afford to worry when he does worry, because just at such a time he needs the force of every faculty to bring him to his normal condition.

What is worry, anyway? It is just a host of restless imps of fear, which, taken singly, could be conquered with hardly any effort. It is their multiplicity, their persistency, that discourages.

How may worry be cured?

First, by realizing the utter uselessness of worry. A dozen eternities spent in worry will not change a single fact. It is only by hard, faithful work that such things are accomplished, and no man can work well, with a clear head and a steady hand, if he will persist in worrying.

Second, by taking a larger view of life. Most of us imagine that the world is comprehended within our own limited horizon. This is not quite true. There are really some good people and some good things beyond the line of our vision.

Third, by not "crossing bridges" until we come to them. As a matter of fact, nine-tenths of our fears are never realized. "Sufficient unto the day is the evil thereof."

Fourth, not only by remembering that tomorrow has not yet arrived, but that yesterday is already passed.

Fifth, by constantly recalling that this is God's world. It has not gone to the devil. It may at times seem as though it had, but the presence of so many strong, good people in it, and the constant progress that we are making, disproves it.

INASMUCH

"Inasmuch as there is a hell, shun it.

"Inasmuch as there is a heaven, gain it.

"Inasmuch as you are a Christian, you should be Christ-like.

"Inasmuch as you are holy, you must suffer persecution."

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

America has 162,277 Protestant ministers and 25,205,912 communicants exclusive of the Catholic church. This is hardly one in four of our population. We would hesitate to say that our country is not a Christian in distinction from other nations who have a small or no Christian population, say like China or India. Yet we would not claim that all America is what the name Christian means. The hope of the church and its people is that these trying times will turn multitudes to God for forgiveness and salvation. Nothing else will bring to the suffering and troubled the peace that suffering and troubled humanity now needs. A realization of the needs of the world is a command from God that His people stir every power at their disposal for supplying these needs. It should be a time when the church is doing more than it ever did for the souls of men and their suffering bodies. We are none of those who feel that the church should immediately become an instrument of the secular power. Jesus said: "My kingdom is not of this world." The church owes to men a higher duty than to just lend itself to the state to assist it to accomplish its ends. True, the times call for loyal men who are ready to suffer for a higher principle, but that is what the cause of God ever required. If men had responded to the requirements of Christ's gospel this war would never have occurred. The surest way to insure peace is to make men citizens of the kingdom of God and inspire in them the Christ-spirit of service. The war will probably run its course and the power that has the greatest strength will win. But it will settle nothing so long as Jesus is not accepted as Lord. Our mission as a church and as Christians is to uphold Jesus Christ. The world needs Him more today than ever and, having brought Him to men, we have done our highest service.

The very generous invitation of the Friends' Service committee to our young men to participate in their reconstruction work in Europe, through the columns of The Mennonite last week, has already attracted considerable attention. This remarkable work is doing more to have the world respect the peace sentiment of Christian bodies holding to it than anything we know. We have long ago found out that a mere negative attitude gets us nowhere. We cannot be satisfied with saying that a thing is wrong. We must show by something actually done what is the right thing to do. It certainly is the better thing to go to the innocent sufferers of the war and help them on the way to self-support than it would be to help add to the already great number of innocent sufferers or simply to say the whole thing is wrong and then do nothing at all.

Many of our young men who cannot, with a clear conscience, participate in the military establishment still feel that they would not be doing their duty to their country, their fellow men and their God, if they claimed the exemption the law allows and then did nothing. These are stirring times in which the world is full of sufferers who need the assistance of strong arms and willing hands. Privations and dangers go with such help and none of us surely want to escape them when there is such need, especially when thousands of our countrymen are facing the privations of war. The Christ spirit demands that we care for His little ones. It is our hope that many will be found who have the qualifications needed for the service and are ready to respond.

Another matter suggests itself. If the several bodies of the Society of Friends can find a common ground upon which to work for humanity in this reconstruction work, why cannot the Mennonites do the same? We have the people in sufficient numbers to support such a work and our people, while not wealthy, are able to provide means to do so. It should always be borne in mind that when we go to our government and say: "We cannot do what you require," we should be prepared to say just what we can do. If men are expected to be ready to give their lives for our common liberties it is certainly not unreasonable that we at least be ready to give our money and our efforts as well as our time to the building up of that which the devastation of war has destroyed.

There are about sixteen hundred men in segregation in the various camps at this time as conscientious objectors. Half of those claim the religious exemption allowed by law. If we had been ready at the beginning of the war to offer them all in such a work as the Reconstruction Unit is doing we would at least have proved the earnestness of our profession that it is the business of the Christian "to do good to all men." Unfortunately the war caught us unawares and the world did not understand our motives. Too often our boys were branded by the unthinking as mere slackers. It still remains for us to prove that we are not slackers and that we are ready to do and to give to the limit of our ability. Much talk has been going around concerning our doing something in the line of reconstruction. The time is now ripe for us to show that we are ready to do more than talk.

Someone preached a sermon to the empty seats in his church. Among other things he said: "You are always present. That is more than can be said of all men. The weather doesn't affect you. You are in every service. You behave yourselves. No meeting has ever been disturbed by your noise or coming in late. You never sleep during the sermon. You never find fault with the minister or your fellows. But your being here does not make the world better, you never pray, you never help the pastor and the fact that you are here leads the world to think that religion is a failure."

Does it ever occur to our readers that the empty place in the church is a crying witness to all the world that some one is unfaithful to his God and that he does not care enough about his most sacred pledge to even half try to keep it? Every now and then the Christian must be told by someone out of the church that half of its members are hypocrites and that if the church has no better samples of what a Christian should be it had better quit business. It is a humiliating thing to be confronted with such a condition which we know is only too true. No community has half the seating room required to seat in church those who make a profession of Christianity and yet only on special occasions are the seats all occupied and that too often for anything but worship. If it requires a paid singer, a professional musician at the instrument, and a sensation monger on the pulpit to get half an audience on a Sunday night, how much gospel would be required to fill the church? We hold to the old-fashioned notion that nothing is so attractive to the masses as the Word in its simplicity. The half Christian is like the seed on stony ground. He doesn't last. He neglects his place because he never was rightly prepared to occupy it. He didn't have the keeping qualities that go to make up the true child of God and so he advertised his failure by being untrue to his vows. Get the member in the pews once, get really in earnest and then let him be fed on the true food that the Word offers and the problem of filling the church is solved. We cannot blame the preacher altogether, and we cannot blame the pews altogether, for the poor attendances in services, but we must hold them both guilty. One has not been fully in earnest and the other has not given the right kind of a message.

PLUS SIGN IN OUR MINUS LIVES

We wish to take one more opportunity to say that the cross of Jesus Christ is the plus sign in our minus lives; in other words, that the old Bible doctrine of the atonement, is still the newest and most powerful thing in he world. I is God's only method of dealing with the problems of sin and salvation. The cross, once seen, is death to every vice. That which connects man with God, separates him from the things of the world. When will preachers learn that God's plan of dealing with sin is the best?

But because it is God's plan, it is bitterly hated and opposed. There are plenty of men who do not dislike Christ as a Man, but who are "the enemies of the cross of Christ". Phil. 3:18. There are plenty of men who will not "deny the Lord who taught them"—but they do deny "the Lord who bought them." II Pet. 2:1, 2. Hence we have at the present time, a wide call for restated truths of religion, carefully omitting the doctrine of the atonement and he necessity of the new birth, and substituting the doctrine of attainment and urging men to "turn over a new leaf". It is nothing more or less than the devil's lie, the righteousness that does not come by way of the cross —a clever counterfeit that will land men in hell. "There is a way that seemeth right unto a man, the ends whereof are the ways of death."

"He bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by His stripes we were healed." On account of His suffering, we may escape what we deserve. On account of His obedience we may have what He

earned. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

The chief characteristic about Christ was not His moral teachings, as marvelous as they were—but the tremendous assertions He made about His own person and the mission on which He came. He was the Lamb of God, who "came to give His life a ransom". His cross reveals the heighth of God's love to man. Are you finding the source of your life and happiness, merely in the world that crucified Christ? "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

"They tell us the story of Jesus is old,
And they ask that we preach something new;
They say that the "Babe" and the "Man of the cross,"
For the wise of this world will not do.
It can never grow old; it can never grow old,
Though a thousand times over the story is told;
While sin lives unvanquished, and death rules the world
The story of Jesus can never grow old." —Sel.

When you are discouraged, read Isa. 40.

THE C. E. TOPIC

Mar. 24.

Remedies for Intemperance.
Eph. 5:15-21.

As in Paul's time, when wicked Nero was making a hell of the world, so we in our day must say, "The days are evil." Millions of men are in the horried business of war and, as a result, afflictions and troubles are everywhere imposing their horried agonies upon unnumbered multitudes in every quarter of the globe. Men are under a physical and moral strain that is trying every fiber of their natures. War and intemperance are ancient enemies of humanity that are without excuse and their abolition is absolutely necessary to ensure the future happiness and development of the race.

Just now there are efforts made for securing legislation that will outlaw the rum curse from America forever. The use of foodstuffs for its manufacture is always a waste but now, when every grain of food is absolutely needed, as well as every ounce of fuel, people are beginning to realize the folly of it all. The latter item is appalling. Brewers are using per year 3,650,614 tons of coal and over 3,000,000,000 cubic feet of gas in the production of beer. What a help this fuel might have been during the recent coal shortage. Let it be impressed upon the legislators by the voters that such a waste will not be tolerated and a strong argument will be added to the already weighty ones that are being brought forward for the suppression of the liquor traffic. We have been making ourselves believe that the wave of temperance law which is now on, will soon sweep the country dry. We hope it will, but we must never underrate the opposition and its power. Things sometimes swing in the opposite direction at a time when we least expect such a thing. Ceaseless and merciless war against rum into which all our energies are thrown will alone bring about the victory for which we have hoped and prayed so long.

The world of business is keenly alive to the liquor situation. Employers realize that a drinking man is not an efficient man and to employ him means a loss. This is an age when the machine is everywhere. Machines are always more or less dangerous to the operators and others. It is running the risk of danger and loss to trust a drinking man to a machine. Employers want their work and their property in the care of safe men. An inefficient man can never get all out of his work that there is in it. He works at a loss to his employer and when his pocket-book is touched the employer asserts himself.

On the other hand, the sober man is at an advantage. He is preferred for the best situations and advance is more rapid for him. There are thousands of establishments today who will under no consideration employ a man who drinks. The widening of this attitude toward drinking is one of the most effective weapons against drink.

Education is becoming more and more general every day. Education is a weapon never to be despised. It makes strong and fearless men and women who are conscious that they are in the right and are ready to stop at nothing for the cause of right. Anti-liquor education is a part of the work of the home, the church and the public schools and the public press. Let it begin with the child on the mother's knee so that the little one will realize very early that liquor is a dangerous enemy always to be avoided because it destroys the body, mind and soul. The church that is silent on temperance is simply not doing its duty and assuming an attitude of "don't care" while the greatest of evils goes on in its career of ruin, destruction, and injury unchecked. It is the business of the public schools to make useful and decent members of society of its pupils. No grade should be without proper and sympathetic instruction in temperance subjects. While many states require more or less of such instruction, it frequently happens that it is either ignored or given in a slip-shod manner. It remains for the people of the community to keep a watch on the way the work is done and to insist that it be properly done.

The busy person seldom gets into mischief. One of the best ways of combatting evil is to give great attention to good. The liquor habit often grows out of idle and unworthy association. It is seldom the person who goes about his business who gets drunk while the one who neglects his is frequently the victim of intemperance. Good healthy work under good surroundings and associations and companionship that do not degrade are a good remedy to apply, we would recommend them always.

The man who only takes one drink and then lets it alone may not be drunk, but he is not quite sober. He is making an attack upon every organ of his body when he drinks and so shortens his life. A knowledge of the laws of health is always helpful as a remedy against drink.

But, having said all this, we have yet to touch upon the real remedy for drink. It is not alone good legislation, good business, good education, good association or good health that is required. We need good morals and good religious principles. Intemperance is immoral. The safety of society is always endangered by the one who drinks. It is irreligious. No man can serve God and love the Christ-life who is intemperate. The true Christian life lived as Christ would have it lived, is, after all, the only safe and sure remedy for intemperance.

THE S. S. LESSON

March 24.

Jesus Ministering to the Multitude. Mark 6:32-44.

Golden Text—"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matt. 20:28.

Again the lesson takes us to the sea. It seems that only there could He be alone from the throng that pressed Him, anxious to hear Him and to receive the blessings He was ready to bestow. From the sea they went to a desert place. The desert here is not necessarily a barren place. It was simply an uninhabitated region. Jesus loved to be alone with nature and commune with His Father. Nothing so much inspires great thoughts about God as nature, away from the marring influences of man. It is right to be a nature lover. We have the example of Jesus for that. But nature-love and nature-communion alone won't do. Jesus also found it important to attend divine service in the synagogs and in the temple. To say that to be alone with God in nature is enough service given to God means that one has missed the import of the regular church-going of our Lord.

The people recognized the boat-load on the sea and guessed its destination. They were looking to Jesus and that brought them closer to Him. He is never so far away from us that we cannot see Him and go to Him if we want to do so. Very often Jesus only appears to be far away so as to test our faith in Him and give us an opportunity to prove our love for Him by going to Him. The distance they had to travel around the lake to get to the place where He went was about fifteen miles, every inch of which had to be covered by foot. This showed earnestness, even at that time. Very frequently we hear the excuse made that the church is too far away when the distance is very short, sometimes less than a mile. If there is anything in religion that is worth while it is getting close to where Jesus is and where His Word may be heard. That type of laziness that keeps one from putting forth extra efforts to get to Jesus will get one into hell. Ignorance was the great failing with the crowd. Jesus pitied them and supplied their need. He taught them. He is always ready to supply our needs whatever they happen to be. The people are here compared to sheep without a shepherd, helpless, without care, in danger of being lost or misled. Without Jesus the whole world is that way. It needs Jesus for a shepherd. In this connection the 23rd psalm may be read and studied with profit. He is the Good Shepherd. He knows His sheep by name. He leads them. He guards them. He gives His life for the sheep. On one occasion Jesus called Himself the Good Shepherd. Our state is only right when we are members of His flock. Any one may become a member of His flock who believes on Him and shows his faith by obeying Him. In His care we are always provided for and are safe.

The people, in their anxiety to be with Jesus, neglected their own comforts. They were far from home and without food. It is a good sign when once people are ready to forget themselves to be with Jesus and learn of Him and see His wonderful works. The trouble with most of us is that we place our personal comforts first and in so doing we put ourselves beyond enjoying the

wonders that Jesus has to display for our peculiar benefits. The disciples were not very strong for giving the crowd an encouragement to stay, in fact they wanted to have them sent away. It looked as though they might be put to considerable trouble on their account and they did not want that. Who knows how many people get away from Jesus just because the disciples are not very anxious to care for them? There is much that we may do that will keep men and women close to Jesus. The disciples saw an impossible thing required of them. They were to feed the crowd, but had not the means with which to do it. Jesus saw, in the crowd, a great possibility for showing His power, strengthening the disciples and caring for the people. Just where we see little or nothing God sees much and where we are ready to stop, God is ready to begin.

When Jesus said, "Give them to eat," He seemed to be making an impossible command. There was neither sufficient food on hand nor sufficient money to purchase enough, but He was to teach them that He would more than supply all their needs. This is the lesson we must learn over and over again, God will supply all our needs.

The arrangement of the crowd into orderly groups illustrates the love God has for order. "Order is heaven's first law." The giving the disciples each his part shows that in God's work we all have a responsible part. The satisfied hunger of the crowd with the little on hand shows that God is never limited when it comes to giving. The gathering of the fragments impresses us with the importance of not wasting what God has given. He always gives enough, but that is no reason for waste. Waste has been one of the crying sins of this generation and only after we fully realized that half of the world was in want did we begin to show our concern about the things we wasted.

When God seems far away, read Psa. 139.

MARRIAGE

Burkholder-Amstutz. — On March 2, at the home of the parents of the bride, Monroe Burkholder of Columbus Grove and Miss Elvina Amstutz of Pandora, Ohio, the bride's pastor, J. F. Moyer, officiating.

Strouse-Esser. — On Feb. 23, 1918, in Plumsteadville, Pa., at the home of the bride's parents, Mr. and Mrs. Henry Esser, their only daughter, Mabel, was united with Howard Strouse of Lumberville, Pa., by Pastor A. M. Fretz.

DEATHS

High. — On January 20, 1918, near Plumsteadville, Pa., William D. High, aged 70 years and 6 months. Interment on the 26th at Deep Run where Pastor A. M. Fretz was assisted by Rev. Enos Wissner and Jacob Rush and John Leatherman in the services.

Myers. — On January 26, 1918, near Bedminsterville, Pa., Rachel, wife of Francis F. Myers, aged 78 years and 6 days. Interment on 31 inst. at Old Deep Run meeting house. Services by Wissner, Rush, Leatherman and A. M. Fretz.

Myers. — On February 20, 1918, near Bedminsterville, Francis F. Myers, husband of the above, aged 79 years, 9 months and 2 days. Interment on the 25th inst. at Old Deep Run meeting house. Services by Wissner, Rush, Leatherman and Fretz.

CONTRIBUTIONS

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Zoar Ch. Waldheim, Sask., J. A. Funk, $280.70; mission friend, Hillsboro, Kans., J. H. Epp, $10; Bethesda church, Henderson, Neb., D. A. Janzen, $663; Daniel Haury, Halstead, Kans., $100; Sewing society, Bethel college chapel, P. J. Wedel, $25.40; mission friends, Hoffnungsau church, Buhler, Kans., $25; Ebenezer church, Mt. View, Okla., D. A. Goerz, $21.15; S. S., City Mission, Los Angeles, Cal., H. D. Voth, $5; Bergtal church, Pawnee Rock, Kans., J. J. Schmidt, $27.20; Christian church, Moundridge, Kans., A. H. Kanfman, $25.65; West Zion church, Mondridge, Kans., P. C. Schowalter, $70; Menn. church, Halstead, Kans., F. W. Schowalter, $56.11; A. T. Neufeld, Inman, Kans., $18.10; Leisy Orphans' Home Asso., Halstead, Kans., C. E. Krehbiel, for Cecelia and Samuel, $120; Menn. church, Sumerfield, Ill., J. B. Baer, $17.23; S. S., ditto, $50; Menn. church, Beatrice, Neb., J. H. Penner, $183.60; Emmanuel church, Noble, Iowa, S. M. Musselman $86.64; ditto, $180.10; Bethel church, Dubois, Idaho, D. H. Friesen, $7.02; mission friend, Goessel, Kans., B. H. Friesen, $75; Menn. church, Halstead, Kans., F. W. Schowalter, $42; mission friend, Clarence Centre, N. Y., $5; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $48. S. S., Menn. church, Hydro, Mont., H. W. Fransen, $21.65; A. J. Schmidt, Whitewater, Kans., $5; S. S., Menn. church, Arlington, Kans., E. H. Linscheid, $15.08; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $66.16; gift, G. A. Haury, Newton, Kans., $25; First Menn. church, Reedley, Cal., $51.70; Abram Musselman, Bowmansville, Pa., $4; S. S., West Zion church, Moundridge, Kans., Arlo W. Dirks, $49.91; Menn. church, Burton, Kans., J. A. Rickert, $28.15; Menn. church, Hillsboro, Kans., Aug. J. Kohfeld, $42.48; Bethel college collection, Newton, Kans., P. W. Penner, $14.39; Sister Leah Krehbiel, Clarence Center, N. Y., Aletta Krehbiel, $5; Alette Krehbiel, Clarence Center, N. Y., $3; S. S., Johannestal church, Hillsboro, Kans., J. A. Bartel, $129.21; S. S., Freeman, S. D., J. T. Walter, $64.79; Woman's Sewing society, Halstead, Kans., Anna Dester, $50; D. Stobbe, Altona, Man., D. W. Friesen, $2; mission friend, Altona, Man., D. W. Friesen, $1; S. S., Zion church, Donnelson, Iowa, Robert H. Krehbiel, $32.95; mission friend, Berne, Ind., $65; missionsbüchse of Berne church, $24.05; birthday offering, ditto, 8c; D. Bixler, Berne, Ind., $50; J. B. Welty, ditto, $40.50; Elmer Lehman, ditto, $12.50; E. J. Liechty, thank offering for recovery, Berne, Ind., S. F. Sprunger, $350; Gift J. J. Krehbiel, Newton, Kans., $75; Bergtal church, Pawnee Rock, Kans., John I. Schmidt, $28; Menn. church, Meade, Kans., B. S. Doerksen, $13.50

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D. Stobbe, Altona, Man., D. W. Friesen, 50c; mission friend Altona, Man., D. W. Friesen, $1, gift, E. F. Grubb, Alta Loma, Cal., $5

Special Gifts.

Ebenezer Y. P. society, Bluffton, Ohio, C. W. Roethlisberger, orphans, Janjgir, $40; S. S., Menn church Bluffton, Ohio, Albert Winkler, for Boehr's home, China, $75; Sister J. B. Baer's S. S. class, J. B. Baer, orphan child, Brown's station, $8.65; Louis Schoemaker, Jr. Sum., Ill., J. B. Baer, orphans in China, $1.25; Clarence Roth, ditto, $1; Donald Baer, ditto, 75c; mission friend, Dallas, Oregon, for church in Mauhadei, $4; mission society, Moundridge, Kans., Sister D. G. Roth, for Joseph, Champa, $49; O. G. and A. Risser, Wisner, Neb., for teacher in India, $25; Y. P. society, W. Swamp, Quakertown, Pa., H. G. Allebach, for orphans in India, $25; Y. P. society in E. Swamp, ditto, $25.00; Ada Meschberger, El Reno, Okla., for Brown's mission, $6.90; Y. P. society in Chicago mission, C. K. Niswander for China mission, $1.64; Sewing society, W. Zion church, Moundridge, Kans., Sister W. Galle, Brunner, Janjgir, $50; Sister Her. Janzen, Elbing, Kans., for Phulmoni, India, $60; Y. P. society, Arlington, Kans., P. W. Penner, for orphans, $8.50; L. M. and Katie B. Schmitt, Halstead, Kans., P. W. Penner, for orphans in India, $25; gift, David Epp, Laird, Sask., ditto, $25; not named, Buhler, Kans., P. W. Penner, evangelist of teacher, India, $50; S. S. class, Emmaus church, Whitewater, Kans., Johanna Ensz, orphan cause, India, $10; S. S. class, Careful Gleaners, Berne, Ind., No. 5, Mennonite, India, $30; ditto for No. 6 Renodquar, India, S. F. S., $30; mission friend, Moundridge, Kans., P. W. Penner, for Rufus, India, $100; Sister J. P. Wedel, Aberdeen, Idaho, P. W. Penner, for Bible woman, India, $27; W. Zion church, Moundridge, Kans., P. C. Schowalter, for China Inland mission, $26; gift, H. J. Wiebe, Newton, Kans., P. H. Richert, for Esther and Samuel, India, $60; J. P. Linscheid, Arlington, Kans., P. H. Richert, Sarjndas, India, $30; J. H. Schmidt, Gotebo, Okla., P. H. Richert, Jane, India, $30; Maria Schroeder, Gossel, Kans., P. H. Richert, orphans in Janjgir, $30; G. W. Nickel, Goessel, Kans., ditto, $30.

With sincere thanks,

Gustav Harder, Treas.,
Whitewater, Kans.
John G. Regier, Asst. Treas.,
Newton, Kans.

RELIEF COMMISSION
January and February.

S. S., Halstead congr., Christmas offering for the Syrians and the Armenians, per H. J. Penner, $56.55; S. S., Menn. congr., Newton, Kans., ditto, per Sam Unruh, $59.66; S. S., Emmaus, congr, Whitewater, Kans., ditto, per G. Harder, $80.64; Emmaus congr., Pawnee Rock, Kans., ditto, $17.64; S. S., Bergthal congr., Pawnee Rock., Kans., ditto, per H. C. Schultz, $78.55; Mrs. A. M. Fretz, Perkasie, Pa., for the Armenians, $5; S. S., Bethany congr., Kingman, Kans., Christmas offering for the suffering children in Armenia, per C. J. Yoran, $19.50; S. S., Grace congr., Pandora, Ohio, for the Armenians, per Wm. Amstutz, $40.09; Ebenezer S. S., Bluffton, Ohio, for the Armenians, per Merlin Diller, $24.12; S. S., Salem congr., Dalton, O., for the Armenians, per A. W. Badertscher, $44.46; Hillsboro congr., for the American Red Cross, per Aug. J. Kohfeldt, $69; S. S., Bethany congr., Quakertown, Pa., for Armenians, per H. G. Allebach, $10; Dist. school No. 59, D. D. Penner, teacher, Janzen, Neb., for the Armenians and Syrians, $5.86; Christian congr., Moundridge, Kans., ditto, per P. H. Krehbiel, $22.26; Albert Claassen, Cantonment, Okla., for the Armenian Red Cross, $25; S. S., Mennonite congr., Pratum, Oregon, for Syrians and Armenians, per Peter Steffen, $25; St. John's S. S., Pandora, Ohio, ditto, per Paul Wenger, $26.42; S. S., Deep Run congr., Bedminster, Pa., for Armenians, per Jacob R. Fretz, $20; C. A. Krehbiel, Donnellson, Ia., for Syrians and Armenians, $10; S. S., First Menn. congr., Bluffton, Ohio, for Ummel's orphanage, per Dr. J. R. Thierstein, $25; Miss Jane Baumgartner's S. S. class, for Syrians and Armenians, per H. J. Penner, $1.50; anonymous, Los Angeles, Cal., for the poor of New York, $2; S. S., Menn. congr., Hillsboro, Kans., for the needy in Siberia, per D. C. Ewert, $40; Aaron G. Good, Denver, Pa., for war sufferers, $10; anonymous, from Mt. Lake, Minn., for orphans in Armenia, $3; W. Newton, Kans., for Armenians, $5; J. A. Ruth, Reedley, Cal., for war sufferers, $40; S. S., First Menn. congr., Bluffton, Ohio, for Syrians and Armenians, per A. Winkler, $30.32; D. Bixler, Berne, Ind., for the Armenians, per S. F. Sprunger, $25; S. F. Sprunger, Berne, Ind., per ditto, $5; Kidron, Menn. congr., Taloga, Okla., for suffering humanity, per H. Reimer, $21.90; Jacob H. Rupp, Mt. Lake, Minn., for Armenians, $20; Eden S. S., Inola, Okla., for Armenians and Syrians, per H. H. Janzen, $24; Howard Leisy, Donnellson, Ia., for Armenians, $1; Tabor congr., Goessel, Kans., for war sufferers, per J. S. Schmidt, $115.70; Zion Menn. congr., Sauderton, Pa., for war sufferers in Europe, per H. D. Detweiler, $21.18.

Corrections: In the last acknowledgement of the Mennonite we read, Simon Unruh, F. Buller and others, Goltry, Okla., for the Armenians, etc., the address of the donors should be Gotebo, Okla. — J. S. Janzen, Gotebo, Okla., for the Red Cross, $5, should read $20. — H. Jantzen, Gotebo, Okla. for the Red Cross, $5, was not acknowledged.

Of the contributions received for where needed lately the most was paid out by the commission for Syrian and Armenian relief.

Gratefully acknowledged,
P. P. Hilty, Treas.

The Mennonite and the Christian Herald to one address for $3.25.

NEWS OF THE WEEK

TORNADO SWEEPS WESTERN OHIO

Five persons are known to be dead, several others are reported killed, scores are injured, scores of homes were completely or partially demolished and hundreds of barns and outbuildings were razed by the tornado which traveled across northwestern Ohio early Saturday evening. Estimates of property damage range from one to five million dollars.

No serious damage was done in any of the larger cities, most of the destruction having been reported from country districts. The tornado began its mad career in Van Wert county, on the Ohio-Indiana state line, and then traveled in a northeasterly direction, lessening in intensity until it died out east of Tiffin. Towns suffered the most were Van Wert, Middlepoint, Convoy, Lima, Deshler, Hamler, Continental, Ottawa, Findlay, Napoleon, Holgate, Miller City and Tiffin.

EXEMPT CERTAIN FARM LABORERS

Washington, March 11. — Governors have been notified by Provost Marshal-General Crowder that all students in land grant agriculture colleges whose standing places them in the upper third of the Senior class may enlist in the quartermaster's enlisted reserve corps, and will be placed by Local boards in Class 5 on the ground that they are in the military service.

The evident purpose of the announcement, which takes the form of an amendment to the selective service regulations, is to exempt as far as possible registrants who may be used on farms. This is in line with the policy to increase the country's food production.

Furloughs for farmers and other men needed in non-military pursuits necessary to the war were authorized in a senate bill passed by the house, with the approval of the War department.

Reclassification according to physical condition of the men called in the next army draft is provided in revised instructions for Medical Advisory boards, which are being sent to the Local boards throughout the country. The new regulations require that every man summoned before the board shall be placed in one of the following four classes:

(a) Acceptable for general military service; (b) acceptable for general military service after being cured of remedial defect; (c) acceptable for special or limited military service in a specified capacity or occupation; (d) rejected and exempted from any military service.

It is the intention of the provost marshal-general to provide later for the further investigation and classification of the men acceptable for limited or special service so that record may be made of the sort of work each of these men may be assigned to do without endangering his health.

Under the new regulations many ailments and defects which gained exemption of drafted men in the past now will result only in their being listed in Group B. Such men, if they choose, will have the privilege of obtaining the service of their family physicians in the effort to remove the defect, but if they have not availed themselves of this privilege within a specified time, they will be called into military service and ordered to a cantonment base hospital, a reconstruction hospital, or to a civic hospital, as may be designated by the surgeon-general.

START CALLING MEN SOON TO FILL UP ARMY UNITS

Washington, March 8. — While a large number of men will be called out during the present year to fill up the army and complete its organization, it has been learned that War department plans do not call for creation of any additional divisions in 1918. The announcement concerning the second draft, expected soon from Provost Marshal-General Crowder, may outline the manner in which less than one million men—probably not much in excess of 800,000—are to be summoned gradually during the year to complete the existing organizations.

Delay in the announcement as to the next draft is understood to be due to uncertainty as to which method of alloting quotas to the states is to be followed. The senate already has passed and the House Military committee has favorably reported an amendment to the law to base the quota on the number of men in Class 1, instead of upon the total registration of a state.

This change is regarded as certain to be made, but to avoid further delay, schedules of allotments under both systems have been prepared at Provost Marshal-General Crowder's office, ready to go out as soon as final action is taken.

As to the date of the second draft, members of congress from agricultural sections have been practically assured that no withdrawal of men from civil life was contemplated which would embarrass harvesting of crops. It has been indicated, however, that a relatively small number of men must be called to the colors prior to June 1, and that process may start in April, when equipment, clothing and quarters will be available. The men are needed to fill up to full strength divisions slated for early departure to Europe, and also for field army and corps troops not attached to divisions. The replacement detachments also must go forward at an accelerating rate since American troops are now actually holding a sector of the French front, and men are being killed or wounded in action every day.

The completion of the full program of the War department, without creating any additional divisions, probably will absorb in the neighborhood of 600,000 men. The extent to which it has been necessary to increase artillery quotas throughout the army and to add special units of all sorts, has surprised every officer and accounts for the existing shortages to a large extent. The number of replacement troops necessary is worked out in a scientific way, based on experience at the front. A fixed percentage for each arm of the service is established. Among the non-combatant arms this is very small, but quite high among front-line troops. While official figures are not available, it is estimated that something more than 200,00 will be necessary for the 1918 program, making 800,000 necessary to call out during this year. The last increment of the first draft, now in process of mobilization, totaling about 80,000 men, are being used to fill regular and national guard divisions, shown by their efficiency reports to be available for early duty abroad. Some of the men are being used also to fill up the special forces, although an additional source of supply for highly specialized technical units is being used continuously. This is by special drafts of particularly qualified men of the trades necessary. Orders were issued today to Local boards calling for 528 men for automobile units.

The first purpose of the second draft will be to make up this shortage.

LEON TROTZKY, BOLSHEVIKI FOREIGN MINISTER, IS OUT

Leon Trotzky, in an address at a recent meeting, announced that he had resigned as foreign minister of Russia.

It was Trotzky who made the public texts of secret documents exchanged between former Russian governments and other nations. It was he who proposed the armistice early in December, which led to the conference at Brest-Litovsk.

Trotzky's resignation is the second among the Russian leaders forecasted by Berlin. Berlin reported Ensign Krylenko had been superseded. A dispatch received in London Thursday said he had resigned owing to differences with the council of commissaries. Trotzky's resignation was forecasted by Berlin last Thursday. The withdrawals of these leaders leaves Lenine the only survivor of the Bolsheviki triumvirate. Trotzky was also president of the council of workmen's delegates and was appointed food dictator with unlimited authority on February 20. Having escaped from Siberia, where he was sent, Trotzky was an exile at the outbreak of the war. He was expelled from Europe for preaching peace and arrived in New York in January 1917, but returned to Russia last April after the overthrow of the imperial government.

London. — The social revolutionaries have decided to organize a government to overthrow the Bolsheviki.

A great army is now being organized in the Don district, and it is also planned to introduce a republic, Prof. Elaff announces, at Moscow.

Prof. Elaff asserted that the news of the new government had been suppressed by the Bolsheviki.

Petrograd. — Mobilization of the Red army is being suppressed to the utmost. Thousands of officers and privates, affected by demobilization of the regular army, are rejoining.

MOSCOW IS TO BE THE CAPITAL

Petrograd is being evacuated by the Bolsheviki government. Moscow, the ancient capital, is again to become the seat of the Russian government, while Petrograd is to be made a free port.

The population of Petrograd is leaving it hurriedly and various departments are removing farther inland, away from the German invader. Bolshevik councils in Moscow and the provinces are said to be more opposed to the Germans and a separate peace than those in Petrograd.

Previous reports that the hard terms of the German peace treaty which take from Russia thousands of square miles in Europe and Asia, would not be accepted by the all-Russian congress of workmen's and soldiers' delegates, indicating also that the non-peace elements in the Bolshevik rank were gaining the upper hand. Evacuation of Petrograd was mentioned as one of the measures that the war party proposed.

Refusal of the peace treaty by the congress when it meets at Moscow next week probably will cause the downfall of Lenine and Trotzky, if they do not resign beforehand. A faction of the Bolsheviki is said to lean toward the Social Revolutionists of the left, who have been opposed to the Lenine regime and inclined to be friendly to the entente allies, although favorable to an immediate general peace.

Apparently, Germany unwittingly played into the hands of the all-Russian congress by granting a respite before the treaty should be ratified. Reports from Petrograd indicate that the congress and allied organizations will use the intervening days in recruiting an army and preparing for a defense against the Germans.

Roger Culver Tredwell, United States consul, has returned to Petrograd along with Raymond Robins, head of the permanent Red Cross commission to Russia. Removal of the government to Moscow probably will compel them to go there also.

NEWSPAPERS LAUDING LATE JOHN REDMOND

London, March 8. — The evening newspapers publish long appreciative articles on John Redmond's career, his love and hard work for Ireland, and his sturdy patriotism when Great Britain found it necessary to enter the war in 1914, just at the moment his old political opponents were threatening civil war in Ireland over the bill which he played the largest part in bringing about.

From the beginning of his political career Mr. Redmond always stood by his friends, a fact he displayed when he joined the minority nationalists in supporting Parnell in the dark days, for which he received his just reward of leadership when the party was reunited. From then until the end it was a continual fight for Irish reforms, many of which Mr. Redmond induced the British government to introduce.

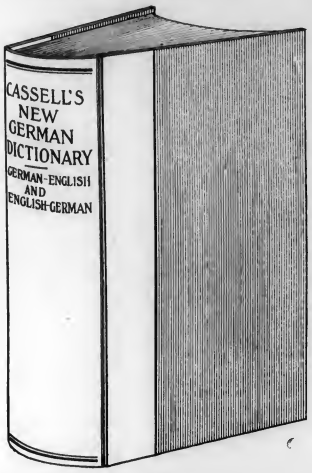
Since the war Mr. Redmond had more than the usual number of sorrows to contend with.

CHINESE ADMIRAL IS VICTIM OF ASSASSIN

Peking, Feb. 28. — Admiral Chen Pih-Kuan, former minister of the navy, has been assassinated at Canton. The assassin escaped. The motive for the deed, which was committed Tuesday evening, is not known.

Chen Pih-Kuan was educated in a British naval school and had served in the Chinese navy most of his life. For some time he acted as naval advisor to the late President Yuan Shi-Kai. In July, 1917, Admiral Chen, whose portfolio of minister of the navy had not been canceled, notwithstanding the overthrow of Li Yuan-Hung, issued a manifesto demanding the maintenance of the provisional constitution, the re-assembling of parliament and the punishment of the rebellious Tuchuns, in accordance with law.

Cassel's New German-English Dictionary



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, MARCH 21, 1918. No. 12.

IN MENNONITE CIRCLES

The Western District conference at its last meeting was composed of representatives from 53 congregations, having, all told, 253 votes.

Upon the resignation of Prof. J. E. Hartzler of Goshen college, Goshen, Ind., Rev. Geo. E. Lapp was appointed his successor.

Rev. Eddison Mosiman, Ph.D., former president of Freeman College, Freeman, S. D., is the corresponding secretary of the United Committee on Christian Service for Relief in France and Belgium, 105 E. 22nd St., New York, N. Y.

Rev. F. Gasser, a Swiss Mennonite missionary, supported by his home church under the China Inland Mission, on his way home on a furlough, is at present making his home in Germantown, Pa., not having to date been able to secure passage to Europe. Last Sunday he preached in the First church, Philadelphia.

The North Danvers (Central Ill.) Mennonite church has been remodeled and rededicated. This congregation was organized in 1853 under the leadership of Jonathan Yoder and erected its first church on the site of the present Rock Creek fair grounds. In 1860 Joseph Stucky was called as an assistant to Rev. Yoder and in 1872 a new church was built on the present location. The church is sometimes called the "Mother church of the Central Illinois Conference", for out of it came the East White Oak, the Congerville, the Normal, the Carlock and the Danvers churches.

Rev. Lee Lantz, evangelist of Normal, Ill., closed a splendid series of meetings in the Richfield Mennonite church, Richfield, Pa. These meetings were successful in spite of the weather which was very severe. There were 44 conversions and a real spiritual revival among the people was noticed. All of the churches of the town benefitted by the meetings. From Richfield Rev. Lantz went to Mt. Pleasant Mills for a ten-day meeting. Here there were four more public confessions. He is now conducting meetings at Roaring Spring, Pa. Already, as one of the visible results, nine have confessed conversion.

The Schwenksville (Pa.) church suffered a serious loss in the death of its deacon, Moses Gottshall, who for a generation has served his congregation in that office. He was a son of the late Rev. Moses Gottshall and a brother of the Rev. W. S. Gottshall. "Moses C. Gottshall, to me, was a living Christian. He not only preached and sang Christianity, but he lived it. He lived as he prayed. His vision was that of usefulness; not only to be good, but good for something. His love for all mankind was very marked. I never heard him utter an unkind or uncharitable word. His smile and good cheer accompanied a hearty handshake. He was not prejudiced, nor selfish, but always endeavoring to progress and promote whatever lay close at hand and in which he was engaged. He possessed a rare mind and was always open to conviction. He was a self-made man, filled up according to God's pattern; his religion was not a dogma, nor a creed, nor an emotion, but a service." — Anna J. Allebach.

NOTES AND COMMENTS

Conditions in Mexico have so quieted that the M. E. and the M. E. South churches were able to hold their annual conferences this month in the City of Mexico.

The Red Cross has set aside the week, March 18 to 25 to collect more than 500 tons of used and surplus clothing for the Commission for Relief in Belgium.

The Baptists report that in the thirteen years they have been at work in Kengtung, in the hill country of Burma, over 15,000 natives have been baptized.

The Episcopal Diocese of Arkansas has elected a full-blooded negro to the bishopric. The one chosen is Rev. Edward T. Demby, principal of an industrial school in Tennessee. This is a move without precedent. Bishop Demby's work will be wholly among the people of his own race and will be under the general oversight of a white bishop.

The Nobel Peace Prize has been awarded this year to the International Red Cross committee.

The American Board of Foreign Missions (Congregational), is getting ready to send over a hundred missionaries into Turkey as soon as peace is established.

The income for foreign missions in the United States and Canada for 1915 was $20,407,861. The Canadian churches gave $1,240,997 and the United States churches $19,166,864.

The British Bible society reports having distributed 2,217,000 copies of the Holy Scriptures in Russia during one year. More than sixty different languages and dialects are used in Russia. The Bible has been translated into more than fifty of these.

It is reported that in Los Angeles 1200 Japanese were recently converted to Buddhism. There are seventy-four Buddhist temples in the United States, most of them on the Pacific coast. Buddhists in Seattle are preparing to build a magnificent temple. We must not forget that Buddhists are carrying on a propaganda among the white people of this country.

Nearly twelve million dollars were loaned out to farmers of the United States by the federal land banks during the month of January last. On February 1 the total amount loaned out to farmers since they were established was nearly $50,000,000, the number of loans closed being 24,000. The amount applied for at that date was $260,000,000, representing 100,000 applicants.

"The results of underfeeding or indiscriminate food substitution in childhood are startingly shown abroad as a result of the war, and are beginning to be evident in our own great cities." And "milk has no substitute in the diet of the child." These and other unqualified statements of the importance of guarding the milk supply to prevent the physical deterioration of American children during the war are scattered through the latest report issued by the Children's Bureau of the U. S. Department of Labor and entitled "Milk, the Indispensible Food for Children."

"The nourishment of our children is the first duty of the nation. Since milk and milk products are a vital necessity for children, for nursing mothers, and for the sick and wounded, the public should be made to realize that the children's need for dairy products should be assured."

England and Italy have regulated the sale of cream and curtailed the use of butter in order that their child population might receive the more adequate and economical nourishment offered by whole milk. Germany, early in the war, provided that the adult civilian population might have milk only after the needs of children, mothers, invalids and the army were met.

"It is the duty now of every individual community to see that its children have milk of good quality and in sufficient amount to assure their normal development. To do this the price of milk must be controlled or fixed, and the milk supply to infants and children carefully safe-guarded. The malnutrition of our children was, even before 1914, a serious national problem and one demanding urgent attention. Poverty and ignorance of dietary essentials have been ever-present factors in the malnutrition of the young, and war conditions can not fail to increase the gravity of the situation and the difficulties of maintaining the health of the nation."

AN OPEN DOOR

M. A. Niswander.

Industry and thrift are characteristics of our people. Not to work is sin; not to thrive is disgrace. With such a view of life with reference to material things, we have left father, mother, brother, sister, and have gone here

and there, stopping only where there was a work to do promising rich fruitage. In many instances, however, hardships and privations were encountered, but these were used as stepping stones to the coveted goal, a home we could call our own. The heavier the burden, the harder we worked; the greater the privation, the more zealous we became. The coveted goal we always kept in view. Thus families of our people, singly or in colonies, have become a desirable asset of the community in which they live.

We are a religious people. Where our homes are, there must also be a church, a place where we can worship in our plain and simple manner. In fact, the acquiring of a home is a definite part of our religion, which has determined very largely where our homes should be. Early did we learn the altruistic spirit as set forth in Phil. 2:4: "Look not every man on his own things, but every man also on the things of others," especially with reference to those of the household of our faith. Bound together by the spirit of helpfulness and keenly conscious of our mutual dependency and the benefits to be derived from such a life, we have acquired for ourselves a position of great possibilities. Such a religion has destined to make of us a distinctly prosperous rural people, thus becoming a prepared vessel "meet for the Master's use" in the vineyard of our Lord.

There are those who seemingly have found things too narrow at home. We have been a somewhat timorous people, holding tenaciously to old-time beliefs and practices. The spirit of adventure in and exploration of unaccustomed fields has tempted only the comparatively few to leave the old paths. Of these some have gone into the field of business and elbowing their way among their competitors invariably proved themselves their equals. Some have journeyed far in the realm of education, products of the best schools of this and other lands. Schools and colleges have we, none as yet scarcely out of their infancy, but ranking well with the best institutions of our country. These are turning out annually a group of young men and women, trained to take their places in the front rank of progress. This departure from the old accustomed ways has placed us on an advantageous hill overlooking vast possibilities.

One of the pressing problems today, demanding our help in the solution thereof, is the "Rural Problem", overshadowed just now by the greater problem, that of the war. We are hoping, however, that a favorable wind will soon blow the war clouds away, and then the clear sky will depict in deeper colors the question of neglected rural communities. Can we, with our increasing numbers of trained leaders think only of our own things and maintain our present position? Can we, a religious people, with our knowledge and experience of country life, ignore the question and live? "For whosever hath to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken even that he hath."

It is not only our sacred duty to be thoroughly missionary in spirit and practice, but it will soon be found to be a necessity, which will assert itself if we are not. Heretofore we looked to the country and small towns to furnish the deeply spiritual life to serve as the light of the world, and the salt of the earth. But as one learns of the neglected religious life of once flourishing country churches, one is alarmed at the appalling lack of religious feeling and thought! This present decay of country churches should arrest the attention of all church leaders for it offers to us a fruitful field for missionary efforts. In these strenuous days we are learning to know more and more that all men are our brothers and their needs spiritual and temporal are worthy of our most careful and prayerful consideration. "We are verily guilty concerning our brothers." A generation growing up without the influence of the church being brought to bear upon that generation will in the course of time bring to bear upon us a pressure that will compel us to recognize our mistake.

Pulaski, Iowa.

REDEEMING THE TIME

P. R. Aeschliman.

"Redeeming the time, because the days are evil." Eph. 5:16.

This serious exhortation applied first to the Ephesians; but it applies just as well to us today. It is remarkable that we Christians in this day never arrive to the point where this exhortation is unnecessary. There have been and there still are those who think that they have attained perfection, but they are either deluded or they do not have a true understanding of themselves. A knowledge of self leads to self-condemnation. Were more self-condemnation exercised there would be more peace and love among the Christians and less criticism and by far less self-righteousness. How many an unnecessary word is spoken and how many a necessary one is omitted! How many are the small things that are done which might have been avoided, and how many are the useful and necessary things which, for no reason at all, are never done, and how much of that which is done might have been better done! How much valuable time is wasted and how many blessed opportunities are passed by unnoticed and unthought of in a short day of twelve hours! An earnest and severe self-examination is more helpful and by far not so dangerous as the wearing of the Pharisee's coat and the cheapening of virtue as though the blessed Lord were a debtor.

"Because the days are evil." The apostle means to say that since the times are evil special efforts are to be made to redeem them. "Time is money," says the world. "Time is grace," says Christ. Grace is the means by which time is made precious. Time is always precious because with it comes opportunity appealing to us, but it only really becomes precious and valuable to us as we properly redeem it by improving our opportunities in a way that heaven will bless. Evil times may be all the more worthy to us in that they bring to us so many blessed opportunities. We are living in such a time. Certainly there is no one today who can complain that he is without opportunity to do good. As a people we certainly have an opportunity to live that which we profess for the benefit of our fellow men. And for this we are called. What greater opportunity or opportunities could we have than now for showing forth the true spirit of love and Christian effort? What an opportunity to build with gold, silver and precious stones so as to keep the recording angel in heaven busy! He who gives us means and opportunity also expects that we bring Him our efforts, strength and willingness.

CORRESPONDENCE

Upland, Cal., First Mennonite Church. — Dear Editor and Readers: — Having been elected as correspondent for the Mennonite, I will endeavor to tell some of our activities that may be of interest.

Our Christmas and New-year programs were beautifully and successfully carried out. Like all New-years this one has its resolutions, but whether they will be fulfilled remains to be seen. As time passes marked improvement in faithfulness can be seen in some and a greater development in character in others. Of course, the church welcomes these conditions because it brings a deeper sense of spirituality and unselfish service to the Master. I am glad to report an active earnest interest spiritually.

W. F. Detweiler was elected Sunday School superintendent, with E. H. Haury as assistant superintendent. The school has increased so much so that classes are conducted at an adjoining residence. A new piano has been added to the equipment and results in more spirited singing.

January 6 at an especially arranged meeting the Young People's society of Christian Endeavor was privileged to hear eleven Christian Hopi Indians sing and testify of the wonderful love of the Master. These Hopi boys and girls are attending the government Indian school at Riverside, about twenty-five miles southeast of Upland. The morning services were in charge of Rev. J. B. Frey, missionary from Arizona, and Frank Jenkins, a Hopi Christian. At present they are in Los Angeles, translating the Bible into the Hopi language.

January 13 the Junior choir had charge of the singing at the morning service at which Arnold Weber, trustee, and C. U. Widmer, deacon of the church, were installed. This was also the week in which we held prayer services. Several outside speakers took the leading part. Miss Ina Feighner, a worker in the Los Angeles mission, gave an interesting talk on her work. Rev. Henry Teigrieb, also of Los Angeles, delivered a helpful and instructive address. These days were surely blessed days and brought us all into closer communion with the Master.

From the 18th to the 20th the Mennonite and Presbyterian Christian Endeavorers entertained the County C. E. union in convention. Much stress was laid on Intermediate C. E., for from this important work will come our future church workers.

At the sanatorium greater activities have taken place. Ten patients are now being cared for, and more room will soon be needed to take care of the increase in patients. There are many things that are urgently needed, but because of lack of funds cannot be had at present. Any contributions will be gratefully received and acknowledged by the Sanatorium committee.

February 21 the "Circle Girls" rendered a musical program for the purpose of raising funds to help build a missionary home in the mountains in India.

Six of our boys have been call-

ed into service. One is already in France, and the others will soon be there.

The citrus fruit harvest this spring is very poor on account of the excessive heat during blossoming season last June.

We received our first beneficent rain of the season February 18. Since then everything has taken on new life and all is green and fresh.

D. J. Dahlem.

Philadelphia, Pa. — On Thursday, March 7, the Young Men's Bible class and Truth Seekers' class of the First Mennonite church of Philadelphia gave an anniversary social in the lecture room of the church for the adult members of the Sunday school and of the church and their friends. A special invitation was extended to such friends or acquaintances as are not members of any church or Sunday school. A pleasant time was enjoyed apparently by all present and this fact again refuted the delusive idea maintained by some people unacquainted with the principles of Christianity, that a Christian is or should be sorrowful as he goes through life. The social was held instead of the regular banquet that each class gives annually.

A delightful program was rendered. It consisted principally of music and recitations. The members and friends were again given the opportunity to listen to music that never fails to delight and inspire. Mr. Jos. B. Bechtel, the superintendent of the Adult department of the Sunday school, delivered an appropriate introductory address in which he pointed out among other things the necessity of teaching the Sunday school lesson earnestly.

The ladies had charge of the culinary arrangements which were simple, and, as good housekeepers well versed in domestic science, they again demonstrated their ability to provide. The ladies of this church evidently well know that probably the best way for a wife to reach a man's heart is through his stomach. Because of patriotic impulses and in obedience to the demand for popular conservation the refreshments served have been meager and limited.

The social afforded a splendid opportunity to the members and friends of the church to spend an evening in pleasant social intercourse and to become better acquainted. It was also an opportune time for new and prospective members of the church and Sunday school to become acquainted.

The Men's Class Corr.

THE WEDDING SERMON

By Frank T. Cartwright.

A sermon to heathen in a heathen country — that is not so remarkable an occurrence as to warrant the use of a typewriter in China, of a steamship across the Pacific, of trains for four thousand miles more, and then of the time of some workers on a great paper. But when that sermon is delivered by a high official of the government in his own home to a large group of his friends who still are outwardly non-Christian, and when that sermon is preached at the man's own wedding—well, that is an entirely different matter.

Since coming to this land I naturally have seen strange sights. Whole villages have been seen whose inhabitants are professedly Christian. Congregations of several hundred people, almost all of them college students and most of them Christians, have made me open my eyes. Temples deserted and unused, save as stables for the cattle and goats, are not uncommon. A nation turning away from its idols and holding to little except its superstitions—this is China today. But it is far from being a Christian nation. It is ostensibly Confucian or Buddhist still, while the Taoist priests have a strong hold on the people on account of the deep-seated fear of demons which lies in every heart.

Especially is it true that the leaders of the province have turned away from the faith of their fathers. These fine-looking, courteous men, most of them well educated and all whom I have met likable to a rare degree, the men who are in high official places, these do not accept the old religions. Their minds refuse to own allegiance to impotent gods, but likewise they are opposed to Christianity. They are tolerant toward it, so long as it is not forcing itself upon them. They are willing for others to accept its doctrines. Religion, however, is not needed by them, religion as taught by these foreigners; it is enough if they live in fair honesty and decency. For such men as these to have hurled at them, while they are happy guests at a wedding party, a direct challenge to examine Christianity was enough to take away their breath—and it seemed to do so.

It was a wedding wherein the old and new customs were thoroughly mixed, a sort of mincemeat ceremonial. The walls of the spacious home were covered with the old-time banners of congratulation, huge letters of gold or black on scrolls of red silk. The preparations for the feast, for twelve full courses, with eight side dishes of appetizers, were old-fashioned enough to suit the most truly Celestial appetite. The supply of firecrackers and candles was typical of the old time. The bride, in her highly decorated sedan chair, came fashionably late to the home of the bridegroom, where the ceremony was to be performed, coming late, according to immemorial custom, in order to show that she was not overly anxious. The charming girl herself was wonderfully arrayed in a gown of heaviest and most richly embroidered silk. Her slippers of scarlet were embroidered as of ancient time. Her head-dress was that of her great-grandmothers for generations, but she omitted the scarlet veil.

The groom, however, introduced the most modern of ideas. He wore a fashionable Prince Albert suit which fitted him perfectly, and the accessories were up to the minute. Many of the guests could speak English, a good sign of the new era in China. The ceremony was read by a very modern educator. Instead of the "naubung", a custom of teasing the bride, which can only be compared to the heathenish charivari practised in America, there was an attractive program for all of the guests following the feast.

Four little tots from a nearby school sang in winsome fashion, and two of the women of the foreign community were also a part of the musical program. A brief and witty address was given by a young preacher, a man trained in our schools here, and then further educated in America. But the chief event of the evening, the one which to me is without parallel, as illustrating the opening of China to the gospel, was the talk by the young groom. Remember that he was talking not in his own home but in that of his father and mother, who still worship according to the old faith; remember that leading officials of the province were present, remember that probably not one-tenth of the large number of guests were in sympathy with the teachings of Jesus Christ—then listen to him as he clearly and forcibly forges ahead.

A few felicitous remarks to the guests, a reference to the young bride, which would never have been heard in a non-Christian home, but which seemed perfectly natural when coming from this cultured Christian, a sentence or two relative to the passing of the old customs and the coming of the new, and then suddenly he said, "The nation that endures is not the nation which degrades womanhood, but the one which lifts her up. China for centuries has held her down, while our Christian sister-nation, America, has helped her up. America has forged ahead; we have scarcely moved at all until recently. China needs to recognize the worth of her womanhood.

"The reason for the difference in the two nations is that no religion in the world except that of Jesus gives any real place to women. He places them beside men as helpers, fellow-workers. This is the religion which China needs above everything else, and I challenge you to examine the changes in the old customs which I have made today, examining them to see if they are worth while. If they are good, if they appeal to your minds as worthy, then remember that they are made because of the teachings of Jesus Christ and are in His name. Examine too His teachings. Criticize my changes and criticize His teachings—but if they are worth while, follow them."

Is China becoming a Christian nation? I do not know. The magnitude of the task ahead of us is simply appalling when one reaches the field and sees the untouched millions of people in this vast country, realizing at the same time the comparative indifference of millions of Christians at home. But the leaven is at work. Here and there appear outstanding examples of what the power of the living God can do with the raw material which heathenism furnishes, and when one can sit and hear such ringing words as these from the lips of a man responsible to the government in a high degree, the task does not appear impossible. God give His workers on the field a faith like a grain of mustard seed! God give His church throughout all the world a pulsing, surging passion to win the last outpost of sin, so that instead of such an address as this awakening our surprise, we will consider it strange when any man of power is found who does not accept as his Master our Lord and King!—Christian Advocate.

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have.—Lincoln.

When you have the blues, read Psa. 34.

The Mennonite and the Christian Herald to one address for $3.25.

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

At this time, when there are so many appeals for practical help coming from so many quarters of the world, the Mennonite people of this country should certainly interest themselves in the cause of the Huguenots of France who have held up the banner of Protestantism in unfortunate France so many centuries. Like ourselves, their history smacks with fire—the fire of persecution borne for the faith. Today they are, because of the war, in danger of extermination. To help them is to make use of opportunities for relief work which gives due weight to the religious and spiritual factors. It is helping to build up and to sustain a body of self-sacrificing Christians who kept the light of the gospel burning through centuries of bitterness and suffering and who today must survive to rekindle the light of Protestantism and offer spiritual leadership to the French people. The United Committee on Christian Service for Relief in France and Belgium appeals to the churches of America to especially interest themselves in this worthy cause of suffering Christianity.

On another page we present a communication from one of the young Mennonites in the non-combatant group in Camp Taylor, Ky. It is such an intimate picture of what the boys are doing that we feel every member of our church will be interested in reading it. The position of the young men coming under this class is, to say the least, a difficult one and many are no doubt wondering how they are filling it. There are so many possibilities of being misunderstood that many of us at home have been anxiously waiting to see how they carry themselves. It is upon them that the whole position of our church, in regard to non-resistance, seems to depend just now, the War department having declared that it would be governed by individual cases only in dealing with the matter of non-resistance. We expected that our boys would take their position seriously and carry themselves with dignity. In this the letter shows, in the case of the men in Camp Taylor, we have not been disappointed. If it has been the policy of the government to let the men in camp without duties to occupy their time, the men concerned have proved themselves unwilling to become idlers and in the meantime have used their opportunity to prepare themselves for future usefulness to the church and to society. Whatever will be the final disposition made of these boys we have the satisfaction of knowing that they are determined to make the occasion one of preparation for service to the church and of spirit and mental edification for themselves. Perhaps by the time this article gets to print we will know definitely just what is expected of them by the authorities and how they will be prepared to meet this expectation, but in the meanwhile we will feel that their conduct under a most difficult trial was not a disappointment to us.

It is wonderful how many kinds of giving we note in the work of the Lord. Someone has tabulated giving under the seven following heads:

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way. To lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifty, one-third, or one-half. This is adopted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.

6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way. To limit our own expenditure to a certain sum, and give away all the rest of our income.

It is not for us to say that everyone should be heroic in his or her giving, but that is the way our Lord gave Himself, and as we have received freely, we are exhorted to give freely. The fact remains that few do make heroes of themselves in their giving and because the gifts of the saints are not up to the limit, we have yet to know what the limit of blessing is that comes from going as far as we can in our giving. The need of the church today is for all that the sacrifices that Christians can bring. The unsaved world is a crying indictment against stingy Christians, so are the millions of war-suffering men, women and children and so are the millions more in our own home land. Let us once feel that in these stirring times our mission is to provide the means required for the advance of the Master's kingdom and then we will begin to see the realization of the blessings that a world won to Christ can bring.

Palm Sunday is observed in the Christian world in commemoration of the Lord's triumphal entrance into Jerusalem. It was a time when His Gallilean fellow pilgrims to Jerusalem thought He was going to establish an earthly kingdom and rejoiced accordingly. Truely, it was the going up of the great King, but not the king of the Jews alone. He who at that time permitted His followers to give Him a measure of earthly honor had a greater kingdom than the little province in which He lived in an obscure corner of the world. His rule has extended to wherever faithful hearts are to be found. We rejoice because they rejoiced, but we have greater occasion for rejoicing than the anticipation of a triumphant entrance into the city of His fathers. We rejoice now because He is enthroned forever, and that in glory. Little did the crowd realize what was before that sad young prophet whom they honored that day, in a few short hours would come the agony of the garden, the mockery of the trial and the suffering of the cross. Many of those who were loud in their praises were silent when the mob was crying, "Crucify Him! Crucify Him!" What would have been the result of the cry of a few favorable ones on the day of trial, before Pilate's bar, can only remain a matter of speculation, but this we know, that in the hour of His greatest need no voice was heard in His favor. May we not take a lesson for ourselves? Too many of us are ready to vow eternal fidelity when there is no danger threatening to ourselves and when the crowd in its shallowness is ready to cry aloud for Christ because that seems the popular thing to do. The test of devotion in the time of our Lord came when all were ready to desert Him. Our real testing time comes when we must stand alone in the fact of terrible consequences. To Jesus the hour was one that gave Him strength for the coming trial but His heart was heavy because He alone could realize the dreadful things before Him. When we think of the passion we too seldom realize the terrible strain of anticipation that was upon Him. There are hours in which we may rejoice in the triumphs of our Christ, but let us never forget that beyond them there are still times that will try the soul.

PRESENT STATUS OF NON-COMBATANTS AT CAMP TAYLOR, KY.

[The following communication to the Gospel Banner of the Mennonite Brethren in Christ is of such interest to Mennonites generally that we have taken the liberty of copying it for the benefit of the readers of The Mennonite. —Editor.]

Dear Readers:

The condition of the non-combatants at this camp has not greatly changed since the first few weeks after our arrival, but we have some problems to solve from time to time and have various enterprises going which serve to keep us employed insofar as we wish to be. Regarding our problems I shall write later. In this letter I shall describe our general activities.

The duties we have to perform have to do only with our own care. Five of us have the title of officers, corresponding in name to the regular army officers of companies, though none of them do any military service; six are cooks; some are teachers of classes, and the rest take turns at sweeping floors, keeping fires and assisting in the kitchen. Two of our number assist in the Y. M. C. A., although this is entirely voluntary on the part of these individuals.

Although we are segregated, our names are carried on the rolls of some regular company, generally the company from which we were taken at the time of segregation. In case the old company becomes broken up, or is moved to another camp, the names are transferred to some other company which remains here. Every month we are asked to report to our own companies to sign payroll, which most of us refuse to do, and every two months we answer muster roll-call—a sort of inventory of the army.

We are allowed our freedom in the barracks and camp except for such regulations as apply to all men in the camp. There is one army officer appointed to have charge over us, but he is not present except for brief periods daily.

There are no guards placed about us, and the only officers in our barracks continuously are those appointed from among our own number. We are allowed passes to the city any day unless we are needed on special days, such as pay-day, muster or medical examination days. We are required to be present on pay-days even though we refuse pay. Everyone has been home once or more on a five-day pass. We do not have the same privileges as soldiers in walking about camp after dark, as we do not have any uniforms to distinguish us from civilians. We are liable to arrest by camp guards and held in the guard house until our identity is established by some officer. This would cause considerable annoyance and inconvenience. If one has the forethought earlier in the day to provide himself with a pass, this trouble is avoided.

To pass our time, about half of us are interested in some form of school work, some religious and some secular. In the religious line we have two Bible study classes four evenings a week which have already finished a study of the "Manhood of the Master", following a booklet, published by the Y. M. C. A. These classes are now studying a book on prayer by Fosdick. These classes open with singing and prayer, so are partly devotional in character. Another group is studying Revelations; a fourth class is making a systematic study of the Book of Acts. There are three classes in Mission Study, one advanced for those who have had previous study and two are beginning classes. The Friends (Quakers) study Friends' History and some of the Mennonites their history. The Mennonite class has finished Smith's History of Mennonites in America and are now studying the life and teachings of Menno Simons. These classes, as well as the secular classes in French, Psychology, Grammar, etc., meet five times a week. The day is divided up into periods of one hour each from 8 a. m. until 8:30 p. m. The classes are distributed as much as possible in these ten periods, so that any one may take almost any combination of studies he may wish.

On Tuesday evenings we have a meeting intended for the entire body. This generally opens with song and prayer, followed by, perhaps, a quartet and then several talks on some topic, assigned beforehand to several members. Here are two examples of the topics which have been discussed at these meetings:

Evidences of the Existence of God:

(a) As seen in Physical Science.
(b) As seen in Biological Science.
(c) As seen in Man.

The Country Church:

(a) Why stay with the country church?
(b) The opportunities of the country church.

On Friday evenings we have a general meeting of a literary character, readings, orations, debates, parliamentary drill, quartets, etc.

On Sunday evening we have our Sunday school, run on the usual plan, with a superintendent, secretary and a corps of teachers. There are five teachers and average attendance about 60.

Our time Sunday mornings and afternoons is generally taken up by ministers from out of camp, who come as representatives of the Mennonite, Friends and Brethren committees. It is now arranged to send a representative of each group of churches every third Sunday. Occasionally we have one with us through the week. The boys enjoy having someone come from outside.

While reciting the religious activities of our boys we should not forget the morning worship. There are two prayer bands of ten to twenty each, that meet every morning for about fifteen minutes immediately after breakfast. The order usually consists of a song, Scripture reading, a season of prayer and a closing song. Here we often see members of a half dozen beliefs bowed together in common worship. Here we are learning that it is possible to submerge the less important details of formalism and doctrine and unite upon a common basis of worship of a common God and Savior. In fundamentals we have unity; in nonessentials we have charity for the other man's view.

Notwithstanding the unpleasant features of enforced separation from our homes, we believe we all can acquire something here which shall ever remain with us. There are none that cannot profit while here, spiritually, morally and intellectually, if he shall only will to have it so. The majority, I believe have grown in strength and knowledge of spiritual things. We pray that it shall all work out for good to them that love Him.

Your brother in Christ,

J. L. Brenneman.

First Group, 159 Depot Brigade, Non-comb., Camp Taylor, Ky.

FAKE CHALDEAN PRIESTS COLLECT FUNDS FOR RELIEF

One of the most amazing and widespread frauds ever perpetrated under the guise of Christian charity has been brought to light by the arrest in New York City of a band of fake Chaldean priests, who number among their victims high church officials, mayors of cities, secretaries of state, political officials of all sorts, and even chiefs of police themselves.

Already thirty-five of these "priests" and "deacons" have been deported to Kurdistan and Persia. A large number are still under arrest or on parole, awaiting deportation. And when they sail they take with them, sewed into canvas jackets, anywhere from five to fifteen thousand dollars apiece, because, under our laws, there is no way to deprive them of their spoils.

This swindle, which has been carried on all over the world, has, for the last ten years, centered in the United States. New York City has been headquarters for the gang. One of these men, when arrested, produced from a safe deposit vault $15,000 in gold. Another, who operated through New England, is known to have collected $12,000 in five months.

Their scheme of operation was as follows. A public stenographer in lower New York typed, on forged leaderheads, credentials to which were attached forged signatures of Chaldean bishops, with official-looking seals (made in Park Row). So cleverly were these documents prepared that they were the means of collecting thousands of other credentials, given in good faith by persons in authority in the church or the government. Before the outbreak of the war these swindlers claimed to be collecting funds for churches and orphanages in Kurdistan. Recently they have taken in huge sums in the name of Armenian and Syrian relief.

The scheme was brought to the attention of the immigration authorities by a young Chaldean, John de Pasha. Samuel Barbari, inspector and interpreter at Ellis Island, was assigned to investigate the case and was successful in exposing the plot and rounding up a large number of the impostors. The impossibility; under present conditions, of bringing witnesses from Kurdistan to prove before the court that the funds thus collected were not used for relief, but went into the pockets of individuals, makes it impossible to do anything more than deport these men for mendicancy.

The Chaldeans interested in exposing this fraud are anxions to have it known, for the sake of the good name of their race, that these fakers all come from one particular tribe which, for generations, has made its living almost entirely by professional beggary and that there are in the United States hundreds of poor but honest Chaldeans deserving of help.

As there are still a considerable number of these men at large throughout the country, all persons, and especially clergymen, should be on their guard against contributing, for any cause, to these so-called Chaldean priests.

THE C. E. TOPIC

March 31.

Lessons from the Risen Christ's Forty Days.

John 21:10-17.

Easter is the celebration of the mightiest demonstration of the power of Christ. We see the world today putting forth its supreme effort to prove its power, but though millions may be involved, it is the power of destruction. All that men may know or be able to do will not avail to restore to life a single life that has been destroyed. It is not destructive power that is so impressive after all, any one can tear down that which he can never restore. Real power is constructive. Christ came to give life, and in doing so He cheerfully suffered the pangs of death that He might overcome death. Easter, then, is a season with a message of life and power. Upon the resurrection we are ready to stake our all, for Paul says, "If Christ be not risen from the dead then is our faith vain and we are yet in our sins."

The resurrected Christ, first of all, shows us that all the power of the world of sin is nothing when it comes to defy God. The death of Jesus was brought about by the wickedness of both the Jew who had the revelation and the Gentile who did not. It was, indeed, the supreme effort of all the hosts of hell to oppose God, and it failed. Never did a people sink so low as the Jews who closed their eyes to every manifestation of God's goodness and power and refused to believe Him in order to bring about the destruction of His Son. Never did wickedness consummate in anything so terrible as when the Romans became willing instruments in torturing to death the best and purest being who ever blessed the world with his presence. Never was there greater glee among the fiends of hell as when the Son of God hung upon the cross. The resurrection triumph proves without a doubt that the devil, unbelief and sin are utterly mastered by the power of God.

Next, the resurrection proves the fulfillment of prophecy. In every particular the events connected with the death and resurrection of the Lord were in accord with prophecy, both of the prophets and of the Lord Himself. If

in this, the greatest of events hitherto known to men, prophecy is unfailing, we may safely trust everything else that prophecy assures to us. The greatest yet to be fulfilled is that of His coming again. Are we ready for it?

Again, the resurrected Christ assures us that we have a living Christ for a Savior. Had Jesus simply died a martyr upon the cross a great crime would have been committed and a noble life unjustly blotted out. It would have called attention to the fact that this world is full of wickedness, but it would not have had anything to offer as a relief from sin, much less a triumph over it. To know that Christ is alive means that after sin has done its worst it fails. No matter how terrible the consequences of sin may be, defeat must certainly come to it. To have a living Christ brings comfort to the child of God in that he now knows that there is one, an advocate at the throne of the Father pleading for him. So long as all goes well in heaven for us what need we care even though the world in which we live has nothing in store for us but trouble and sorrow.

Then, knowing that Christ, a Man, died and rose again, brings us the strongest assurance possible that death shall have no hold upon us. He lived as we did, only without sin, and He died as men do, only under greater agony and after that He again lived as we shall live. There can be no doubt as to the fact of His resurrection. It was attested to by many honest witnesses who saw Him with their own eyes. Those who did so testify gave their lives to prove that they meant what they taught and could not be turned from their testimony.

The fact that Christ was known by His followers in His resurrected state gives us the assurance that in the life beyond death we shall know each other. That the ordinary physical laws had no hold on Him comforts us in that thought that miseries and trials, such as we have here, will not reach us in eternity. In many of the recorded instances of the appearings of Jesus He gives commands to His disciples to do certain things. The time of our waiting for the call into blessed eternity is to be spent in the work He gave us to do. It is one of the chief duties of Christians to give witness to the resurrection, as St. Paul says, "I determined not to know anything among you, save Jesus Christ and Him crucified"

To know that a life beyond awaits us makes us faithful to our duty. Let there be opposition and pain . What of it? We do not live for this life alone. Let there be temptation, we must resist for the future brings a reckoning.

THE S. S. LESSON

March 31.

March 31. (Review).

Jesus, Our Example in Service.

Read Phil. 2:1-11.

Golden Text—"Having this mind in you which was also in Christ Jesus." Phil. 2:5.

Lesson I. John Prepares the Way for Jesus. God was centuries in preparing the world for His Son. He called His best men into the service of getting the world ready. John was the greatest of them all because Jesus said he was. His greatness consisted in humility. But his humility in no way stood in the way of his doing his duty with vigor and aggressiveness. There is still much to be gotten ready for Jesus. We must get our own hearts ready. We must prepare other men for Him and His service. John prepared the world for Christ's coming to save it. We must prepare it for His coming to judge it.

Lesson II. Jesus Begins His work. He began His work by baptism, by submitting to temptation and overcoming it and by calling disciples to His service. In very much the same order we get ready to do His work. We must give ourselves to Him in consecration; we must, by His power, overcome the evil one, and we must go forth calling men and women into His service. Notice that John was awed by His presence, that the devil left him and that the disciples followed Him.

Lesson III. Jesus at Work. He kept the Sabbath as was His custom, thus setting us an example. He taught the people. It was His purpose to reveal God in all His love to men. If they do not turn to Him it is not because He does not concern Himself about their souls. He cast out unclean spirits. He is the only One who can destroy the power of the evil one. There is much evil still to be cast out in His name. He cured Peter's mother-in-law. He brought blessings to the body as well as to the soul.

Lesson IV. Jesus Forgives Sins. Here we have an example of those who were very much in earnest about bringing a friend to Jesus to be cured. Jesus saw their effort and blessed it, as He does the effort of His people everywhere. Faith was what brought them their desire. There is a connection between the body and the soul. The evils of one are often the result of the evils of the other. Jesus is the cure for both. Unbelievers, like the scribes, are always ready to sneer and criticise.

Lesson V. The Lord of the Sabbath. The Sabbath is one of man's greatest blessings when properly observed, but mere Sabbath-keeping won't save a man's soul. It is right to keep the Sabbath because God has commanded it, but we must keep the other commandments of God as well. The scribes and Pharisees needed to know that doing good to men was serving God and that their unfriendly attitude to Christ deserved rebuke.

Lesson VI. Jesus Chooses the Twelve. If the world is to be won to Christ it must be through the instrumentality of other men. It is a high honor to be called by God to be a winner of men. Soul-saving was the chosen mission of Jesus. We can choose no higher or nobler calling than that. The men called did not come from what we might call the higher walks of life. They were men who walked with God and that counted for more.

Lesson VII. Four Kinds of Ground. The sower on the hillside was the text. Common things often teach profound truths. Wayside soil is the kind that takes no benefit from the best things that God brings. Rocky ground is the kind that will not hold out under a test. Thorny ground is the kind that divides with the evil and soon is all evil. Good ground is that which makes all the use possible of its opportunity. What kind of ground is your heart?

Lesson VIII. Teaching by Parables. The Growth of the Kingdom. The mustard seed, being very small, develops into a great stalk. The lesson to be learned is not one of size but of development. The kingdom has grown and it grows mightily. Teaching by parables is a favorite and effective method used by Jesus. To those who would misrepresent much was concealed, to those who would believe much was to be found.

Lesson IX. Jesus Brings Peace. The Sea of Galilee and the poor demoniac are examples of two kinds of disturbances common to us. These and all other kinds are powerless to injure when He forbids them. In the two instances He shows His power over physical and piritual forces that do evil.

Lesson X. Jesus Restores Life and Health. Jesus came to minister to the distressed and to give comfort to the sorrowing. The miracle suggests the greater one by which He Himself broke the power of death. Affliction, sorrow and death are human troubles, but He is Lord over them all.

Lesson XI. Jesus Sends Forth the Twelve. All who accept Him are sent forth. They are to serve. They have a message of salvation. They are to make the spreading of this message the chief business of their life. Only as they are faithful do they prove the sincerity of their profession.

Lesson XII. Jesus Ministering to the Multitude. In this case He ministered to the bodily needs of the crowd and gave each disciple a part in the service. It is His purpose now that the hungry souls of men be fed and all those who profess to be His followers must have a part in that service.

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MARRIAGE

Williams-Johnston. — In Philadelphia, Pa., on February 2, 1918, by Rev. N. B. Grubb, Harry C. Williams to Miss Lilian Johnston, all of Philadelphia.

Moore-Habertheur. — In Philadelphia, Pa., on March 16, 1918, by Rev. N. B. Gruhb, Allen K. Moore to Miss Catharine Habertheur, all of Philadelphia.

Rowland-Frazer. — In Philadelphia Pa., on March 16, 1918, by Rev. N. B. Grubb, George Rowland to Mrs. Mary Frazer, all of Philadelphia.

DEATHS

Freed. — Ahraham K. Freed was born in Montgomery Co., Pa., January 31, 1855, and died Jan. 9, 1918, aged 62 years, 11 months and 8 days. Funeral services were held on Jan. 14 in lower Salford Mennonite church, where interment was made, conducted by Rev. W. H. Grubb.

Hunsicker. — Lizzie, nee Geissinger, was born in Montgomery Co., Pa., September 24, 1868. She was married to Henry Hunsicker Dec 7, 1889. She died January 15, 1918, aged 48 years, 3 months and 20 days. She is survived by her husband, 4 sons, 1 daughter. Funeral services were held on Jan. 19 in Lower Skippack Mennonite church and interment made in adjoining cemetery, conducted by Rev. W. H. Grubb.

Gottshall. — Stella B., daughter of Enos B. Gottshall, was born in Montgomery Co., Pa., on March 27, 1896. Died February 19, 1918, aged 21 years, 11 months, 7 days. Funeral services were held February 24 in Indian Creek Brethren church where interment was made, conducted by Rev. W. H. Grubb.

Gottshall. — Moses C. Gottshall, son of the late Rev. Moses and Hannah (Clemens) Gottshall, was born in Montgomery Co., Pa., on December 6, 1853. On March 28, 1869, he was baptized and received into the membership of Eden Mennonite church, and has since been an active and faithful member. He united in marriage with Anna K. Stauffer July 14, 1877. This union was blessed with 14 children of whom there are 4 sons and 5 daughters to survive him. After an illness of one week he died on March 8, 1918, aged 64 years, 3 months and 2 days. Brother Gottshall has been the honored deacon of the Eden church for the past 32 years, and for 24 years teacher of the German Bible class in the Sunday school. His life has been a busy and active one, and his activities were not confined to the

local church. He has been one of the active workers in the Eastern conference, and since the founding he has been a member of the board of managers of the Mennonite Home for the aged, and for several years the president of the board. He was held in high esteem and respect by all who knew him. He will be missed everywhere, but what is our loss is his eternal gain. Funeral services were held in Eden Mennonite church on March 13, conducted by Rev. W. H. Grubb, assisted by Revs. N. B. Grubb, R. F. Landis, D. J. Brandt, Jacob Snyder, A. M. Fretz and N. F. Schmidt. The large church was filled to its utmost capacity. There were in attendance 14 ministers.

High. — Reuben H. High was born in Bucks Co., Pa., November 6, 1844. Died January 30, 1918, aged 73 years, 2 months, 25 days. Funeral services were held from his late home in Schwenksville, Pa., and interment made in the Deep Run Mennonite cemetery, conducted by Rev. W. H. Grubb.

Hainsey. — Rebecca Jane Butler Hainsey. Born April 28, 1842. Died March 10, 1918; age 75 years, 10 months and 18 days. Funeral services March 11 at McKee M. E. church, near her late home. Deceased was preceded in death by her husband some six months ago. She leaves to survive her two daughters, Mrs. Anna Albright, of Roaring Spring and Mrs. Henry Dell of East Freedom, and seven grandchildren, and one son, Samuel Hainsey, of Lockport, N. Y., and one stepdaughter, Mrs. Jane Hueston of East Freedom. Interment was made in Green Lawn cemetery, Roaring Spring, Rev. Jacob Snyder officiating. Text, Matt. 24:44.

CONTRIBUTIONS

to the Mennonite Sanatorium for Tubercular Patients, Alta Loma, Near Upland, Calif.

Elise Classen, Whitewater, Kans., $2; J. W. Wiebe, Hoge, Neb., $15; P. J. Krehbiel, Pretty Prairie, Kans., $10; John Kirchhofer, Berne, Ind., $10; C. J. Schmidt, Goessel, Kans., $5; Mrs. Katherine Enns, Dallas, Oreg., $5; J. P. Graber, Monndridge, Kans., $10; P. J. Franz, Canton, Kans., $5; David Nachtigal, Dallas, Oreg., $25; N. J. Graber, Schrag, Wash., $25; Abraham Pankratz, Freeman, S. Dak., $15; John Jungas, Mt. Lake, Minn., $25; John Heppner, Butterfield, Minnesota, $30; J. S. Hilty, Pandora, O., $5; David A. Schultz, Avon, S. Dak., $20; Unmentioned, from Avon, S. D., $5; H. H. Hoen, Avon, S. D., $10; First Menn. S. S., Reedley, Cal., $36.05; Herain Locher, Bluffton, Ohio, $10; J. S. Wipf, Dinuba, Cal., $10; P. B. Hunsberger, Reedley, Cal., $15; John C. Schmidt, Stanford, Montana, $10; Fritz Bartel, Portland, Oregon, $5; John Staufer, San Francisco, Cal., $50; Dr. S. S. Haury, Upland, Cal., $50; Jacob H. Matheus, Aberdeen, Idaho, $25; Will Bartel, Portland, Oregon, $5.

Gratefully acknowledged,
D. C. Krehbiel, Treas.

FOR NON-COMBATANT CAUSE
General Conference.

Grace Mennonite church, Pandora, Ohio, by Dr. N. S. Hilty, $34.22.

Gratefully acknowledged,
J. F. Lehmann, Treas.

NEWS OF THE WEEK

DOUBT GERMANS PLAN DRIVE NOW

Washington, March 20. — The military experts under whose supervision the War department's weekly review of military operations is prepared evidently are inclined to reach the conclusion that Germany is not anxious to deliver a general offensive on the west front this spring. The last review says that it is "becoming more evident that the enemy will launch this offensive only if compelled to do so by the exigencies of the general strategic situation."

There are excellent reasons for saying that it is now probable that the offensive will be taken by the allies. The American generals in France, according to reliable information, are not pleased with the idea of the allied armies simply holding the west front line during the summer. This also is the view taken here.

It is evident to observers that if the allies do not press Germany in a military way at once that country will take advantage of the military situation to reorganize herself economically by using the material that has come into her possession as a result of her entrance into Russia and thus become all the stronger on the west front.

While the review makes no mention of the fact, the understanding here is that about the 1st of May the American army will take over and be wholly responsible for a long stretch of front.

MISSOURI LEADING

Washington, March 20. — Missouri, with a total of $9,015,880 leads the country in the sale of war savings stamps, according to the first detailed statement of the campaign issued by the national war savings committee.

The statement, made public and including sales from the beginning of the drive in December to the end of February, also shows the Missouri river states, Nebraska, Missouri and Kansas, leading in the order named in per capita subscriptions.

SEE THE GERMAN HAND

Washington, March 18.—That the Bolshevik leaders have definitely cast their lot with the Germans was the belief of officials chilled by the reception of President Wilson's message to the Soviet congress and its response inviting an upheaval of American labor. The resolution, angling for an uprising of the toilers, is regarded here as playing the German game at the direct instigation of Lenine's German paymasters.

While directed particularly to the United States, the Soviet resolution was interpreted by some as a blanket invitation for an uprising of all the workers in all the countries—Teutonic included. It will fall on deaf ears, authorities say.

FORD TO BUILD "TANKS"

While persons in possession of all the facts are reticent, says the Detroit Free Press, it is understood, on unquestionable authority, that the Ford Motor company is to produce light "tanks" for the use of the United States and its allies.

The first model is said to be well under construction, and with its completion and acceptance by the government, manufacture will be pushed with all speed. It is expected the first of these "tanks" will be ready for shipment within two months.

The Ford "tank" is to be a comparatively light machine, carrying a driver and a machine gun operator, and driven by two gasoline engines of standard type. It will have the familiar caterpillar type of traction, and while not intended for the heavy work that has been done by the immense British and French "tanks" at the front, is expected to prove an exceptionally effective fighting machine.

DAYLIGHT-SAVING BILL IS PASSED BY THE CONGRESS

Americans are to have one more hour of daylight in which to work and play every day during the warmer half of the year.

Under the terms of the daylight-saving bill, passed by congress, all clocks and watches in the United States will be set forward one hour at 2 a. m. on Sunday, March 31 next. The new time will prevail until 2 a. m., Sunday, October 27, when chronometers will be set back one hour, thus restoring the present or astronomical time.

As a result of the change Americans will rise and go about their occupations an hour earlier than has been their custom. They will finish their work an hour earlier and have an additional hour of daylight for recreation.

The change of time will be made every year under the provisions of the act of congress.

PAN-SOVIET CONGRESS IS ICY TO WILSON'S MESSAGE

Petrograd, March 18. — President Wilson's message of sympathy to the Russian people was read to the pan-Soviet congress at Moscow amid a silence, interrupted by murmurs regarding the Japanese situation.

The congress, which met to vote on ratification of the German-Bolsheviki peace terms, adopted a resolution in reply to President Wilson's message.

The resolution read:

"The congress of Soviets expresses its appreciation to the American people, particularly the toilers and those who are being exploited, for their sympathy toward the Russian people at a time when the Russian public is experiencing its greatest hardships.

"The republic takes advantage of President Wilson's message to express to all peoples, perishing and suffering as a result of the imperialistic war, its warm sympathy and confidence that the time is not far distant when the masses will overthrow capitalism, and establish a socialistic society which alone is possible of giving a lasting and just peace and assuring the welfare of the toilers."

PEACE TERMS FRAMED AT THE EXPENSE OF RUSSIANS

Washington, March 18. — Inferences that Germany may have made a new peace offer to the allies, proposing terms at the expense of Russia, coincide with an undercurrent of discussion which has been running in diplomatic circles here for some time, but which never has shown any evidence of tangible development.

The statement of Lord Robert Cecil, in London, that no such proposals would be considered, coupled with Marshal Hindenburg's announcement that the German offensive would go on in view of the entente's non-responsive attitude toward Germany's peace intentions, served to strengthen the view of neutral diplomats who, for some time have believed that some sort of underground feelers have been going out.

American officials and allied diplomats, while agreeing entirely with Lord Cecil's statement that no such terms can be considered, give no evidence of how much may be known here of what Hindenburg refers to as Germany's peace intentions.

Some of the neutral diplomats, however, have for some time firmly believed that Germany would be willing even to give up Alsace-Lorraine if she were permitted to retain her hold on the Baltic provinces and the mineral belts in the other nearby sections of Russia. The general current of opinion in diplomatic circles for some time has turned toward the possibility of Germany attempting to give way in the West and make up her losses in the East.

GERMANY-JAPAN PLOT IS CHARGE

Petrograd, March 20.—Leon Trotzky, Bolshevik war minister, declared in an interview that an agreement exists between Germany and Japan to "divide Russia, on the basis of mutual interests."

Trotzky further declared that the allies' greatest error has been in "assisting Japan's plan for occupation of Siberia."

"America will be the first to regret the allies' policy," he said.

Two Bolshevik commissaries quit the Russian cabinet, in addition to the four social revolutionaries of the left, as a result of the Pan-Soviet's ratification of the German peace treaty at Moscow Saturday, it became known today. The Lefters' action was announced, but that of the Bolsheviki came as a surprise.

Ratification of the peace treaty by a vote of 704 to 261 was a typical "steam roller" process. M. Martoff charged that the full treaty was not publicly known and declared that the indemnity demanded by Germany was nine billion rubles ($4,635,000,000) istead of the three billion rubles previously announced. He also charged that the treaty declares Petrograd "a free city".

"We are facing dissolution, not from Germany, but from Japan," declared Martoff.

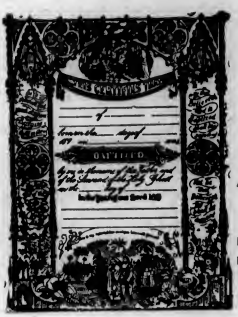
SOCIALIST FACTIONS SPLIT

Petrograd, March 18.—Social Revolutionary representatives have quit the Russian cabinet, pending settlement of the peace question at the Moscow Pan-Soviet congress. They have decided to leave the government, if the German-dictated terms are ratified.

The split between the Socialists and the Social Revolutionaries of the left is growing.

Prospects for reassembling the constituent assembly to form a coalition cabinet are becoming stronger.

M. Manespirodonwa, leader of the left faction, appealed to the peasants to rally to the defense of the land against the Germans, declaring the lefters representing the masses.



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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, MARCH 28, 1918. No. 13.

ANNOUNCEMENT

The ordination of Brother and Sister Alfred Habegger of our congregation for service as foreign missionaries of our General conference, will take place at the Mennonite church at Berne, Ind., on Easter Sunday, Mar. 31, 1918, at the morning service.

Bro. J. W. Kliewer, president of the Mission board, will officiate in the ordination.

Bro. and Sister Habegger have been appointed to fill the place which will be made vacant this summer at Busby, Montana, because of the resignation of Bro. Linscheid.

We cordially invite all who can to be with us at the ordination service, and ask a prayerful interest of all the congregations of the entire conference.

Menn. Church at Berne, Ind.
P. R. Schroeder, Pastor.

NOTICE AND INVITATION

D. V. the ordination for service in the foreign mision field of Bro. Alfred Habegger and his wife, Sister Barbara (Hirschy) Habegger, will take place in their home church at Berne, Ind., on Easter Sunday, March 31.

They will soon go to Busby, Montana, to take the place of Bro. and Sister Linscheid who, after a long and successful service, are compelled to leave the field and seek a mild southern climate on account of weak health.

The new workers as well as the departing ones need our prayers. We are sorry to lose such experienced and successful workers, but thank the Lord for the ones that are ready to fill their place.

P. H. Richert, Sec'y.

IN MENNONITE CIRCLES

Missionary J. B. Frey has changed his address to 5210 Santa Monica Blvd., So. Hollywood, Los Angeles, Cal. Persons wishing to communicate with him should take note of this change.

The Ladies' Aid society of the First church, Philadelphia, celebrated its anniversary on the evening of the fourteenth. The report of the year's work shows that the society has been active, not only in the financial support it rendered the church, but also in assisting such causes as missions, Y. M. C. A. and other worthy enterprises. Rev. Dr. Behrens, a neighboring Baptist pastor, made the address.

President Kliewer of Bethel college has just completed a series of ten sermons on the Ten Commandments in the Hoffnungsau church, Kansas.

On April 1 Bro. H. T. Unruh will be ordained to the ministry in his home church, Alexanderwohl, Goessel, Kans. Bro. Unruh will serve under our Home Mission board.

The Ladies' Aid society of the Second church, Philadelphia, celebrated its anniversary on the evening of the nineteenth. This society also has been active in assisting the work of the local church by financial and other support. Rev. Asher Hess, a well known Philadelphia Congregational minister, made the address.

The Orphans' fund of the Eastern District conference reports having received substantial addition in funds during the year. At present it has the sum of $923.09 in its treasury. It appeals for further interest in its worthy efforts on the part of our people.

Word has been received that Missionaries Brother and Sister Kauffman and Sister Aganetha Fast arrived safely in Shanghai on January 26 after a stormy voyage. They were met at the ship by Missionary Brown and then proceeded on a week's journey to our station.

In the latest number of the Country Gentleman, a farm paper of wide circulation, there appears an article under the title "Saving Souls and Soils", which has to do with the methods of farming of the plain sects, the Mennonites, Dunkards and Amish of Lancaster Co., Pa. Considerable credit is given to these people and their methods for making that county the most productive county in the world.

On January 8 Rev. M. L. Deenik, pastor of the historical Leeuwarden church in Holland, celebrated the twenty-fifth anniversary of his ministry and the twentieth year of his pastorate in Leeuwarden with appropriate exercises.

The late Governor Pennypacker of Pennsylvania, whose ancestors were Mennonites and who became well known among Mennonites because of his historical writings relating to our church, wrote an autobiography before he died which has just been published. Naturally, being a man in political life, much of the work has to do with political chaff, but it also contains much that is the result of his historical investigations. There are frequent references to things Mennonite which will no doubt be noted by future writers on Mennonite subjects.

A communication from Roaring Spring, Pa., brings the following information: "We have many reasons to be thankful for blessings that we have been receiving during the past two weeks. Rev. Lee Lantz of Normal, Ill., after closing a series of meetings at Richfield, Juniata Co., Pa., came to Roaring Spring on March 1, 1918, beginning a series of meetings which continued until Sunday evening, the 17th, with twenty confessions. The meetings were well attended, the interest was good throughout. On Sunday morning, the 17th, we admitted, or received, by baptism and rites of fellowship 12 members, after which we observed the communion, and wish to state that the sermon on the occasion which was preached by Brother Lantz, was on the subject of "The Second Coming of Christ", which was well received. The communion was largely attended, and all members participated. In the will of the late Abram Snyder, former pastor and organizer of the Roaring Spring Mennonite church, he made a bequeath to the deacons of the Roaring Spring congregation of certain monies that they be used in connection with the communion. An individual silver service (communion) was purchased by the deacons with the funds left for the purpose, and was used for the first time on Sunday morning as a memorial to their departed pastor. Rev. Lantz began a series of meetings at the Bethany mission of Altoona, Pa., on Monday evening, the 18th, following this meeting he expects to return home to Normal, Ill."

NOTES AND COMMENTS

A notice, just circulated, is responsible for the statement that more than half the farm acreage of this country is unimproved. The 450,000,000 acres under cultivation produce less than 50 per cent. of what they should. We must absolutely produce larger harvests this year but the farmer hesitates lest he fails to secure the help to reap what he sows. The difficulty in the way is that farm labor has been attracted by higher wages paid in mills and factories.

Beginning with March 31 the standard time in each of the five zones in the United States is to be advanced an hour and at 2. a. m. on the last Sunday of October it is to be moved back an hour. This is intended to be a yearly program until the law is repealed. The object of this law is to utilize daylight and save fuel. Millions are to be saved by this saving of fuel and added opportunity to do more work.

After April 1 the manufacture and delivery of intoxicating liquors is prohibited in all parts of the Dominion of Canada—except in Quebec where beer will be permitted to be sold until May 1, 1919, and Ontario, where native wines will be permitted until Dec. 31, 1918.

John D. Rockefeller will be called upon by the federal government this year to pay an income tax of $34,400,000 toward the $3,000,000,000, expected to be raised by taxing incomes. Poor man! What a terrible thing it must be to be the richest man in America!

The money appropriated for the Red Cross relief work in France

from the entrance of the United States into the war up to April 1918 totaled $30,519,482.60. Of this $14,019,889.50 has been expended for military relief, $9,556,482.15 for civilian relief and the balance has been used for purchasing supplies, miscellaneous emergencies and administrative expenses.

Among Billy Sunday's converts in an eastern city was a stripling of a horse-jockey, a rider in the running races. At the close of the revival a conference was held in which all was not harmony. Several speeches were made pro and con, and the spirit of some of the participants was heated. Finally the little jockey was asked to express himself. He said: "Well, friends, I don't know much about religion, for I 'haint had it long; but I know something about horses, and I've allers noticed that when they're kickin' they ain't pullin'."

REAL ISSUES BETWEEN PAUL AND THE JUDAIZING CHRISTIANS

A. S. Bechtel.

Paul learned that some Judaizing Christians had visited the newly-founded churches in Thessalonica and Galatia, a short time after his work among them and had spread some teachings that reflected on him personally and were leading the people astray. One purpose in writing these letters was to correct and warn these Christians.

These Judaizers spread a new teaching, claiming that the Gentiles must become Jews first and then they can become real Christians. They made the Gospel of Christ subservient to factious designs and to the Mosaic law. Gal. 6:12, 13. They sought to win credit with their fellow countrymen by imposing circumcision on these Gentiles. They prostituted religion to selfish party purposes. These Judaizers would disown Paul and all his mission among the Gentiles.

Paul writes that false brethren (Gal. 1:6; 3:1; 4:17; 5:7-12; 6:12) have come among them. They were men bearing the name of Christ, professing faith in Him but were Pharisees at heart, self-seeking, unscrupulous, bent on exploiting the Pauline churches for their own advantage, seeking to recruit the Gentile Christian camps.

1. The Judaizers Attack Paul's Apostleship.

A fundamental issue which Paul seeks to set right is this, that these Judaizers attacked Paul's authority as an apostle. They claimed that his authority was not on a par with that of the apostles of Christ. Paul, they said, preached a man-made gospel, he was not an eye-witness of Jesus, he received his authority not from Jesus but from man, they claimed. Paul's preaching, therefore, can not have equal authority with that of the apostles who were still upholding the Mosaic law. For this reason they urged the Gentile Christians not to accept Paul too seriously but rather to believe in the Judaizing teachings. If they can persuade these Gentiles to do this, then all of Paul's work will have been in vain, his influence will be gone, his mission will be discredited, his gospel will be of no value. So Paul hastens to the rescue both of his teaching and of the Gentile Christians. In Gal. 1:11-24 he makes a vigorous defense of his apostleship. This gospel came to him through revelation, when Christ revealed Himself to him in a most remarkable manner. He has it from Him direct, it was not taught to him by man. He reminds them that he had been a most zealous of zealous Jews. This previous course of his life most emphatically emphasizes the divine origin of his gospel. The teaching of mere man could not have wrought so marked a change in him and in his life. It is entirely beyond the bounds of probability. Revelation alone, could produce such a change in his life.

His gospel is not after man's teaching, it is divinely given, it could not come from any human source. He reminds them of his commission, even before his birth God separated him for this work, then later called him, then revealed His Son in him and lastly sent him to preach to the Gentiles. Gal. 1:15, 16. Then, for three years he remained away from Jerusalem, spending that time in Arabia and in Damascus preaching and teaching. Then, when he did go to Jerusalem he remained but fifteen days. Paul would impress upon their minds this fact that it was impossible for him to have had his gospel from man either in Jerusalem or any other place. The whole cause of Gentile freedom is bound up with the person of Paul. This is why he is so insistent in his claim. The Gospel of Christ and Paul's apostleship stand or fall together. If Paul can be dicredited among the Gentiles, his gospel will fall and they will have no hope in Christ. If he makes his point, the Gentiles will be saved.

Paul feels that his authorship is divine and that he dare not temporize; he must make the issue straight and clear-cut; he must not leave any opportunity for any doubt. It is an inviolable gospel and his standing as authority is equal with that of the Twelve; he is an apostle same as they are. Gal. 1:17. His doctrine is rooted in his conversion, it was given to him at that time; the seed of it is the revelation of Jesus Christ.

Paul proves his apostolic independence. "My gospel is not from man." He did not owe his commission to Peter, as the Judaizers claimed. As a matter of fact, he maintained it first for years without Peter, before he had met him, then he maintained it with Peter, and finally he maintained it in spite of Peter when he withstood him to his face. Paul upheld his doctrine victoriously over Peter's opposition. Is not this evidence fully supporting Paul's claim concerning his commission and his apostolic authority. In regard to James and the Jerusalem church, Paul commenced without their help, when his work was challenged they could only approve of it, and finally he repelled those professing to act in their name.

2. Principles at Stake.

The large accessions from the Gentiles to the Christian church alarmed these Judaizers. They wished to stem this tide or at least turn it into Judaism. They made claims which overthrew, if allowed to stand, the very vitals of Paul's Gospel of Christ. They were willing to waive the claim that circumcision was absolutely necessary to salvation and substituted for it the more subtle claim that God made a distinction between the circumcised Israelite and all others. It would therefore be to their interests to submit to this Mosaic ordinance so as to get a better standing with God. This, of course, Paul combatted vehemently.

They claimed that the Messiah was the Savior of all, they could not deny that, but God and the Messiah gave the primacy to the circumcised, the Jewish people. Circumcision after all, they claimed, entitled them to better consideration at the hands of the Messiah. Again diametrically opposed to Paul's gospel.

They claimed also that Gentiles could become legitimate heirs of Abram only through circumcision. Only in this way could they have all the blessedness of the kingdom of God as promised to the heirs of Abraham. Circumcision was not absolutely essential, but it was a large advantage, they claimed. With these claims Paul took strong issue. If these were permitted to stand, his gospel would be void.

The great vital question to these Gentiles was, Shall they submit to circumcision? Paul says No. He contradicts the Judaizers squarely and fairly. Man is justified through faith in Christ, not through the works of the law. Christ taught that the law was not effectual to salvation, only through faith can it be accomplished. And not through a merely passive faith but through a faith which gives something to Christ in return, a faith that manifests itself in works. He argues further that the gift of the Spirit of Christ has been given to them through faith, not through law. It could not come through the law. And, again, the faith-covenant given to Abraham was given a long time before the law. This promise was given to him and to his seed, through faith in God and the law could not annul this faith-covenant. The law came many years later, because men were not true to the covenant and the law was intended as a preparation for the gospel, which should fulfill the law.

The law-works fail to justify and in fact more than that, they are actually a curse because it is absolutely impossible to fulfill the multitudinous requirements of the law. Guilty of disobedience in any part of the law meant guilty of disobeying the law and placed the offender under condemnation. So the law really is a curse rather than a blessing. Observing an elaborate set of rules and formulas does not justify anyone.

Paul says further in Gal. 5:2: "If ye be circumcised Christ profiteth you nothing." If ye believe that circumcision is the necessary thing for justification, if you think it to be the essential thing, then the life and death, the sacrifice of Christ has no meaning for you, in your estimation it is not sufficient unto salvation, unto the inheritance promised to Abraham. It is now a clear-cut choice between legalism and Paulinianism; between circumcision and Christ,—which will ye choose?

Titus, a pure Greek, refused the rite of circumcision and the Jerusalem brethren did not insist on his being circumcised, but accepted him without it. According to the Judaistic position, circumcision would have been his passport to salvation. Circumcision for the Galations would mean subjection to the Mosaic law and would mean the surrender of the vital principle of salvation by faith. Adopting circumcision would be rejecting God's offer of Sonship through Christ. It would mean seeking the inheritance

promised through the Law and not through Christ. Paul preached that through Christ we become the sons of God, through faith in the crucified Son of God. Adopting circumcision would mean that the root of the Christian life would be detached from Christ, the Redeemer and Savior, and it would be attached to a dead ordinance. Paul argues that the Galations have nothing to gain by submitting to circumcision and that they have everything to lose by so-doing. They will lose the living, vital, life-giving help of Christ and adopt instead the powerless formal law.

Must a Gentile enter Christianity through Judaism? Paul says, No. To what extent is the Mosaic law binding on Gentiles? Paul says it has no power over them. He is the champion of the cross, of salvation by faith. In his mind the principles, the truth of the whole Gospel is at stake.

Paul's watchword is: Justification by faith in Christ and redemption by the grace of God. Christ is the embodiment of the divine grace and we are saved, redeemed because God's love is large enough to overlook our weaknesses and failures if we have the real faith in Christ, His Son. "Not by works wrought in our own righteousness, but according to His mercy He saved us, justified by His grace," God's grace, not law. It is grace in contrast with law; this is the issue between Paul and the Judaizers. The law is powerless to crush sin, in fact it stimulates and inflames sin. Grace justifies the sinner, redeems him and robs sin of the fruits of its victory. Grace is more powerful than sin, while the law is powerless before sin. The law in reality abolishes the grace of God. Accepting the law indicates that God's grace is considered insufficient for salvation. If you accept circumcision, Paul says, you become debtors to the whole law which will inevitably lead to the transgression of parts of the law and will thus be a curse to you.

Paul preached the death of Christ, the sacrifice for us by way of the cross. This is one of the vital issues with him. Faith in the Son of God who loved me and gave Himself up for me a willing sacrifice on the cross, this faith in such a Redeemer is the foundation of the life he now lives in the flesh. This is the vitalizing element in his life now. This the law would make of non-effect. Thus the crucified Savior is the stumbling block of Judaism. How revolting, how horrible the thought of a crucified Messiah. The very idea of it is an outrage on their faith and the Messianic hope. Such a thing is entirely inconceivable to the real Jew. Accepting such a faith as Paul taught would mean the end of Judaism, legalism would be done for. If they accept this gospel, then there can be no need for the law. If the vicarious sacrifice makes atonement then the law is useless. No, the Jew cannot accept this gospel, he must take issue with Paul's teaching.

Paul preached not only the death of Christ, but also His resurrection and the union of the believer with Christ in death and in life after death, an eternal redemption. This to the Jew meant the inheritance promised to Abraham without the law. If he would accept this teaching he would be admitting the futility of the law, its needlessness for becoming a partaker of the inheritance promised to Abraham.

The Judaistic doctrine struck directly at the cross. It refused to admit the power of the cross, it sought to make the sacrifice of Christ of no effect. If the law justifies, Paul argues, if circumcision makes a difference before God, if it is a passport to salvation, then, why did Christ die? Why did God demand this sacrifice of His Son, yea, why did He Himself make this great sacrifice if it was needless, useless? If the Mosaic law still is the essential to salvation then Christ was an ordinary man and died as such. Judaism, in denying the efficacy of the cross, denied all that it implies and means to the Christians. It denied the worth of that faith in the Christ which Paul preached as the very foundation rock through which and through which only man can be justified. A denial of the cross meant a denial of all that Paul had preached. If the cross is meaningless then the Christ is meaningless, the grace of God is meaningless, Paul's preaching is all vain. But Paul shows that the cross is of real value, that Christ is the real Savior, that faith in Him is efficacious to salvation, that the grace of God is that by which we are saved. He proves conclusively that Gentiles need not, yes, cannot enter Christianity through Judaism and in so doing establishes the validity of his apostleship and his gospel.

THE GREATEST QUESTION OF THE AGE

Rev. Charles Stelzle.

Christianity is not dependent upon the infallibility of the church nor of the Bible. The church and the Bible are simply a means to an end, and not an end in themselves. Their purpose is the revelation of God in Jesus Christ.

Therefore, the chief question that men are called upon to answer is not what do you think of this doctrine, or that church, or that system of theology, but "What think ye of Christ?" Gladstone once said that this is the greatest question of the age.

You might be asked: "What do you think of Plato, of Socrates, or Shakespeare?" and you would dismiss the matter with an off-hand reply. But this question asked of Christ, passes into the most practical and the most personal of questions: "What shall I do then with Jesus?" The question becomes insistent. Men cannot get away from it. It will follow them to the ends of the earth. They may become angry because of its presence, but does not that prove that it is no ordinary question? To dismiss it by saying that Jesus Christ was simply a great reformer will not satisfy. To say that He was a good man, or that He was a great teacher, but simply one of many teachers, brings the consciousness that one is only dodging the issue.

It is frequently stated that Christ came to establish an ideal republic, or that He sought to inaugurate a Utopian democracy. Neither statement is true. His own words indicate that it was His purpose to establish an absolute monarchy, a kingdom, of which He should be the Head. This kingdom is to embrace all those who will acknowledge His kingship.

Therefore, when some social reformers select from among the words of Jesus Christ a few catchwords, which have to do only with certain social affairs, rejecting everything else that meets with their disapproval, especially that which applies to their personal lives, and then claim to be the only bona-fide followers of Jesus Christ, they are leaving out of their consideration altogether some of the most important parts of Christ's plans for the complete emancipation of mankind.

"What think ye of Christ?" Workingmen cannot afford to evade Him. He is too often quoted by them. He is too great a factor in their lives. More and more will this be true.

APPRECIATING GOD'S WORD

While Adam Clarke, the great commentator of the Bible, was preaching in his usual style at Wigan in Lancashire, England, he paused a few seconds, and without the least air of ostentation, said,—his eyes beaming meanwhile with benignant pleasure on an attentive audience and wrapt anditory: "Some of you have seen Adam Clarke before, more of you have heard him, and among other things, you may have been told that he has studied hard and read much, but he has to tell you that he has met with but one book in his life that he could hug to his heart, and it is this blessed Book of God"—taking up at the moment the large Bible lying open before him, and placing it to his breast with the endearing embrace of a mother clasping her child to her bosom. The effect was electrical. A simultaneous outburst of half-stifled applause was heard, through the whole congregation—men, women and children weeping, while his own eyes were brimmed with tears. All was simple, natural, touching, sublime.

Dr. Clarke's reverence for the Bible extended to the very material on which it was printed. He said, "I always treat with respect paper having on it the name of any of the persons of the Holy Trinity. At one time the servant had taken a volume of the Scriptures to keep back the door of his study, the doctor coming in, took it up, mildly remarking, "Poor Margaret has no religion, or she would not treat God's Word thus." Such reverence for God's Word is in the highest sense commendable, for it holds on its pages His will and testament for His people.

What would be the nations of earth today without the Bible? Let those nations testify where the Book is unknown. God knows that the nations where the Bible is circulated are bad enough, but how much worse would they be without its influence and power. "The Word is sweeter than honey and the honey comb."

"NOT TO BE MINISTERED UNTO"

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art
Not to be loved, but to love.

—Maltbie D. Babcock.

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

The Easter celebration is one of the brightest days in the year for the Christian. It tells of the risen Lord. The resurrection was regarded to be of such supreme importance in the early church that they made a weekly celebration of it and for that reason we keep the first day of the week instead of the seventh for our Sabbath. In rejoicing in the resurrection let us remember then that one day in the year is not all there is to it. As we are new creatures in Christ, having risen from the death of sin to the newness of life there is in our Lord and His service, let us regard every day an Easter of rejoicing.

There was a time when some Christians did not approve of special feast days in the church and held that their observance was more secular than Christian. It is true that too much may be made of the church calendar, especially when we make it an excuse for the things that the world thinks holidays are for. A Thanksgiving for sports, a Christmas for over-eating and an Easter for making a new beginning at all kinds of amusements become so many farces that hold religion up to ridicule. But, when we allow all the devotion to get into the celebration of our religious events that we can put into them they become blessed occasions to us.

Easter, first of all must turn our thoughts to the living Christ. It is right to linger by the cross for it was upon that instrument of shame our atonement was made. Without the cross there would be no possibility of our salvation. But the one who went the way of the cross now lives eternally for us and intercedes for us at the Father's right hand. We rejoice that the resurrection assures us that the image of God in which we were created is eternal. We are glad that after the forces of evil had done their worst and doomed our Christ to the death of the cross their power was broken and could do no more. The terror of death has been removed. If Christ, a man, arose from the dead, then men shall rise from the dead. We are happy to know that our Savior is not a dead Savior. Were He dead, then our hope would be vain. He might still have been a good and great man, a martyr who went to a noble death, but He would nevertheless be but a mortal man. We are happy in the resurrection because He, the living Savior, is coming again and then we shall be with Him. After all, what does it matter so much if this old sinful world is burning up just now? It is but one of the signs of His speedy coming again. Our citizenship is in heaven and heaven's Prince, whom we dearly love, only waits the fullness of time when He shall appear and we shall be like Him and see Him face to face.

The incomes of the twelve richest persons in the United States amounts to about one hundred and fifty millions of dollars. This is a sum so vast that the average man cannot appreciate it. Few of us know what a million of anything looks like, let alone dollars. What the wealth producing this income amounts to no one can properly estimate. It is so great that these twelve persons, had they the mind to do so, might command all the resources on this continent by manipulating it to their advantage. When George Washington died, not more than a century and a quarter ago, he was with his million or more by far the richest man in the country. Today he might be regarded as respectable if not rich. During this time the natural resources of this country have been developed and with the advance in manufacture and transportation have come great fortunes. We are none of those who would condemn those who by their ability and application to business have reaped an abundant harvest, yet we know that the control of so much wealth in the hands of so few individuals was not always gained by fair or approved methods and that for the few rich there have had to be multitudes of poor who were so for no very great fault of their own. The rich are not now putting up a very great protest against what amounts almost to the confiscation of a large slice of their possessions. They fully appreciate that the sacrifice must be made of them for the preservation of the nation through this terrible crisis. It is not particularly heroic on their part that they submit, knowing, as they do, that it is a giving up a part that they may retain the rest. Under no other form of government could wealth be so easily gotten and so easily retained as under ours. The coming of a conqueror would mean that the goods of the rich would be the loot of the victor. With wealth destroyed and industries crippled the whole nation would be brought to poverty in such a way that none of us living would ever again see the measure of prosperity we have enjoyed in recent years. We do not like to think of this as a rich man's country, but what a terrible calamity it would be if it were through conquest to become a poor man's country with no prospects of regaining what has been lost!

However, the willingness of the rich to pay almost any price to the government in order to save what they have is warning enough to make us realize the terrible waste and loss involved in the struggle now going on the world over. With three-fourths of the civilized world in actual danger of starvation and the producers of numberless nations taken from active production and put to destroying life and property we are in a way despising all that God has done to make it possible for man to live in happiness and contentment. We have only touched on the lesser kind of waste—the waste in goods and resources. The senseless waste of life is the worst crime of all. Rich men may, in a measure, be compelled to share their holdings in order to even up the war losses, but nothing will take the places of the young manhood that must rot on the battlefield. As things now appear the war will probably be fought on to a decision for one side or the other and then as the decision goes so will the destiny of the peoples be fixed. This may mean bondage or freedom. We naturally hope it will mean freedom and equality. There is but one way by which peace and good-will will come to men. It is the way laid down by the Prince of Peace. After all this waste of life and resources that may be imposed upon humanity the world must find peace in Christ or it will never find it at all. Let the rich continue to be anxious about their riches and let mothers and fathers anxiously concern themselves about their sons, the seriousness of the times demands that. It demands more on the part of the Christian people of the world. It demands that if they would insure their present and their future well-being they resort to a force mightier than the force of arms. It must be the power that God's love may wield. A power that makes men brethren, willing to serve and to minister to one another rather than demand their rights to the last grain's weight.

THE PREACHER'S MESSAGE

The preacher is called to the ministry of the Word, to the proclamation of the gospel. His text-book is God's book, his gospel is Christ's gospel. Study the great preachers, both those of the past and of the present, and you will find that they were and are mighty in the Scriptures. All sorts of substitutes and supplements are offered today for the gospel. The rationalist offers education; the socialist offers legislation; the statesman offers reform; the spectacular evangelist offers sensation; the scientist offers evolution; but the preacher, the true preacher, has but one thing to offer; the preaching of the gospel, "the power of God unto salvation."

I for one believe that there never was a time when we needed so much to preach the plain, simple gospel. There never was a time when doctrinal sermons were more welcome than they are at present, or more imperatively needed. Our evangelism is too negative, general. We need the positive note. The people are sick of sentiment, death-bed stories, criticisms, speculations, and are hungry for the real, aggressive, positive message. I must believe that the minister for today's pulpit is he who is true to the head of the church, the great commission, and to the simple faith of the old Book. We want to lift up Christ, to emphasize Him, exalt Him, keep Him in the forefront, and to preach the one message He has given us to preach.

One of our great papers has been ascertaining the views of "laymen" as to the kind of sermons people need and want. And here is the answer voiced by many: "As a layman, I unhesitatingly cast my vote for the old-time, undiluted gospel sermons." Let me say to the young preachers and students for the ministry, nothing will make you so effectual in your preaching as the simple, pointed, positive, soul-appealing gospel sermon, spoken with power and passion and in love. There is urgent demand for a return to gospel certainty, the positive note. The church that is sure of her position, that stands for the Christ and the Book, and has a ministry that knows the Christ and the Book, and without fear or compromise preaches the Savior's commission, insists upon the terms of salvation as laid down by Christ and His apostles, such a church will be the growing, conquering, saving, uniting church.

The ideals of the ministry are too low. Our preachers deal with too little, small, insignificant matters—"flotsam-jetsam", infinitesimal things—when they should be considering great themes, questions of life, truth, salvation, destiny, God and immortality. Think of preachers, the called and anointed of God, given a divine and holy commission, held stars in the right hand of Christ, men "with the geometry of heaven in their brains", big enough to "think God's thoughts after him"—think of such men mid the wonders of God's creation, the great truths that fill the temple with His glory, the beauties and marvels of His revelation, the sublime and simple plan for man's salvation and redemption—think, I say, of such men, whom God hath called and commissioned to preach the glorious gospel of the Son of God searching for motes and dots, commas and dates, "man's descent from the hairy quadruped"; these "new", "modern", up-to-date", "scholarly" preachers and teachers "having itching ears, turning away from the truth and turning unto fables", preaching the "gospel of dirt", tithing mint and anise and cummin, and neglecting the weightier matter of the law."

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and at His kingdom; preach the Word."—The Cumberland Presbyterian Banner.

THE CLOUD OF INVISIBLE WITNESSES

We are told by the world's greatest dramatist that "all the world's a stage," but the gifted writer of the letter to the Hebrews tells us that it is a stadium. The dramatist tells us that "all the men and women are merely players," but the elder writer says that they are all runners. But, whether one or the other, they are all under scrutiny. The actors on the stage and the athletes in the stadium—all are under the watch of a great host of witnesses. We have passed the age of the cave dweller. No man can really be a recluse—however much he may desire and scheme to get away from the world. Life is always related. We are touching other life all the time, and other life is touching us all the time, too. It is a literally true statement: "For none of us liveth unto himself, and none dieth unto himself."

The cloud of witnesses that surrounds us is full of eyes. Some of them are the eyes of the indifferent. They belong to people who do not care. You are nothing to them. They are concerned with their own selfish interests. Your hardships, toils, struggles, failures, difficulties, defeats, lamentations, appeals, anguish — these are nothing to them. They are totally hardened against the need of humanity. They have eyes, but they see not; ears have they, but they hear not; hearts they have, but there is no pulse of sympathy in them; hands they have, but they are never reached out in helpful ministry. They are the eyes of people who are hard, cold, bitter, unfeeling, petrified with indifference and selfishness.

Then there are hostile eyes among the watchers. The enemy is amid the throng that sees the struggle that is going on. Do you remember that picture of the "Watchers at the Camp Fire", a little group of men overtaken by the night, making their camp in the dense forest, the fire burning brightly, while all around them in the darkness the gleaming, snapping eyes of the hostile wolves? So the eyes of the enemy shine and gloat—not only in the night, but in the day. When the struggle is on—the great fight for honor, the grapple with temptation, the campaign against sin, the agonizing for righteousness, the eager striving for the things that stand for high character and worthy living—then the eyes of envy, hatred, enmity are watching, blazing with the glare of the pit, in malignant anticipation of failure and defeat.

But there are friendly eyes among the watchers, too. The young lad at Dothan was greatly troubled because of the surrounding enemies, but the heart of the prophet was not disturbed. He was serene amid it all, for he knew that "the angel of Jehovah encampeth round about them that fear Him, and delivereth them." He prayed that the young man's eyes might be opened, and that he might have the vision of the heavenly host of deliverance. The fact is that "they that are with us are more than they that are with them." The defenders are all abont us. We need have no fear, but we need to be filled with faith and to go forward each day with trustful hearts.

The invisible world is full of sympathetic witnesses who are using such influence as they have for our protection, inspiration, deliverance and success. Milton speaks of "millions of spiritual creatures that walk the earth unseen, both when we wake and when we sleep." What does it mean when the ancient singer says, "The eye of Jehovah is upon them that fear Him, upon them that hope in His righteousness"? God is among the watchers; He is among that "cloud of witnesses".

And there is Another who "keepeth watch over Israel". The Christ is there, "unperceived amid the throng". And He looks with eyes of satisfaction, as when the cleansed leper came back to thank Him; or with reproach, as He did when He looped upon Peter, who had denied Him; or with sorrow, as He did when all His disciples forsook Him; or with forgiveness, as when He said in His agony, "Father, forgive them, for they know not what they do"; or in tenderness, as He did when the children flocked to His outstretched arms and were folded by Him to His breast; or in scorn, as when He drove the money-changers from the temple; or in rapture, as when He said to the repentant thief on the cross, "This day thou shalt be with Me in paradise." Jesus looks with sympathy upon the disciple who is in the thick of the struggle and rejoices with him when he wins in his fight.

There is also in that "cloud of witnesses" the host of the redeemed who are looking on with great personal interest. They want the friend who is struggling in the arena to win and they give to him such strength as they can send to him in order that he may come out of the fight with triumph. What influence have those who have fought the good fight, and have finished their course, and have received their crowns upon those who are still waging the conflict and have upon their brows the sweat of the agony? Is it only a matter of the imagination or is it a wonderful spiritual fact? Is the doctrine of the ministering spirits absurd, or is it a real asset of spiritual experience?

Shall we not comfort our souls with the confident faith that the invisible host of the redeemed are everywhere about us, and that they are marshaled by Jehovah for our help and deliverance and triumph! A short time before his last illness Watts, the eminent painter, said to his wife, in referring to one of his paintings called "Death," "I am so glad that I painted 'Death' with that white robe. It makes it an angel, and I often catch a glint of that white garment behind my shoulder." Do you not sometimes seem to feel the sensation of a "presence"? Are those whom we "have loved long since and lost a while" so far away after all? Are they not very near to us sometimes, and do we not catch the glint of their white garments behind our shoulders, and do we not know that they are watching us and that they are doing all they can to add to our joy and satisfaction and successful achievement? — Christian Advocate.

FACTS WORTH QUOTING

1. The type of Chinese womanhood is shown by the fact that when three of them were asked by their American hostess what they would like best to see they did not choose the theatre or other "sights", but desired to visit the institutions for the feebleminded, the deaf and the blind, so that they might take home to China a knowledge of the methods used.

2. The great need of Africa is shown by the fact that in one town, not far from a mission station, twenty wives of one man, all suspected of having caused his death by witchcraft, were buried alive in his grave.

3. A hopeful sign in West Africa is that the people recognize the character of Jesus as the ideal for Africans as well as for white men. A missionary among them says he is often asked if Jesus was not a black man.

4. The abnormal social and moral conditions among the 10,000 white civilian population of the Canal Zone give special significance to the work of the Union church, Panama.

5. Over 3000 Chinese coolies, now at work for the allies behind the lines in France, journeyed across the Pacific through Canada, and then across the Atlantic, in the special care of a medical missionary from Foochow.

6. Eye-witnesses in Persia describe the Armenian refugees there as in the "state of Oriental street dogs, with whom they compete for offal." One who has seen the dogs of an eastern city needs nothing more to complete the picture.

7. There is only one medical missionary in the whole of Khorasan, a territory as large as France on the border of Afghanistan, and from the Afghans themselves have come calls for an itinerating doctor.

8. A village community in India, made up of former thieves, now has evening prayers as an established feature of their life.

9. Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian college to enter the Christian life.

10. Nearly 500,000 women and girls are reported to be employed in factories in Japan. More than half of these are under twenty years of age, and the working day is often from twelve to sixteen hours long. Wages are about fifteen cents a day.—Missionary Review of the World.

THE C. E. TOPIC

April 7.

Christian Duty and Privilege: 4. Bible Reading. Psa. 119:9-16.

The Christian is a person of one book. He must know that book. He must live it. He is expected to teach it. He must believe every word of it. His ideals must be expressed in it. It must give him an intimate knowledge of Jesus Christ. It must be the one final court of appeals in all matters concerning his conduct, his belief and his hopes. It must be the law of his home and the constitution of his church. In it he must learn to know things that cannot be discovered in any book or teaching, such as the fact of God, the matter of creation, future life, the soul, the problem of evil, the certainty of eternal punishments and rewards.

The Bible is not designed to be a book of history, yet without it more than five thousand years of history could not be accounted for. It is not a book of science, but it is correct in its science. We do not rate it as literature in the sense that we class other classics; yet it is a literature more important than all the rest of the world's literature and has had a greater influence upon the life and conduct of men and nations than anything ever written. It is not rated as a text-book of ethics but true ethics can only be grounded upon its teachings. As we would be ignorant of the past, so without the Bible we would be altogether uncertain of the future. The chief purpose of the Bible is to reveal to us the story of our redemption. We could not appreciate the meaning of redemption were it not revealed to us in the Word of God.

The Bible is the most familiar book in all the world. It is printed oftener and in greater quantities than any other book. Scarcely a house or place where men are is to be found that does not contain one or more Bibles. In the Christless countries, where most everybody is a heathen, the Bible nevertheless has become a common book. The language of modern nations has been fixed by the Bible. For example, since the King James Bible was given to the English-speaking race the language has changed very little. Missionaries first put the language of many of the peoples among whom they work into writing when they give them the Bible.

In every-day speech we use more expressions and figures taken from the Bible than from any other book. This is because the Bible has had the greatest influence upon the lives and speech of men. Upon the principles laid down in this book are the laws of nations designed. The greatest characters with which men are familiar were men and women of the book.

We should make Bible-reading a rule of our lives because in so doing we become familiar with our duty to God, man and ourselves. There can be but one way of living right and that is according directions of the Bible. Missionaries insist that their converts learn to read before they are accepted as members of the church, and we who have the advantage of knowing how to read from childhood can certainly not expect to be excused from this all-important duty. Indeed, if we regard it a duty rather than a privilege we show an alarming lack of appreciation and a disinterestedness which hardly is a mark of a good Christian.

Bible-reading should be an every-day occurrence with us. As we look for our daily meat and drink in temporal things, so in spiritual things we ought to have a continual craving for the food that our souls need. Some people suppose that all that is expected of them is "a chapter every day". It is a good thing to be regular and systematic in all things but system should not kill our devotion. We should read enough to supply our daily needs and to add to the sum of that we already know. To do this may mean the reading of many chapters or it may mean the reading of a few verses. But when it is done it should be done with the idea of getting into communion with God through it.

In reading it is well to follow a few good rules in order to get all the good possible out of our reading. We should read reverently. The critic or the shallow-minded person only gets what he goes after when he reads the Bible. We should read in order to understand. This involves comparing Scripture with Scripture. It calls for an understanding of what sense the writer wishes to convey and, in order to get this we must read the context. We must read with the times and the conditions existing when the writer wrote, in mind. The meaning of every word must be found. The skipping of one word may destroy the sense of it all.

One who goes to the Bible for a message comes into the very presence of God for a command. To read and not obey is to sin. The Word shapes the conduct of the believer in all things. You can tell a man by the company he keeps and you may know a man by the books he reads. A Bible reader is above all things a friend of God and a liver of the Christ-like life.

THE S. S. LESSON

April 7.

Jesus Sets Men Free.

Mark 7:24-35.

Golden Text—If, therefore the Son shall make you free, ye shall be free indeed. John 8:36.

Tyre and Sidon were two famous cities on the shores of the Mediterranean, noted for their commerce. This was the only journey that took Jesus out of what was really His own country. He desired to be away from the crowds with His disciples that He might have the benefit of instructing them in seclusion. His fame, however went before Him. The good there is in Christ can never be hid. When the most obscure corner of the world has Christ it is bound to send the message of its precious possession to the rest of the world. No one person or people can be enjoying the active presence of the Lord by themselves.

The woman who sought out Jesus was a type of the suffering the world over. There is misery in body, mind and soul everywhere and the one thing those who have it crave above all else is peace and blessing that Jesus can bring. The greatest good we may do for those who so suffer is to tell them of Jesus. And, having spread the fame of Jesus abroad, the next thing to do is to bring them to Him or exercise ourselves in bringing Him to them. The troubled mother shows the true mother spirit. She was more anxious to do all within her power for her child than she was to do anything else in the world. Note concerning her, (1) that she was a heathen and a foreigner; (2) that she heard about Jesus, through others, no doubt; (3) that she believed what she heard; (4) that she was ready to put her belief into practice; (4) that she needed no other person to act for her; (5) that she went straight to Jesus; (6) that what seemed to be a great discouragement was but a trial of her faith that proved her to be worthy; (7) her faith secured for her her desire plus the Master's commendation; (8) that Jesus has made provision for all the world to participate in the blessings He has to bring.

It is the custom of the Jews to despise all other nations and they certainly were not willing that they should enjoy their spiritual blessings. It was a common thing for the Jew to address the foreigner as dog—a term of contempt. Jesus used the manner of speech of His time and country but the original account shows that he softened down the term to little dog or puppy, making of the word a term of endearment. The sense of His answer was, the Jews must come first. It is not the thing to take their teaching and give it to foreigners. Her answer admits that such is the way it should be, but she would imply that the dogs, though far beneath the children, are, nevertheless, a part of the household and they, too, must be fed. In putting the woman to the test He gave her the opportunity of proving her great confidence in Him. Mist of our spiritual difficulties —and other difficulties, too, for that matter — are but the tests that God applies so that we may really show our great faith and trust in Him.

This miracle, done by Jesus, relieved a sufferer, brought a stranger to know more about God and made of her a disciple. All of His acts are for that purpose. He wants to relieve all affliction, be it of the body, the mind or the soul. He desires that those who are strangers to Him shall learn to know Him and show faith in Him. Those who truly learn to trust and believe in Him are sure to be ardent disciples.

From the country of Tyre and Sidon Jesus now traveled east to the country of the ten towns called Decapolis on the east of the Sea of Galilee. The special miracle here recorded is of the one who was deaf and could not speak properly. In the day, not having the advantage of the sign language of our day, a deaf person was a very difficult one with whom to communicate. The friends of the deaf man asked especially that He lay His hand upon the unfortunate one so that he would no doubt understand that what was done to him came from contact with Jesus. Jesus used visible means when this was necessary and in this instance He could only impress the man through his sight and his sense of touch. Jesus here does not make the miracle one of show. The healing was privately done. It was a matter that concerned the man more than any one else. It was a lesson in which Jesus showed that the healing came from Him. It was the thing that was to awaken and reward the faith of the subject.

The word "Ephphatha" was in the language of the common people. Jesus was one of the people. He not only used their language, but He lived their life.

DEATH

Graybill. — Christian S. Graybill was born April 6, 1828. Died March 17, 1918. Age 89 years, 11 months and 11 days. He married Susana Winey. This union was blessed with 7 sons and 5 daughters. Seven of the children preceded him with their mother. Two

daughters, three sons, one sister, 41 grandchildren and 24 great-grandchildren survive. Rev. Jacob Snyder officiated at the funeral.

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Gratefully acknowledged,
J. F. Lehmann, Treas.

NEWS OF THE WEEK

GERMANS BEGIN BIG DRIVE; TERRIFIC BATTLE RAGING

Exactly twenty-five months after the Germans began the historic battle of Verdun, the thunder of their guns deepened into a tempest of fire along the British front in northern France and they began what may be the greatest battle of the war, a struggle which may lead to results which will shape the destinies of millions of people over coming centuries.

The attack was made on a scale hitherto unknown during this war of major offensives. It was over a front of fifty miles. Official reports are very brief, but correspondents at the scene tell of the terrific storm of artillery fire that burst over the lines held by Field Marshal Haig's men.

The bombardment began at five o'clock Thursday morning, just before the early spring dawn was breaking over eastern France. Shells of large and small calibres were rained upon the lines held by the British for about five hours. Then German infantry stormed out to make the first great assault. The Germans, favored by the wind, moved forward under cover of a pall of smoke which hid the assaulting columns from the eyes of the British holding the front lines.

Nor were the German efforts concentrated on the front held by the British. Early Thursday morning the Germans assaulted the French lines near the village of Ornes to the northeast of Verdun, and claim to have penetrated a considerable distance. Near Rheims, too, the French were subjected to an assault but here the artillery bore the burden of the fighting.

The attacks at Verdun and Rheims, however, may be considered for the time being as mere diversions to the principal attack which has been loosed against the British. They would serve to keep French forces at Verdun and Rheims from being transferred to the British sector if that part of the battle line should show any signs of bending back.

MONSTER CANNON IS BOMBARDING CITY OF PARIS

One of the mysteries of the offensives, which now has been solved, is that the shelling of Paris is being done by a long range German gun. This statement is contained in the Berlin official communication, and a Paris dispatch says that one of the guns has been located near Laon, about 76 miles from the center of Paris. Throughout Sunday morning and into the mid afternoon, shells were dropped in Paris at intervals of from twelve to twenty minutes.

Paris, March 25. — The German "monster cannon" which has been bombarding Paris, has been discovered in the forest of St. Gobain, west of Laon, and exactly 122 kilometers (approximately seventy-six miles) from the Paris city hall.

The gun, says the Matin, is established near Anizy, in St. Gobain forest. This would place it somewhat further south in the woodced area and it estimates the distance as about seventy miles from Paris.

It is believed in military circles that the Germans are using two long-distance guns against Paris. The "all clear" warning was sounded at 3:30 o'clock.

Already the spirit of boastfulness which pervades the German army in times of success is being strongly manifested. Field Marshal von Hindenburg has complimented the German emperor on the "initial successes", and the latest German official communication is loud in its plaudits of the German troops, declaring that the "attacking spirit of the infantry could not have been exceeded."

DESPERATE, GERMANS ARE STRIKING THE FINAL BLOW

Washington, March 25. — The German offensive, says the War department's weekly communication issued, proves that the German militarists, no longer able to control the German people by political maneuvering, have been forced to attempt a gigantic feat of arms to maintain their domination. While the great attack has been able to make headway, no definite enveloping movement has been outlined, the communique says, and it would be premature to express opinion on tactical phases with a comhat situation inevitably changing in a battle of such magnitude.

"The assault launched hy the Germans against the British front has reopened the fighting season in the west," says the communique.

GERMANS ARE DRAWING RESERVES TO HOLD GAIN

London, March 27. — The war office last night announced that the Germans took Roye at 10:30 o'clock in the morning.

The enemy has been checked west of Roye and Noyan, the announcement adds. In the Roye area, British, French and American troops are fighting shoulder to shoulder, the official announcement states. French reinforcements are rapidly coming up.

Although still giving ground at points before the desperate German drive, the British and French armies engaged in the great battle in northern France are preserving their united front intact and apparently awaiting the opportune moment for the delivery of a counter-blow to dispel the German dream of world domination.

Big events are impending in the immediate future, at any rate, and the advices from the front indicate that these are expected to develop favorably to the allies, probably within the next few hours.

All accounts agree that Germany is paying heavily for every foot of ground she has wrested from the allied armies. Her casualties are shown by the British official statement to have mounted so high that every part of the western front has had to be drawn on to provide badly needed reinforcements for the battle area.

Field Marshal Haig's report reveals that more than seventy divisions, or between 800,000 and 900,000 men, already have been engaged in the battle on the German side, and the widespread call for fresh troops makes it plain that the fighting forces are being rapidly used up in the terrific and costly onslaught.

ARTILLERY FIRE OF THE AMERICANS IS EFFECTIVE

With the American Army in France, March 27. — Explosions were observed in the rear of the German lines north of Toul, following American artillery fire.

There is considerable aerial activity and the enemy threw some gas shells into the American lines. This front otherwise is quiet.

American soldiers here are greatly interested in the German drive and wish they could share the brunt of the defense with the British.

A few companies of American engineers are already at the British front. It is believed possible they threw down their tools and fought with rifles as they did in the battles around Cambrai last November. Otherwise the denial that Americans are engaging in resisting the German drive is reiterated.

With the American Army in France. —The American positions on a certain part of the Toul front were bombarded with mustard gas shells at the rate of six a minute last night, but ineffectively.

The American artillery replied with a heavy fire and demolished segments of the German front lines and other points.

A German airplane flew over the American lines during the night and dropped a shell which did not explode. but dug a deep hole. At noon a French airplane brought down a German machine opposite the trenches.

American gunners have bombarded the mouth of a tunnel inside the German lines and an observation post recently discovered.

FRENCH ARE CONFIDENT OFFENSIVE HAS FAILED

Washington, March 27. — France's confidence that the great German offensive is wasting their strength against the allied line is voiced in an official dispatch received here last night. The message quotes at length from yesterday's Petit Journal to show that the German, though suffering tremendous losses in massed advances, have failed to gain their objectives and that the present situation is satisfactory to the allies.

PLEDGES RUSSIANS AID IF THEY RESIST THE GERMANS

Moscow.—Russia will eventually become a German province and Russians will lose their liberty if they submit to the peace forced by the central powers, David R. Francis, the American ambassador declared in a statement to the Russian people, issued from the American embassy at Vologda.

The ambassador pledged American help to any government in Russia that would resist the German penetration. He urged them to forget their political differences and said that he would not leave Russia until compelled by force. The ambassador's statement said: "The friendship between Russia and the United States, which has existed for a century or more should be augmented, rather than impaired by Russia becoming a republic and Americans are sincerely desirous that Russians he permitted to continue free and not become subjects of Germany.

"I have not seen an authentic copy of the peace treaty, but I am sufficiently acquainted with its provisions to know that if the Russian people should submit to it, Russia not only would be robbed of vast areas of its territory, but her people eventually would become subjects of Germany. Russia eventually would become virtually a German province and her people would lose their liberties for which their ancestors struggled for generations.

LIBERTY BONDS WILL PAY WELL

Washington, D. C., March 27.—The third Liberty loan, to open April 6, will be for $3,000,000,000 and interest all oversubscriptions at 4¼ per cent.

Bonds of the first loan, bearing 3½ per cent. interest, and of the second loan, at 4 per cent. may be converted in to the new bonds, but those of the third loan will not be convertable into any future issue. This announcement was made by Secretary McAdoo with the comment that "the great event now happening in France must fire new determination to furnish all the dollars and all the material resources of America that are needed to put an end to the execrable astrocities of German militarism."

In connection with the loan the secretary plans to establish a sinking fund with which to purchase back any bonds of the third loan thrown upon the market in order to aid in keeping the price up to par. The maturity of the bonds is yet to be determined, but it was officially stated that they would be long term, probably between twenty and thirty years.

Other features which will be settled as soon as congress passes the necessary authorizing legislation are the length of the campaign and the terms of payments of the bonds.

Most financial observers were surprised at the comparatively small size of the loan and at the interest rate, both of which they had expected to be higher. Reduction of government expenditures and allied loans below the former estimate are responsible for the loan's size, Secretary McAdoo explained. He said the bonds were made non-convertible to put an end to expectations of higher interest rates in the future, indicating his purpose to maintain the 4¼ rate for future loans.

Legislation will be drafted by Chairman Kitchin of the house Ways and Means committee to provide for an additional bond authorization of $4,500,000,000 more than the $3,666,000,000 sum already authorized but unissued, for the increased interest rate, for continuance of loans to the allies this summer, and for issuance of more than the $4,000,000,000 certificates of indebtedness now authorized. An effort will be made to rush this legislation through both houses this week so that final plans may be made for the third Liberty loan and the engraving of the bond faces by the first of next week. No opposition to the legislation is looked for in either house.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, APRIL 4, 1918. No. 14.

IN MENNONITE CIRCLES

On March 24 the Bethel church, near Dolton, S. D., installed Bro. Jacob A. Tiessen as its pastor.

The (Old) Mennonite War Sufferers' Relief fund reports that to date the receipts were $35,-348.18.

The church near Ruff and Warden, Wash., expects to complete its new church as soon as possible after the spring sowing. Rev. D. B. Hess recently visited the brethren there and his message met with sincere appreciation.

A new local church paper has appeared under the title "Home and Church." It is gotten out by Rev. A. M. Fretz in the interest of the churches of which he is pastor. Brother Fretz is the pastor of the Deep Run, Springfield, Perkasie and Bowmansville charges.

The Perkasie church of which, until quite recently, Rev. Harvey Shelly was pastor extended a call to Bro. A. M. Fretz. He was installed into the office on the evening of Good Friday. The two former pastors, Rev. W. H. Grubb and Rev. Harvey Shelly, conducted the service on that occasion.

The ministers of the Eastern District conference held a meeting in the Souderton church on April 3. The following topics were discussed: "What Is the Message of a Mennonite Minister to His People in War Times?"—S. M. Grubb. "Feasability of Revival Meetings; Should the Pastor Conduct Them, or Should Someone Be Called In?"—Reed F. Landis. "Possible Remedies for Weak Churches."—H. G. Allebach. "Informal Report on Altoona and Other Points."—Jacob Snyder.

The Berne (Ind.) church has just published an attractive handbook containing a store of information concerning its activities. The financial reports of the church and its minor organizations are included as well as a list of its 945 members. During the year the pastor, P. R. Schroeder, officiated at 24 marriages and 40 baptisms. The total receipts of the congregation were $10,-084.42.

Dr. C. H. Smith of Bluffton college is at present at work on another Mennonite history. This is to be a general work covering the history of the church in both Europe and America. It is to be arranged for both class work and for general reading.

Bro. Abram B. Kolb, for many years the editor of the Gospel Herald and other publications, issued by The Mennonite Publishing Co. of Elkhart, Ind., recently suffered the loss of his wife by death. She was a daughter of the venerable Rev. John F. Funk. The editor conveys the heart-felt sympathies of the many of its readers to whom the father and husband are well known.

CONCERNING RE-CONSTRUCTION WORK

The following letter from the president of Bluffton college is another evidence of the interest aroused among our people in the matter of reconstruction work, such as the Society of Friends is now doing. In a recent issue of this paper we represented an appeal from the Friends for co-operation with them in the work. This is but one of a number of evidences of interest in the cause coming to us.

Bluffton College, Bluffton, O.,
March 23, 1918.

Dear Friend:

I am glad to notice your appeals for re-construction work in France and Belgium you are making through the columns of The Mennonite. About the same time that your first article appeared in The Mennonite we had taken up the work at Bluffton college. We have now collected about $60 for the work and much more should come. Thus far two of our young men have volunteered for the service and others are thinking about it. I suggested in chapel the other morning that the constituency of Bluffton college should raise $50,000 for the work.

Mennonites have always been ready to aid the wounded and they should not draw back their hands now. In fact nothing will do so much to establish a bond of brotherhood among all nations as does this work which is purely a work of love and devotion to suffering humanity.

I feel that our work ought to be done in harmony with that of the Old Mennonites and with that of the Friends. I would suggest that the Committee on Emergency Relief Work supervise this work for our General conference. Should they be unwilling to take it up, there are others who stand ready to do so.

Very sincerely yours,
S. K. Mosiman, Pres.

NOTES AND COMMENTS

With the ratification of the federal prohibition amendment by the South Dakota legislature ten states have now accepted the amendment.

The examination of Chinese students to be sent to the United States for higher education developed the fact that of the ninety-one chosen, fourty-one were Christians.

The Presbyterians have a publishing house in Beirut which circulates Arabic literature in Syria and all other countries where Arabic is spoken. The output of its presses in 1910 was 40,811,005 pages.

Russellite publications have contained matter objectionable to the authorities. Beside unsettling the faith of many they have shown a spirit of disloyalty. Thousands of copies have been seized. No matter how often the fraud of Russellism has been exposed there have always appeared to have been plenty of persons ready to fall into its delusions.

Dr. John R. Mott says: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experiences and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

In spite of the fact that there are over 3,000,000 Jews in this country there are, according to a late census, only 1,769 synagogs with a membership of only 143,-000.

3,000,000 Jews are living in America today. Jerusalem has been captured by the forces of a Christian country. The Jew in Russia is being tossed from serfdom to rulership and back again. Already the talk is gaining volume that a new Jewish community will arise in Palestine, made up of returning Jews.

Africa has vast stretches of territory in which there are neither mission stations or itinerant preachers, yet progress has been made in bringing the gospel to the natives. In 1900 there were 560,000 Christian adherents in Africa and in 1910 there were 1,707,-741, an increase in ten years of 196 per cent.

The religious problem of the Jew has become, therefore, very prominent. The extent of Christian work among the race is not generally known. The Hebrew Christian Alliance of America has arranged for its fourth annual conference to be held at the Moody Bible institute auditorium (old Moody church), Chicago, Ill., May 29-31.

The American Red Cross sent the following telegram to the New York orphan asylum, Hastings-on-Hudson, New York: "American Red Cross in France, operating several children's institutions and planning to open several others very soon. Varied purposes, extremely important they be models of efficient administration: You undoubtedly have best man in America to enable Red Cross to accomplish this result. We appeal to you as a loyal, patriotic institution to place his services at our command for one year or at least eight months." Dr. R. R. Reeder, the superintendent, the man wanted, has

been released and has begun his work of caring for the orphan children of France. He is an official of Warburton Baptist Church, Yonkers, N. Y.

In Akron, Ohio, a roughly dressed workman came to the pastor receiving contributions for Gideon Bibles and said he wanted to help. He was a Roman Catholic, and his children had been raised in that church, and were not Bible readers. One of his boys had worked his way up in a mercantile house to a fine position, but one day he left, taking with him a large sum of money, and registered in a hotel in another city. To pass the time away he picked up a Gideon Bible and commenced to read it. As he read chapter after chapter, he was convicted of his sin, and went back that night to his employers, paid back all the money he had left, and offered to pay the penalty. They allowed him to pay back the balance and retain his position. The father said that he hadn't much to give, but if a Gideon Bible saved his boy, it would another, and he at least wanted to pay for one Bible which might help someone else.—The Gideon.

America was repeatedly startled two, three and four years ago by assertions that Japan was seeking for a naval base in lower California, that she had sent to Mexico tens of thousands of troops, that she intended to sieze the Philippines, the Hawaiian Islands, California, etc. The statements as to Japanese veterans in Mexico ranged from thirty thousand to four hundred thousand, vouched for by "the highest military authorities."

What, we wonder, has become of those plans? And are those troops still in Mexico? If so, why do we not hear of them? If they are not and have not been there at all, whence came the stories and why were they so persistently circulated?

The fact is, America has for years been subjected to a widespread, persistent anti-Japanese campaign. Certain chauvinistic newspapers by news dispatches, editorials and cartoons have persistently endeavored to stir up suspicion and hatred against Japan. Extravagant stories of Japanese hostility to America, of importation of cheap labor on the western coast, of design upon the Philippine Islands and of efforts to organize military and naval bases in Mexico and on the southern California coast, have been the outstanding items in this campaign. And if the facts did not guarantee the alarming predictions, so much the worse for the facts. To counteract these vicious and often disproven statements, men of good-will on both sides of the Pacific have striven hard. It was apparent that some interested nation or group was busy with the circulation of such false and pernicious representations.

These remarks have been occasioned by the receipt in our office of a small volume by Dr. Gulick, entitled "Anti-Japanese War Scare Stories". It is the result of his efforts to find the facts in regard to quite a number of these stories. The booklet is readable and enlightening. It should be read by tens of thousands of Americans; it should also be placed in every public library in the United States.

Every right-thinking man who desires that permanent peace, based on justice and truth may be established in the world, should help to overcome the international poison that has been so insidiously injected into the mind of the American nation.

PRESIDENT WILSON DEFINES NON-COMBATANT MILITARY SERVICE

1. By virtue of authority contained in Section 4 of the act approved May 18, 1917, entitled "An act to authorize the president to increase temporarily the military establishment of the United States," whereby it is provided—

"And nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the president shall declare to be non-combatant."

I hereby declare that the following military service is non-combatant service:

a) Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical department.

b) Any service in the Quartermaster Corps, in the United States may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe repair service, the transportation repair service, and motor-truck companies.

c) Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

2. Persons, ordered to report for military service under the above Act who have (a) been certified by their Local boards to be members of a religious sect or organization as defined in Section 4 of said Act; or (b) who object to participate in war because of conscientious scruples but have failed to receive certificates as members of a religious sect or organization from their Local board, will be assigned to non-combatant military service as defined in Paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each Division, Camp or Post Commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the character of non-combatant service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of non-combatant service above enumerated; and whenever any person is assigned to non-combatant service by reason of his religious or other conscientious scruples, he shall be given a certificate stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from such non-combatant to combatant service by any Division, Camp, Post, or other Commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of non-combatant service with his own consent. So far as may be found feasible by each Division, Camp, or Post Commander, future assignments of such persons to non-combatant military service will be restricted to the several detachments and units of the Medical department in the absence of a request for assignment to some other branch of non-combatant service as defined in Paragraph 7 hereof.

3. On the first day of April and thereafter monthly, each Division Camp, or Post Comander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept, by reason of such scruples, assignment to non-combatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such non-combatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States Disciplinary Barracks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

5. The Secretary of War will revise the sentences and findings

of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

WOODROW WILSON.
The White House, Mar. 20, 1918.

EFFECTS OF THE LIQUOR TRAFFIC ON MISSIONS

By Phebe K. Hoffert.

Missionaries tell us that "Christian nations are making ten drunkards to one Christian," and they also say that we could multiply conversions by ten if we could first subtract the saloon.

John R. Mott says, "In every part of the non-Christian world men of bad character and influence have gone to blast and destroy where missionaries have gone to save and upbuild. The improved means of communication, which facilitate the sending of missionaries to take to the non-Christians the best that we have, also make it easier for the people of non-Christian lands to come among us and thus see much that belies and counteracts the message of the missionary."

After speaking of the introduction of cigarettes among tens of millions of the youth of China, by western firms, John R. Mott further says, "The drink evil was also introduced among non-Christian peoples by western nations. Prior to the opening up of relations with the West, this evil was comparatively unknown in lands of the Far East, such as Japan, China and Korea. What must be the feelings of Christians from the West who hear, in Mohammedan lands, the remark, 'Drunk as a Christian.' Among the pagan millions of Africa and in the Pacific islands may be seen the worst ravages of the drink demon. We must Christianize our impact, as western nations, in order to make amends for the evil which we have done. We have allowed the non-Christian peoples to see much of our worst; we are under obligations, now, to allow them to see more of our best."

Quoting from Harry S. Warner, we have the following: "Scarcely less important than the competition which the saloon offers to the church at home, is the way in which the liquor traffic handicaps its missionaries in the foreign field. Whether our civilization is to be a benefit or a curse to the Filipinos, to Hawaii, and to the mission fields of Africa, of China, Japan, India and elsewhere, depends upon whether American vices and chiefly American liquor are to continue to accompany the flag and the missionary."

He further says, "The liquor traffic is one of the greatest obstacles to effective missionary effort in all Mohammedan countries. All white men are supposed to be Christians. Moslems say, when they see one of their number drunk, 'He has left Mohamet and gone to Jesus.' In Morocco, drunkenness is considered a Christian sin. There is no license system because the Sultan cannot derive a profit from sin. The Filipinos are moral and sober. When they see drunken, profane, and immoral soldiers representing this country, they have little respect for the religion they profess. 'If that is your religion,' they say, 'we prefer our own.'

"With such a blighting disgrace ruining so much of the noble, sacrificing work of missionaries and teachers, it would seem wise economy to apply the whole force of Christian America, if necessary, to stop the exportation of intoxicating liquors and give the church and our type of civilization a fair chance."

Dr. Wilbur F. Crafts says, "In all missionary lands that are controlled by Christian popular governments, the very citizens who send the missionaries are responsible for permitting the sending of the opium and intoxicants which are the greatest hindrance to their work."

Rev. H. Gratton Guinness, London, says, "There is no question whatever that this accursed drink traffic has been one of the greatest hindrances to the spread of civilization and Christianity in heathen lands."

He further says, "It is infinitely sad that the contact of civilization with the native races of West Africa should have been characterized, in the first place, by slavery, and later on by the traffic in ardent spirits. It is well that our steamers should carry missionaries to the dark continent, but is it well that the cargo of many a vessel should mainly consist of gin and gun-powder?"

Miss Agnes McAllister, Liberia, says, "I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town—men, women and children—in excitement over a barrel of rum that had been opened to be drunk by the town people. I have seen them drinking it out of buckets, brass kettles, iron pots, earthen pots, tins, gourds, cocoanut shells; and a mother who could not get anything in which to put it, would fill her own mouth with rum and then feed it to her babe from her own lips. And when I have reproved them, they have replied, 'What do you white people make rum and bring it to us for, if you don't want us to drink it?'"

Mrs. P. Menkel, West Africa, says, "The rum traffic in West Africa is the curse of the country. It both hinders and counteracts our Missionary efforts. When I speak to natives about not drinking rum, I invariably receive the answer, 'We do not want rum in our country, and we wish that you ministers or missionaries would send a letter over the big sea and tell them not to send us any more.'"

Rev. Charles Satchell Morris says, concerning West and South Africa, "Slavery slew its thousands, but the rum traffic is slaying its millions. Missionaries always prefer to work in the interior, as they know the work is far more hopeful among those natives who have not been degraded by drink. Christian work has had small success among the coast people. Missionaries have worked and organized churches only to see them become corrupted and broken up."

Robert E. Speer says, concerning South America. "The great curse of Chile is alcoholism. In Santiago, it was found recently, that there were 6,000 places where liquor was sold, and in Valparaiso, we are told, there is one saloon to every twenty-four men. Drink has nearly wiped out the Indians. The land is cursed with drink, and foreigners are manufacturing a good part of it."

Bro. I. S. Long, Vyara, India, says, "A large part of our Christians, it must be sadly admitted, are still greatly tempted by the bottle at times, but there are an increasing number who see that it does not pay to drink, who are willingly saying 'No' to this terrible enemy. Government seems to encourage rather than discourage drinking, and the liquor dealers are compelled to sell a certain amount or lose financially. Hence they are ever and always persuading the poor people to take on credit several times more than the customer asks for. We are trying to initiate a move whereby we may close a shop or two. At the same time such an effort is fraught with dangers, seeing that the liquor men often and again misrepresent us to government officials, who are already too glad to hear us evil spoken of. The attitude of government is shown in the repair and enlargement of the big distillery here at Vyara. Two hundred thousand dollars is granted for this purpose."

Bro. S. Ira Arnold, Anklesvar, India, says, "The liquor problem is a big one here. We need prohibition workers, too. There is lots of liquor used. The government holds a strict regulation on the traffic for revenue purposes. In some places the number of liquor shops is restricted, and one man is not allowed to have charge of two shops at the same time. The liquor man of Anklesvar had his license taken from him because he received the daily income from a second shop, although he took it in payment on a debt. I think, from what I hear, that the right fellow might be able to do something through the government, in the work of prohibition. Of course this government is different from that of the United States, and the thing could not be all done in a day, but would be the work of years, likely."—Sel.

THE UNIVERSAL LIGHT

As the sun shines for every man, so Jesus Christ lives for every man. The lamp in the house belongs to the householder; the lamp in the street is a local convenience; but the sun pours its morning and its noontide into every valley, and into the humblest home; that is the true light; the freehold of every man—the private property of none! And every man knows that the sun is the true light—feels it to be such—and without hesitation affirms it to be supreme. There is no debate as to whether the sun or the moon is the light of the world. Imagine a dark night, and an observer who has never seen the sun; a star suddenly shows itself, and the observer hails it with delight. Presently the moon shines with all her gentle strength, and the observer says: "This is the fulfillment of the promise: can aught be lovelier, can the sky possibly be brighter?" In due course the sun comes up; every cloud is filled with light; every mountain is crowned with a strange glory; every leaf in the forest is silvered; the sea becomes as burnished glass, and secrecy is chased from the face of the earth. Under such a vision, the observer knows that this is the true light—the sovereign, all-dominating flame. It is so in the revelation of Jesus Christ.—Joseph Parker.

The Mennonite and the Christian Herald to one address for $3.25.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

We generally regard as a flirt one whose affections are lightly held and who is not serious in the thing that should be the most precious one has to bestow upon another—one's love. When the young woman begins to bestow signs of becoming a flirt—or rather before the signs appear—the mother should take her in hand and impress upon her both the folly and the danger of such a course. The flirt of the other sex—the masher—should have no standing or respect anywhere, especially in the home of the young woman. When a man becomes a trifler with the affections of women he is a dangerous character and should be so branded so that the whole community might avoid the mischief he is bound to cause. We pity the young people who by their mistakes make their whole future miserable, and they do need pity. They needed something more which they did not get, in order to avoid the mess they are in—they needed sense—the kind of sense that every self-respecting father and mother is in position to instill into their children. Much of the trouble that ruins the happiness of young people might be avoided if parents were "on the job".

Another type of flirts is the church flirt. By that one we mean the church member who is ever flirting with membership in another church. We have in mind one who for seven years while attending a certain church, was always intimating that if things were so and so he would become a member of that congregation Finally he and his family did enter that communion. Was he satisfied then? Not so that anyone could notice it. For the period in which he was a member of that church, and that covered several years, he was continually worrying the pastor, the deacons and everyone else with the threat that if conditions were not changed to suit his notions he would withdraw his membership Finally he left and everybody breathed easier. Perhaps he is even now looking for other opportunities to flirt over the church fence The case is typical. Few churches are without people of this class. They seem to enjoy nothing better than to cause worry for everybody who has the welfare of the church at heart. Just what to do with them is hard to say. Better not humor them in the first place. The woman who makes it her boast that she has been a member of five different denominations within a period of six years, as happened in a typical case, ought to be looked upon with suspicion. If such a one wants to come, let her come, but for the peace of the church, do not encourage her into thinking she is there to command. The best way for the child who says: "I won't play if I can't have my own way," is for the game to go on as it did and say, "All right, suit yourself." Perhaps a troublesome matter would disappear in our churches if we sometimes assumed a like attitude in the case of such childishness.

This is an abnormal time and things are different. Men and women find themselves in situations such as they never expected to confront. Multitudes of young men are in the service of the country. When they return to civil life they will have to readjust themselves to conditions in the transition that will come with peace. How will they fit in the order of things and what will be their mental attitude toward life, especially the domestic and spiritual end of it? We are not in a position to speculate on the answer of the question we have asked, but this we know: they will be different. The America after the war will go along its way with the rough experiences of war marking its every step.

There are social conditions everywhere that force themselves upon us and perplex us. Here we are with people handling more money than ever before, earning it in greater sums and spending it in greater sums. A dollar does not mean what it once did; nevertheless we look at things from the dollar point of view more than we ever did. In the time when we should appreciate spiritual values we have become more materialistic. The danger is that the dollar will take the place of principle. The fact that women are becoming an economic factor as never before is startling. Not only do they engage in business in a secondary way, but fields are opening to them along lines unthought of a few years ago. As in England, so in this country, they will soon be doing work that we used to think a woman could not do at all. We do not object to a woman making a living wherever she can honestly and decently do so, even if it is in new fields, but we must regret the condition that takes her from her domestic sphere. She may become an influential factor in business and industry, but in doing so she becomes more and more a stranger to the fire-side. That which is noble, good and honorable in men ows its existence to the inspiration and affection that comes from the home where wife and mother preside. Take wife, mother and sister and utilize her in some other place and the word "home" loses its magic and the blessings and restraint that home has upon men and boys becomes but a tradition instead of the living power it now is.

We are not sounding a new warning. People are everywhere realizing the condition and trusting that after the war things will again find their level. But will they? Is it possible that the woman who has had a taste of the independence that the earning of big wages, and the opportunity to spend them, will want to take exactly the same position she had? Honorable as housekeeping may be, and noble as may be the responsibility of mothering a home a great many will never again look upon such things except as a kind of drudgery. Home life will have to change into something different from that which we now know.

With the earning of wages way out of proportion to what we have been accustomed to, there comes the cultivation of tastes that cost more. Ideals of life, of pleasure, of dress, of association and a dozen other things change to meet the possibilities that more money open. We are going the pace in many things. One would hardly think that we were in the most serious situation the world ever found itself. Go as the events of the coming months will, we are certain that things must change sometime to slower pace and that change may come upon us with an awful suddenness. What we now most need is the kind of character that will not lose its balance in these abnormal times. We must have men and women who are strong enough to carry themselves sanely and not mislead into surrendering the better things that go to make our lives of the greatest use to God and humanity.

When you think of investments and returns, read Mark 10:17-31.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Children's Generation in Korean Sunday Schools.

The statement comes from Korea that they are now prepared to work their Sunday school problem in a thorough manner for the first time. Much in the way of Bible study has been accomplished in Korea during these past years. They have had practically the entire congregation in their Bible school but this fact has prevented intensive work among the children. A missionary puts the matter very directly when he says: "We have had 33 years in Korea now—just one generation. It has been an adult generation. Now comes the generation of children. You know we have always had our church Sunday schools which everyone attends, from grandpa down to the babies, but we have not had Sunday schools for the children until recently."

"Last May we set a man to work to cover the 120 churches of our denomination in this province, and to try to organize children's Sunday schools in every possible church in addition to all that we had before. I am not sure of the total that he started but I think that it is over 20. I have over half that many in my own 45 churches and they are doing well."

Then an appeal is made for help by supplying pictures which have been used in our American Sunday schools. "Our people are so poor, though, and there is so little in the way of literature or pictures that they can afford to buy. Every bit that you have sent has been used to the limit and some of it several times over. Now in addition to the 120 Sunday schools we want anything in the shape of a picture, preferably those large wall charts for these schools. We hope to have 40 of the new schools running before summer." This appeal is especially to Presbyterians and Methodists, both "North" and "South". For further information and an introduction to a missionary, write, indicating your denomination, to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York City. There is a call for similar pictures from every foreign mission fields, where your own denomination is working.

A New Name.

Such news as the following rejoices the heart of a missionary. The letter was written by a little girl in Egypt to Rev. Stephen V. Trowbridge, field secretary for Egypt of the World's Sunday

School Asso. "This has been such a glad Sunday for us all. Two of the girls of this school have been baptized (one an Abyssinian and the other an Egyptian), and two others have joined the church and also taken their first communion. The Abyssinian girl's name was Fatma but now her name is Naomi, which means Grace, and is her teacher's name. The other girl's name was Aneesa, so it did not have to be changed. I forgot to say that two men joined the church and a baby was baptized. That made seven in all."

Subjects Presented at a Sunday School Conference in Khartum.

The program of a Sabbath School Workers' and Teachers' conference that was recently held in Khartum, in the upper reaches of the Nile, has reached the office of the World's Sunday School Asso., Metropolitan Tower, New York City. The program would be a fitting one for use in the home land. The conference motto was "A little child shall lead them." Here are some of the subjects that were presented: "The Relation of the Sabbath School to the Church"; "How to Increase Attendance at Sabbath School"; "The Relation of the Teacher to the Pupil." Then came a general discussion and supper, just like home, only they called it "tea" in Egypt, and the hour was 5 p. m. Before final adjournment two other vital subjects were considered, "The Importance of Bible Stories and How to Teach Them According to the Ability of the Pupil to Understand Them," and "The Conversion of the Child." These subjects were presented by a turbaned Egyptian, Rev. Ibrahim Girgis, World's S. S. secretary for the Sudan.

Faithful Sunday School Attendance in Japan.

Japan has a National Sunday School association. Their secretary is Rev. H. Kawasumi. Mr. Kawasumi just reported to the World's Sunday School association about the giving of medals for Sunday school attendance and made the interesting statement: "Last Christmas we gave medals for those who attended Sunday school without rest through the year. There were 3,602 and those who continued five years were 19. Of the teachers who had taught classes through five years there were 77 and for ten years there were 18." There are about 200,000 in the Sunday schools of Japan.

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have.—Lincoln.

AWAY UP NORTH

We can see yet just how Alaska used to look on the map in the old geography we had in the Sixth grade—a curiously-shaped peninsula, poking its head as far as possible over toward Asia. It fairly made a child shiver to be asked to "bound" this cold country—one could actually feel the chill of the snow and ice that seemed to surround and cover it all. When asked to name the "products"—according to the custom in those far-off school days—the usual list we had at our tongue's end, "tea, coffee and rice", did not fit, and we had to give a touch of individuality to Alaska by suggesting that it produced furs, reindeer, and whale oil. Since then we have learned that Alaska has other characteristics we did not dream of, and a most interesting history full of romance and adventure.

The mention of Alaska no longer brings up a picture of simply a frozen land, peopled by queer folks who wear skins, eat fat, and go skipping over the ice like Santa Claus. We know it now as a great country, whose natural resources we have hardly begun to develope. Secretary Seward was much criticised for paying Russia seven million dollars for this scrap heap, as it was generally regarded at that time. Already an amount of gold alone amounting to one hundred million dollars has been taken out from it. Many other minerals are found here in great abundance, but they have not been exploited. Because of the ignorance and incompetence of the natives and the cupidity of the traders, the market in furs has been conducted in an extravagant manner, and with a ruthless destruction of many of the finest furbearing animals which would have meant final extermination if the government had not interfered. Inexhaustible quantities of cod, halibut, and other deep-sea fish live in the coast waters. The annual catch of salmon as they run into the rivers is valued at many millions of dollars.

The physical aspects of the country are not the only things to interest us. More precious than gold, silver, and expensive furs are the boys and girls growing up there who are being saved from ignorance and idleness, and trained into useful, noble Christian men and women. Like beacon rays over the dark waters shine the lights of the Christian homes which have been established here through the efforts of the missionaries who have heard the cry of these needy people. In our thought Alaska stands for courage, heroism, devotion, and consecrated energy in the service of the Master.

The story of the redoubtable little hero — Sheldon Jackson — small in stature but mighty in good works, stirs the heart anew each time it is read. Many men would have given up in discouragement over the difficulties he encountered in his first building enterprise. But Dr. Jackson not only believed in his mission to the people of Alaska, but he inspired others to see his vision of a great country won for the Lord Jesus Christ.

The evangelization of Alaska has not been extensive, compared with the need of the country; but missionaries are working on right lines and are winning commendation from those who know the work they are doing. Considering the difficulties of the establishment and maintenance of our homes, because of the meager transportation facilities, the shortness of the season, the isolation and loneliness, the infrequent mails, the rigor of the long winter, and the exacting demand of continuous living every hour, almost, of the twelve months of the year with the mission children, it is quite apparent that only men and women with the true missionary spirit are fitted to cope with the situation. Greater devotion to duty would be hard to find than has been shown by the missionaries who have gone to the Alaska mission field. All honor to them for their devoted service, and may we not forget them in our prayers and in our gifts.—Women's Home Missions.

WHY HE GAVE THANKS

One of the great incidents related in John Wesley's religious experience was a conversation with the porter of Oxford college. The man called at Mr. Wesley's room late one evening and said that he wished to talk with the young student. After they had conversed together for awhile Mr. Wesley, in a spirit of pleasantry, told the porter to go home and get another coat. The man replied, 'This is the only coat I have in the world, and I thank God for it." "Go home and get your supper," remarked Wesley. "I have had nothing today but a drink of water, and I thank God for that," was the reply. "It is late, and you will be locked out, and then what will you have to thank God for?" said Wesley. "I will thank Him," responded the porter, "that I have the dry stones to lie upon." "John," said Wesley, "you thank God when you have nothing to wear, nothing to eat, and no bed to lie upon. What else do you thank God for?" "I thank Him," returned the poor fellow, "that He has given me life and being and a heart to love Him, and a desire to serve Him." Wesley stated afterward that the interview revealed to him something in religion to which he had been a stranger.—Henry Ostrom, in "All His Benefits."

The West Side Young Men's Christian Assn., New York, which has 8,049, the largest membership of any branch in the world, makes the following report of the work done under the religious department. There were held 871 meetings in the building, attendance, 45,957; 1,120 class sessions, with 1,950 enrollment and 29,631 attendance; shop meetings, 1,531; attendance, 144,271; grand total, 4,004 meetings and classes; attendance, 362,094. In addition 840 visits were made to sick; 1,744 were introduced to churches; 698 gave church service at different places; 2,797 religious interviews were given; 310 were known to decide for the Christian life; 77 known to have joined churches; there were 1,459 other interviews by all departments, with 136 decisions for the Christian life, 48 becoming known church members.

THE C. E. TOPIC

April 14.

How to Enjoy Sunday.

Isa. 58:5-14.

The Sabbath day was one of the most blessed occasions for which God made provision in the law He gave His people. It was not an innovation. It was instituted in Eden and was sanctified by the example of the Holy One Himself. The law of nature demands a period of rest and recreation. One day in seven is the proper proportion. A longer period between Sabbaths is too straining for our natures and a shorter period would mean a waste of valuable time and energy. We all know with what protection God surrounded the Sabbath day when His people were but a little nation surrounded by heathens. At that time its observance helped to keep them a superior nation and gave them the necessary opportunity for worship and contemplation. Like all other good things given by God, when man tries to improve upon them, the misobservance of the Sabbath in Christ's time led to all kinds of follies and absurdities. Jesus was not slow in noting them and rebuking those who were responsible for making the day a burden instead of a joy. The Jew had come to surround the Sabbath with such artificial barriers that the day be-

came a punishment which soured the invidual instead of gladdening him. Jesus laid down the principle that "the Sabbath was made for man and not man for the Sabbath."

The proper way of enjoying the Sabbath depends upon the attitude one shows to his God and to his fellow men, because it may be so observed that God is dishonored and man wronged. When we dishonor God on His holy day we have little reason to expect that He will bless us. When we selfishly insist that our Sabbath shall be one on which all our desires for pleasures are to be gratified we create a condition that compells others to lose their Sabbath. Every Sunday excursion, every other demand that we make for that day which involves labor compells some one to go without his or her day of rest.

There are two extreme views concerning the observance of the Sabbath. The early Puritan made the law so strict that a man who kissed his wife on Sunday was fined for breaking the Sabbath. On the other hand there was read that in the churches of England about the same time the Book of Sports, which was intended to inspire outdoor sports for the Sabbath day. Both of these efforts were failures, as indeed they deserved to be. The Sabbath day is to be neither a day of inflicted agonies or a day of frivolity. It is to be a day when the higher and better nature in man may have its opportunity for development. The suggestions we have to make here are of a general nature, but we believe they may be suggestive of the exercises that will help to make us better men and women after God's own heart.

1. Worship—public and private. Public worship is in order at all times but it must, if it is to be effective, be conducted at the times when the greater number persons can participate in it. For this reason God surrounds the day with so many protecting hedges. The Sabbath worship in our respective houses of prayer is the true index of the piety and sincerity of the people. When church-going fails spirituality is at a low ebb and the people are getting away from God, if they are not already alienated from Him. The empty church in our day does not speak well for Christian America. It is a sign that interest in holy things is at a low ebb. If we want God to be near us we must get near to Him. If there is to be a true Christian fellowship it must be cultivated in the house of God. What is true of the people collectively, is true of us all individually. A lack of interest in the public worship of God is indicative of a loss of the desire to please God or to get His messages and help that the service of the sanctuary makes possible.

2. Bible Reading. The Sabbath is not the only proper time for Bible study, but it is the time when other interests need not disturb us and when we may give thorough and devoted attention to it. The kind of reading matter that one commonly sees in the homes on the Lord's day is not the kind that inspires piety and builds up faith. Generally it is trashy if not worse. Let the paper and the light novel be laid aside for that day and the time given to devotional study of the Word and we will have a speedy improvement in our lives, our churches and our community. It is by no means more reading that we need but more Bible reading.

3. Meditation. Under this head we include private worship. Remember what the master had to say of what we should be doing in the closet. On no other occasion do we have so much time to be alone with God. What a treat such an occasion may be if we want it to be so! The best part of life is not that which is spent in activities that burn up energies. It comes to us in that which builds us up and strengthens us. The Sabbath day offers us the chance of getting from God that strength and blessing that refreshes and prepares us for the struggles of our every-day life.

THE S. S. LESSON

April 14.

Jesus Requires Confession and Loyalty. Mark 8:27-39.

Golden Text—If any man would come after Me, let him deny himself and take up his cross and follow Me. Mark 8:34.

Jesus led His disciples to the neighborhood of the important city of Caesarea Philippi near Mt. Hermon and about twenty-five miles north of the Sea of Galilee. Here were many suburban villages. It was while on the way that He asked the all-important question, "Who do men say that I am?" Jesus knew that some were saying one thing and others another about Him. He even knew that some were saying unkind and untrue things about Him. But He wanted to give His followers the opportunity of confessing their faith in Him and His divine mission. Until one has made a confession he is hardly to be regarded as a true disciple. Much has been said in excuse by those who would not make a public confession and make it appear that they were secret disciples. There is no such a thing as a secret disciple. Note that He was interested in what men are saying about Him. There is so much of Jesus in the world that no one can go on without having something to say about Him. Some men have their say about Jesus in the profanity, others in their mockery and ridicule. This shows them to be unworthy of the respect of their fellow men and the favor of God. The commandment, "Thou shalt not take the name of the Lord, thy God, in vain," applies to Jesus as much as it does to the other members of the Trinity. The man or woman who ignores the fact of Jesus is saying something about Him. They are saying that Jesus is not the Savior for them and they prefer to be without the blessings He can bring. Again, the servant of Jesus knows what the world is saying about Him. We cannot be in the world without learning that there are some who are willing to recognize in Him something great and good but are not willing to allow his claim to be the Son of God and the Savior. If He is not all He claimed to be then He is an imposter and He could not be a good man. The honor and truth of Jesus rests with Him being divine as He claimed to be.

There were three theories concerning Jesus which Peter and the rest named. He was supposed to be either John the Baptist or Elijah or another of the prophets. They had their own ideas of what the Messiah should be and Jesus did not seem to apply to them. They had an earthly king in mind who would make them great in the eyes of the world. Jesus was humble, lowly, poor and not interested in a political kingdom. Such a Messiah would be a disappointment to them. The trouble with the people then was that instead of seeking to know the will of God they wanted God to do their will for them. Many of us are still like that. We are more interested in what we want than what God wants of us. They should have listened to John and studied the lives and the words of the prophets and then they would have not made the mistakes they did and would have accepted Jesus for what He was.

The question Jesus asked was more important than even the one, "Who do men say that I am?" It was, "Who do you say that I am?" Jesus might have asked them this long before, but He deferred it until they were in a position to speak with positiveness and conviction. There was no reason in the world why they should have any other answer than that Peter gave. They had heard His claims, they have seen the proofs of His claims in His blameless life; His wonderful miracles and His holy teaching. In speaking for the rest Peter gave to Jesus not only the highest but the only recognition it is possible to give Him. He is the anointed one, as the word Christ means. Those who were anointed were the prophet, the priest and the king. He is our Prophet who speaks to us for God. He is our priest who intercedes for us. He is our King who rules over us. Our only salvation depends in His being all this.

It seems strange to us at first to hear Him charging the disciples to be silent on this matter at this time, but the world was not ready for this great truth yet. The disciples had first to realize the meaning of the atonement before they were prepared to declare the Christ to the world. In the next verse they hear for the first time the doctrine of the cross which implied the necessity of His suffering and death. Peter did not have the suffering in mind as a necessity and so he would suggest other things, possibly he would have the Master use His great power to avoid such an end. It was with a human mind that Peter revolted against the suggestion. He was unintentionally mistaken, but this did not make the rebuke unnecessary.

Self-denial is a principle with the follower of the Lord. It means the surrender of everything that is selfish in us. Jesus gave Himself and His all for us and it is not unreasonable that He expect us to give ourselves and our all for Him. Taking up the cross is no light thing. It means that we endure everything that means suffering for Him. Pain, sorrow, ridicule, loss and death are included. Two contrasts are pictured: saving a life for self and losing it for Him; confessing Him and being acknowledged by Him. To be prudent in our life for ourself means to be imprudent to the peril of our soul. To ignore Him now means that He will ignore us then.

CONTRIBUTIONS

For Chicago.

Jacob R. Schmidt, Goessel, Kans., $10; a friend, Mt. View, Okla., $25; Metta Welty, Bluffton, Ohio, $5; Moundridge, Kans., Jr., mission band for pulpit, $35; Adam P. Dirks, Pawnee Rock, Kans., for window, $5; Roy and Arthur King, Pulaski, Iowa, for window, $6; Joe Blough, Pulaski, for window, $5.

Gratefully acknowledged,
W. W. Miller.

FOR NON-COMBATANT CAUSE
General Conference.

Salems church, Dalton, Ohio, by J. L. Amstutz, $17.45; Menn. church, Summerfield, Ill., by J. B. Baer, $10.

Gratefully acknowledged,
J. F. Lehmann, Treas.

NEWS OF THE WEEK

MEATLESS DAYS SUSPENDED FOR A THIRTY-DAY PERIOD

Washington, March 29. — Suspension of the meatless day regulations for thirty days, beginning Sunday, has been ordered yesterday by the food administration's instructions telegraphed to all state food administrators.

Temporary relaxation of the restrictions was decided upon because thousands of hogs now coming into the market has increased the meat supply beyond the country's shipping and storage capacity. In a statement announcing the order, Food Administrator Hoover expressed confidence that the producers would not take the holiday to ask more than fair prices, and that the "packers and retailers will have sense enough to realize that this is not to be a holiday of high prices."

"The very much over-normal run to markets of hogs due to supplies dammed back during the winter months'-car shortage, still continues," Mr. Hoover said, "and seems likely to go on for another thirty days. After this period the seasonal shortage in marketing will set in.

"It is a matter of regret that the extent of our domestic storage capacity, the limited overseas and inland transportation and port facilities do not permit of saving and moving the whole of this temporary and abnormal surplus to the allies for use when this heavy killing season has passed. On the other hand, the larger and cheaper supplies of potatoes and the larger supplies of milk, together with these further relaxed restrictions on meat so that some portion is available each day, should facilitate the enlarged saving of breadstuffs of which we are so much deficient in allied needs.

"The consumer should not take this announcement as in any way a departure from the general principles of conservation of all foods which the food administration preaches. The need of food on the other side is greater than ever, the need of economy in America greater than ever."

WILL SKIP MEN ENGAGED IN AGRICULTURAL PURSUIT

The exemption of farmers in Class 1 from military service generally announced recently includes only farmers who are actively employed in productive agriculture and whom the Local boards think are more valuable on the farm than in the army. The numbers of such men will be skipped by the Local boards. This order is effective only this summer.

There has been some confusion in regard to this order. To clear up this confusion Major Robert Baltzell, state conscription agent, has made public the exact wording of his order from the War department. The part of the order pertaining to the exemption of farmers follows:

"The situation arising from the scarcity of farm labor demands that the call to the colors of men actively, completely and assiduously engaged in the planting or cultivation of a crop but who are in Class 1 and within the new quota should be deferred until the end of the new quota. Please instruct your Local boards therefore that the president directs that, in filling this emergency call, they shall pass the order numbers of such men and defer their call for the present. It must be borne in mind that this step is taken solely in the need of the nation and not for the benefit of any individual. Therefore, while boards should consider it a grave duty to exercise this power to conserve and augment the agricultural production, they should observe closely the conduct of those deferred and immediately upon becoming convinced that any person so deferred is not giving his entire time and earnest attention to agricultural duty or that he is trifling with the deferment thus granted him, the board should forthwith call him to the colors. All citizens should assist in making this expedient effective and in bringing to the attention of the boards cases meriting deferment as well as cases in which deferment is being abused."

DRAFT LEGISLATION STEP NEARER ACCOMPLISHMENT

Washington, April 1. — Draft legislation urged by the War department is a step nearer completion as a result of the senate's action Friday night in adopting a resolution extending the draft to men reaching the age of 21 since the first registration day, June 5, 1917.

The senate rejected an amendment providing for the training of youths from 19 to 21.

Approximately 70,000 will be added to the registration this year by the resolution. It now goes to the house for consideration with a bill to base the state and district quotas for second draft on the number of registrants in Class 1. Details of the second draft which contemplate the mobilization of about 800,000 this year, have been withheld pending final action by congress on the legislation.

Differences in the House Military Affairs committee over changing the quota will be fought out on the floor of the house. Efforts to effect a compromise have been unavailing.

GENERAL THINKS WORST OVER NOW

Washington, April 1. — The British withdrawal before the German advance was made according to prearranged plans and is "all over now", Major-General J. Franklin Bell told the senate military committee. He said the allies have known of German preparations for the present drive since soon after they were begun and made active preparations to face that. General Bell recently returned from the battle front.

Gen. Bell was called by the senate military committee to inform the members regarding conditions on the battle-field. He said the German generals recently were quoted as saying two months' preparations were necessary for the present drive.

"I don't doubt but that it might have taken longer," he declared. There has been an impression, he added, that the allies were partly ignorant of German plans, but that he denied, declaring he was informed confidentially of the allies' preparation to face the Germans when he was there, and declared that the British withdrawal was according to a prearranged plan.

"But should that go into the record?" asked Chairman Chamberlain. "That's all right; it's all over now," said general.

General Bell explained some of the scientific means used by a modern army to direct gunfire and gave assurance that General Pershing was doing everything in the way of establishing schools back of the American lines, in order to train his men in the use of such methods.

That the most advanced trench is never held in times of a serious attack, was explained by General Bell, who said that they were principally used for lookout purposes.

General Bell said that so far as he knew, General Pershing's command is fully equipped.

GENERAL HAS CONFIDENCE OF ENTIRE UNITED STATES

Washington, April 1. — Appointment of the brilliant French General Foch to supreme Allied command was hailed here as one of the most vitally important steps taken in the war.

Complying as it does with the American desire for unification of command and action, the choice of Foch was doubly welcome.

In his new post Foch can dispose of troops as he sees fit. There will be no clashing of commands, no working of cross purposes and no isolated expenditure of man power which could be better used in a unified effort.

President Wilson and American military men have long urged that unified control was absolutely essential if the Allied-American forces were to be used to the maximum advantage against the German autocratic, unified control.

The terrible struggle along the west front drove home that idea and forced the appointment, according to military men. General Pershing's offer of American men and resources is without reservation, in full accord with President Wilson's views, Pershing will cooperate to the last degree with the new leader. And it is likely that Foch has already taken partial advantage of the offer and will quickly make use of it more fully.

Though the strategically important city of Amiens is still menaced by German maneuvers, American military men feel that the situation today is more promising than for several days. They banked heavily on the French counter-moves in the Mont Didier region, and relied on the new unifield control to dispose of the vast allied reserve advantageously.

While American estimates have placed the British reserve at 800,000, other estimates today went as high as a million men.

New proof that the drive was forced by internal economic and political pressure in the Central empires came in a dispatch to an embassy saying:

"Intervention had been attempted on the part of the social democrat deputies of Austria who declared that it was impossible for the workmen to endure another diminution of the potato and fat ration. They added that no measure would be effective and that the proletariat saw but the one way to remedying things, in other words an immediate and general peace. The proter Von Zeidler could only promise some vague and partial ameliorations and affirm that the Austro-Hungarian government would make every effort to drive at peace as quickly as possible."

Commenting on this information the dispatch continues:

"These facts throw curious light on the internal situation of the Central powers."

AIRPLANES ON PAPER, BUT THEY ARE NOT IN THE AIR

Washington, March 29. — To obtain additional information regarding the airplane situation the Senate Military committee summoned Major-General Squier, head of the signal corps; Colonel Deeds of the signal corps, and Howard E. Coffin, chairman of the Aircraft board before it immediately.

Statements that the Committee on Public Information, in issuing photographs on airplane production supplied misleading captions, tending to exagerate the volume of production, were investigated before the committee.

General Squier and Colonel Deeds were heard in executive session over the protest of Chairman Chamberlain, who argued there had been so much misunderstanding, misrepresentation and so many conflicting statements over the airplane situation that the two army officers might agree to make public statements.

Morris Strunsky, employed in the Picture department of the committee, said he wrote the captions on four pictures sent out for use on March 30, but which have since been withdrawn from publication, but declared he based his information for part of the captions on statements by Secretary Baker.

Strunsky sent out captions for airplane pictures, containing glowing statements of the early shipment of "hundreds and thousands" of planes to "swell our ever increasing air fleet in France" when it is declared we have no air fleet there.

An assertion that German spies were responsible for this country's failure to keep up in its airplane program, was made in the senate today by Senator Overman, Democrat, of North Carolina. He also declared there were spies in the Curtiss plant.

IS CLIMBING

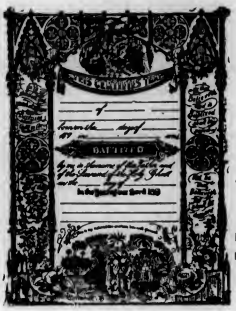
Washington, March 29. — Food prices took another jump of 1 per cent. from January 15 to February 15, making a total increase of 21 per cent. for the year ending on the latter date, the bureau of labor statistics announced.

Only three of sixteen standard articles failed to advance, while eight increased and five did not change. Sugar showed the greatest increase, of 12 per cent.; hens, 10; round steak, 3; sirloin steak, chuck roast and butter, 2; ham, 1; lard less than 1 per cent. Eggs took the sharpest decline, of 9 per cent.; pork chops, 2; bacon, 1. Milk, bread, flour, corn meal and potatoes remained stationary.

In the year, ended February 15, potatoes alone dropped in price, the decrease being 35 per cent.

Increases were as follows: Corn meal, 1; bacon, 57; lard, 51; ham, 38. hens and milk, 35; sugar, 30; pork chops, 28. Increases in other articles ranged from 17 per cent., for sirloin steak, rib roast, bread and flour to 24 per cent. for butter.

For five years ending February, 1918, food increased 66 per cent., every article advancing more than 40 per cent.



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VOL. XXXIII. BERNE, INDIANA, APRIL 11, 1918. No. 15.

CONFERENCE NOTICE

The Eastern District conference will hold its annual sessions May 5-7 in the West Swamp church. Sunday, May 5, will be devoted to worship, opening with communion services at 10 a. m. The conference sermon will be preached by the retiring president, Rev. D. J. Brand on Sunday evening at 8 o'clock. The regular business sessions will open Monday at 10 a. m. See program.

The church is over a mile west of the Brick tavern station on the Lehigh Valley traction road on which cars run both north and south every hour. Those wishing conveyance from the station to the church should communicate with the local pastor, Rev. H. G. Allebach, Quakertown, Pa., without fail.

A. M. Fretz,
Conference Sec'y.

Perkasie, April 3, 1918.

IN MENNONITE CIRCLES

The Young People's societies of the Western District conference will hold their convention in the church at Pretty Prairie, Kansas, May 9.

The program of the Western District Conference Ministerial conference has just been announced. The conference will be held in Whitewater, Kans., April 24.

Prof. E. R. Riesen of Bethel college has, after 9 years of faithful service, resigned his position in order to accept the position of registrar in the University of Arizona.

The choir of the Second church of Philadelphia made a fraternal visit to the Germantown church and rendered the cantata "The Story of Easter," on the evening of the 3rd. Their visit was greatly appreciated. The collection on this occasion was applied to the Orphans' fund and netted a respectable sum.

Readers who follow the returns made by the Mission board, through the columns of the church papers, will note with satisfaction that for the month of March there were many receipts. Among these will be noted the bequest of Nathan Roth, a member of the West Swamp (Pa.) church. This particular item amounted to $4523.25.

Missionary Gasser, who is being supported by one of the Swiss Mennonite churches in China under the China Inland mission, attended the meeting of the ministers of the Eastern District conference which was held in the Zion church, Souderton, Pa., on April 3. Rev. Gasser and his family are on their way home after a period of ten years in China. The usual difficulty of returned missionaries just now, namely permission to continue their journey to its destination, is keeping the brother and his family in this country. Bro. Gasser has arranged to visit a number of the eastern churches.

On the evening of Good Friday a large congregation gathered in Bethel Mennonite church in Perkasie, Pa., the occasion being the installation of their newly elected pastor, Rev. A. M. Fretz, of Perkasie. A number were present from the Deep Run church, one of Rev. Fretz's other charges. The installation services were in charge of Rev. H. W. Shelly of Quakertown, and Rev. W. H. Grubb of Schwenksville, both former pastors. The first sermon was delivered by Rev. Grubb, who preached an inspiring sermon. This was followed by another sermon by Rev. Shelly, the retiring pastor, who resigned on account of throat trouble. This was followed by the installation service, conducted by Rev. W. H. Grubb.

The ministers of the Eastern conference held a meeting on April 3 in the Souderton church. The following only were present: N. B. Grubb, S. M. Grubb, H. G. Allebach, V. B. Boyer, E. S. Shelly, R. F. Landis and A. M. Fretz. We were also glad to have with us Missionary F. Gasser who is on a furlough from the China Inland mission work and is making a temporary home in Germantown awaiting the opportunity to return to China. N. B. Grubb, by request, acted as chairman. V. B. Boyer led the meeting in prayer. S. M. Grubb read a well prepared paper on "The Message of a Mennonite Minister in War Time." After a brief general discussion the brother was by vote asked to have the paper appear in The Mennonite; also to have it printed from the same composition in pamphlet form, also to have it translated for the "Bundesbote". Brother Landis treated the subject "Feasibility of Revival Meetings. Should the Pastor Conduct Them or Should Someone Be Called In?" The trend of the general discussion was not in favor of the professional evangelist. "Possible Remedies for Weak Churches" was the theme of a paper by H. G. Allebach. Brother Gasser with the different ministers participated in the general discussions. As all these papers will appear in the columns of The Mennonite, we will not take the space in making quotations, but will ask you to look for same in the church paper.

In the evening V. B. Boyer preached on The Second Coming of Christ from Matt. 24, followed by A. M. Fretz, with a short sermon, on Our Relationship to Him, Our Position In Him, Our Destiny By Him, While He Tarries.

A. M. Fretz, Sec'y.

Perkasie, Pa., April 4, 1918.

NOTES AND COMMENTS

The Rev. Sir George Adam Smith, the celebrated oriental scholar and theological author, is at present touring America. Perhaps there is no other English scholar better known to American Bible students than this distinguished scholar whom the British government has knighted.

The declaration of the Society of Friends in regard to war made in 1660 reads as follows: "We utterly deny all outward strife and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move into it; and we certainly know and testify to the world that the spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

The new furlough law, recently passed by congress, which is said to be a suggestion of General Crowder, permits the War department to furlough enlisted men to civil occupations in order to provide labor where it is deemed necessary. Persons so furloughed will serve without pay. It is hoped that a solution will be found in this measure for the problem relating men called from non-combatant churches.

Go forth to meet the solemnities and to conquer the trials of existence, believing in a Shepherd of your souls. Then faith in Him will support you in duty, and duty firmly done will strengthen faith; till at last, when all is over here, and the noise and strife of the earthly battle fades upon your dying ear, and you hear instead thereof, the deep and musical sound of the ocean of eternity, and see the lights of heaven shining on its waters still and fair in their radiant rest, your faith will raise the song of conquest, and in its retrospect of the life which has ended, and its forward glance upon the life to come, take up the poetic inspiration of the Hebrew king, "Surely goodness and mercy have followed me all the days of life, and I will dwell in the house of the Lord forever."—Stopford A. Brooke.

The great cry of heaven and earth is this: "Who will go?" That is the cry that has been heard through all the centuries. God and the angels wait for a man to answer. It is God's way to work through men. It is man's way to work through methods. God does not wait on methods. He waits on men. It is man's way to work through machinery. It is God's way to work through individuals. God does not trust to policies and to politics but to persons; and through all the days and through all the nights, if we have ears to hear, we will discov-

er this same cry which awoke this young man of the upper classes (Isaiah) and bade him respond to that call.

Isaiah stood on the threshold of his life-work with youth and talent and high purpose in his possesion; and, hearing all and seeing all, he stood upon his feet and cried, "Here am I; send me." And God sent him. God sent that young man, single-handed and alone, out into the nation until his voice was heard in the lanes and streets of his native land, and men and women looked up from their selfish pleasure, saw him and heard his message, and followed along the path of service and duty and worship. It is wonderful what God can do through one young man; and I am praying as I preach that some one of you will make this same response to the call which is as personal for you as for Isaiah, and say, "Here am I; send me!"—Hugh L. Kerr, D.D.

FEASIBILITY OF REVIVAL MEETINGS

Should the Pastor Conduct Them, or Should Someone Be Called In?

Reed Landis.

The first reading of the question brought the idea of its absurdity to my mind. How absurd a thing to ask: Is a revival practicable? Why the Christian church has used it as a means of growth since the Cornerstone,-Jesus Christ, was rejected and accounted worthy of death. We might just as well ask, Was the day of Pentecost practicable? We, too, might just as well ask, Was the Reformation expedient? These were nothing other than great revivals. Both eras of the Christian church were inaugurated after much preparation, a singleness of purpose, determined and earnest prayer. For the first great era, the Godman had thirty years' preparation for three years' work, and His disciples had less than three years' teaching. The preparation, the purpose, and the prayer was there, therefore the Holy Spirit came upon them and the revival was on. It was a great day of heart-searching, and hearts turning to the One who said: "I am the Lord, thy God." Years later the Reformation was victorious. Here again we see prepared men, dominated with a single purpose, and gigantic wielders of the spirit of prayer. Can we look at the personnel of that period, such men as, Wyclif, Huss, Luther, Latimer, Ridley, Hooper and our own founder, Menno Simon, without seeing the practicability of revivals? If Ridley bathed his hands in the flame as if it was cold water, and if Hooper limped cheerfully along and smiled when he saw the stake, and if Latimer from the midst of the flame cried out, "Play the man, Master Ridley, we shall this day light up such a candle, by God's grace, in England as I trust shall never be put out," we have an undebatable reply to the feasibility of revivals. Because, in truth, their work was of the same nature, but of more moment than that of Moody, Torrey, Chapman or even Sunday.

There is a serious side, though, which cannot be overlooked. A moment's reflection will remind us that we have Catechetical classes, that our people are not accustomed to revivals, and that many, attracted to the church by revivals, slip back very soon. A revival will be attended by conversions. What about the Catechetical class? May that not lead to the abandonment of the Catechism? Not necessarily. If that were to be the ground of argument, in my own case, the Catechism would have to go. If we refrain from giving the people the gospel which is instantaneous in its operation as well as progressive, we lack the conviction of our founder, and the spirit of Christ whom we preach. Our people have not been used to revivals. 'Tis true, but should we glory in that fact? Be it to the credit of the late Bro. Schantz that he was right on this question. A member threatened to leave his church if revivals were held, and the brother was politely told to leave if that was the way he felt, as revivals would be held. The most serious objection to meet is the question of permanency. Do not the larger per cent. go back? One with more experience could better discuss this point. I answer it from general reports. In every case where the church is alive to its work the converts become mature, and credible followers of Christ. Are we not a little overexact in holding this objection as the same charge could be made against Catechumens.

We now come to what might properly be called a second part of the question. Should the pastor or someone else come in to conduct the revival? There are arguments on both sides of this question. The pastor knows his people better. He knows who the unchurched are, and knowing some of the reasons they are not in the church, he can plan their campaign accordingly. He knows those who have been a little lax in their Christian living, and thus plan to make the revival a means of rekindling them in loving obedience, and more loyal service. Then, too, since the follow-up work depends upon him, he will have first-hand data and his own propositions to defend. On the other hand, we all recognize that a stranger commands closer attention. Frequently, the same thing said by another will bring response. Again, the evangelist is a man of methods, which are so different from the regular service that they add. Then, too, every church has its visitors upon whom the pastor has little more than entertaining influence. These the outsider may attract to Christ The unquestionable advantage of calling someone in lies in the fact that he has license to say things the pastor would hesitate to say, not seeing that need. In this way evils might be brought to light that the regular minister might not uncover in a personally conducted revival.

In conclusion, may I defend my own position and explain the reference to Pentecost and the Reformation. I believe in revivals, for through them I owe the knowledge of my own salvation and my call to the Christian ministry. We are in as decisive an era as were the people of the two mentioned periods. We have the same material at hand, and I believe as Mennonites we must awaken out of the sleep of indifference to evangelism or decrease year by year. As Pentecost was blessed to the salvation of three thousand souls, as the Reformation purified the church of Christ, so will this conference be blessed to the furtherance of Christ's kingdom if we go prepared for the work, have one purpose in mind, and prayerfully wait before Him. The revival will come, the method will answer for itself.

CORRESPONDENCE

Berne, Ind., April 4, 1918. The Bible classes which were organized late in 1917 to meet weekly for instruction, recently finished their courses. In March a new class was started.

Since February 2 about seventy young people of the Mennonite church meet regularly on Saturday at the church for instruction. At present there are two classes which meet at the same time. Rev. P. R. Schroeder teaches the advanced class (a class that met last year), and the writer teaches the beginners, that is, first year of instruction in catechism.

On February 17 we had the privilege to have at the Young People's meeting two C. E. field secretaries, namely Mr. R. A. Walker of Indiana, and Mr. E. P. Gates of Illinois, who gave inspiring addresses for the cause of C. E. work.

The missionaries Rev. and Mrs. Aaron Janzen, formerly of Mt. Lake, Minn., now on a furlough from their mission field in Africa, arrived here on March 23. They gave interesting reports from their activity and experiences during their three years of service in that dark continent. On Monday evening, March 25, they gave a fine illustrated lecture, showing pictures and explaining the urgent need of more workers.

A goodly number of our men are now in camps. On March 27 we had another farewell meeting at the Mennonite church for the brethren who had to leave on March 29 for Camp Taylor, Ky. On April 3 four had to leave for Camp Fort Hamilton, N. Y. From our congregation there are now 18 young men in the camps.

As announced last week in our church papers the ordination of two missionaries, Bro. and Sister Alfred Habegger, members of our church, took place at the Easter Sunday services. Prof. J. W. Kliewer, president of the Mission board, preached the ordination sermon and officiated. After the ordination of these missionaries they addressed the audience briefly. By request all the ministers of this congregation took part in some way, by prayer, brief remarks, etc. This impressive service was an appropriate and incentive means to arouse and stimulate the mission spirit.

This beautiful Easter Sunday closed in our church with a helpful song service rendered by the young people of the Sunday school, the male chorus, and some of the older singers. The majority of these splendid gospel songs were accompanied by the orchestra. At this time Rev. J. W. Kliewer gave an inspiring sermon on the theme, "What Think Ye of the Christ?"

On April 4 the following relatives of Bro. Christian Reusser who died on March 31 arrived in Berne to attend the funeral: Rev. John Lichti and wife of Deer Creek, Okla., Abraham Reusser and daughter of Moundridge, and David Reusser of Pretty Prairie, Kans.

Emphatic voices in the form of sermons, war, calls to the camp, and death, call earnestly to "Redeem the time". This week, on Wednesday and Thursday, we had two funerals and the third will take place on Friday. Two old persons, both past seventy years, and a child died. But in spite of great and awful events, seemingly, man is often prone to be indifferent. The Lord's injunction, "Watch and pray", is not always heeded, but at this time especially needed.

I. A. Sommer.

Napier and Manns Choice, Pa. On Saturday evening, March 22, a congregational meeting was held at the Napier Mennonite church, and Rev. S. D. Yoder of Roaring Spring was elected as minister and Jacob Snyder as elder. On the Sunday following the Sunday school was organized, William Amick being chosen superintendent; assistant superintendent, William Souser; secretary, Nellie Hazlett; treasurer, Elmer Fugerson; superintendent of Primary Dept., Jennie Ritchey, and superintendent of Home department, Mrs. W. A. Daugherty; organist, Miss Anna Deffenbaugh.

In the Sunday school session on Easter morning the officers of the Sunday school were installed by Rev. S. D. Yoder, and the sum of $43 was appropriated by the Sunday school for the cancellation of the church debt, and this amount, in addition to a special collection taken in the church services, leaving the church entirely free from debt. Following the Sunday school Rev. Yoder was installed as pastor of the congregation, the charge being delivered by Rev. Snyder to the pastor and the charge to the congregation by Rev. Amos Martin of Lancaster county.

Rev. Martin began meetings at Manns Choice Saturday evening. Rev. Lantz closed a two weeks' series of meetings at the Altoona mission with good results. Two new members were received there last evening. Bro. Lantz left today for his home in Normal, Ill.

Jacob Snyder.

LOS ANGELES MISSION

March 27.

Just a few encouraging remarks of our mission here at Los Angeles. We have had a glorious winter, both materially and spiritually. All the kind friends that sent the clothing and fruit would have been amply repaid had they seen the joy it brought to those to whom it was given.

In our visitation work we face problems that make your heart ache. Let me tell you of one home into which much sadness has entered. There are seven in the family at home, but really you could not call it a home, it is merely a shelter. The mother, although born a Catholic, is a firm believer in Jesus and trusts Him and Him alone to take care of her through her troubles. About eight months ago her husband left her, sold her few household effects and has not been heard from since. A few days ago she sent for me, her mother met me at the door and took me to a little back room, about 6x8, with only one small window at the farther end of the room. At first all you could see was a bed and chair, but after a few minutes you could make out an old trunk and a stand. In the corner was the bed, on it lay the mother with a baby girl two days old. Playing in the rocking chair were her two children, just babies themselves, two and three years old, just tumbling over each other, the chair toppling over more than once. She would try and coax them to be more quiet, then the grandma would come in and speak to them, but no, they knew that little squalid room was their home and no persuasion could stop them. I stepped over to the mother and as I knelt by her side she threw her arms around me and cried, "Won't Jesus help me, oh, please pray to Jesus. My babies got no good father; for myself I don't care, but my poor children."

Dear friends, have you got the picture? I have tried to present it to you as I saw it. Her husband always was very mean to her and was less than a brute, yet he brought in a few dollars a week when he did work, and now she has to live with her parents and they do not hesitate to show her she is not wanted there with five children. The oldest boy brings in a few dollars a week selling papers. Sometimes it is very hard to show people there is One who cares.

I spoke of this being a glorious winter, for the mission workers, yes, but not for the district people. It has been a very hard one and as prices seem to keep on soaring conditions will not be bettered. The world says, Don't worry about their troubles, but our Savior said, "Give ye them to eat," and we are trying, with God's help, to relieve them in every way we can. I believe every true child of God knows and feels that these poor ones' troubles are theirs, too, and the more we do realize it, the better we can help them. Oftentimes they have told me the only bright spot in their lives is when they come to church or when we visit them and they have a chance to unload their troubles.

We have very interesting sewing classes, held weekly, where as many as can come. They make garments for themselves out of material that has been donated to the mission.

Four of the students from the Bible institute are assigned as teachers and after an hour's sewing we have devotions. The girls are given Scripture verses to memorize. Some of the mothers have never learned to read until lately and when they come to sewing and are given passages to study it is a great inspiration to them. One mother told me as she tried to memorize the 23rd psalm, such a happy feeling came over her as she repeated, "The Lord is my Shepherd, I shall not want." Oh, those words meant so much to her! Her husband was sick for a little more than a year and consequently they got into debt, but she told me that no matter how much poorer they got, she is paying back a little at a time and doing without what most of us call necessities.

Nearly all of the homes we visit there is a constant struggle to keep things going, a great many have domestic troubles and with these conditions to live with day after day it's no wonder many are discouraged.

But, then, there is one bright spot in our work and that is the Christian homes in our district where we are more than welcome at any time, and often do I feel the need of calling for a short time. It is such a comfort to me to know that after all the sadness that we come in contact with, our heavenly Father has put resting places here and there for His children. Praise His name.

Ina Feighner.

Los Angeles Mission.

A LETTER FROM LOS ANGELES

This will likely be the last time that the writer sends a letter from Los Angeles. A little better than another month and we expect our missionaries, P. W. Penner's, to take charge of our field here. Since they are for the present unable to return to India, we are glad to have them in this needy and very promising field at Los Angeles. About the 1st of May, the Lord willing, you will find the writer again in the old home at Upland, Cal.

In the work here the dear Lord has prospered us above all we dared to hope and pray for. To Him alone belongs the honor and the glory that the complete change effected last summer amidst this unsettled and serious time, has proven successful and a blessing to our people and the mission.

Last Sunday, March 24, again was a red-letter Sunday for our people. After the usual forenoon services we all partook of a simple lunch and then had another meeting in the afternoon. After a brief service the constitution of the mission church was discussed and adopted. The plan is to hold another similar meeting when Penner's are here and formally declare the mission church organized. A number of our people have been faithful and loyal to the work here and they are grateful for a Mennonite church home and grateful to God and our home board for the help extended to them. Some of the indifferent and backward ones, we feel, will in time take greater interest and those who will move to the city in the future, will find a church home.

Correspondents for the Mennonite and Bundesbote, also for the Rundschau and Zionsbote were elected and from now on you will sometimes find some interesting news from Los Angeles in the columns of these papers. We pray that the dear Lord may continue to prosper the mission here and that our people may be a blessing and help to the district work. Outside of the dear Lord's grace and mercy, the success of the work is largely due to the faithful, unflinching and loyal help of the corps of volunteers. Under Sister Feighner's oversight they render valuable help for the district and the Sunday school is efficiently conducted by Bro. H. D. Voth.

Coming Thursday our sisters have planned to organize a Ladies' Missionary Sewing society. The meeting will be in the home of Mother Dyck, in Huntington Park. It is confidently expected that with the Lord's help this society will render valuable assistance in the mission. Preparations for an appropriate observance of Easter are also under way. We pray for a real vision of Calvary and the empty tomb, a vision so needful in these perilous and troublous times. Oh, would the world get a real vision of Calvary, then surely the swords would soon be sheathed and the cannons' mouths stopped.

The last months we had the pleasure of listening to the messages of a number of visiting ministerial brethren and their messages were well received and very helpful. Sunday, February 10, Bro. Mehl of Upland delivered the morning message. He was kindly filling the pulpit because of the absence of the writer. During the evening services of March 17 Brother Staehli of the American Mennonite flock brought us the message. A few of these dear brethren are in the city and we would like to get into closer touch with them. Thursday evening, March 21, Bro. Shelly of Upland was with us and his address proved a blessing to all of us. It is our desire that many such visits may be enjoyed in the future.

May our dear Lord keep us all faithful and watchful till He comes.

M. M. Horsch.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Luxury has been the curse of all the nations that God has blessed with prosperity. God has blessed our nation more generously in worldly goods than any people who ever have claimed the name of being great. With our material prosperity we have forgotten the higher things that go to make character and lead to a life that shows forth the Christ-life. The dollar and cents standard has gotten into our homes, our schools, our churches and our pulpits. It is the high cost of an article more than its worth that impresses us most, we appreciate the high-priced man more than the faithful one. Things are valued by the amount of gold spent in acquiring more than for the real gold of worth that is in them.

It is useless to try and explain just why this great war with all its suffering has come upon us, there have been a multitude of contributing causes, but taken altogether God has a way of making the events which we bring upon ourselves contribute to His purposes. We cannot help, when we contemplate what all this suffering and agony that the war involves will cost us, but feel that it is a rebuke to us all for our senseless luxury. The simple life is more apt to be the pious life. Too much concern about worldly things bars our concern about godly things. The love of ease unfits one for sacrifice and it surely stifles sympathy and the higher sense of brotherhood. If there is such a thing as a war producing good in the right way then it seems to us that we are to go through what is to come in order that we may become sobered and learn to turn to God for the best things which we have ignored.

A congregation's life and spiritual development depends more upon the faithfulness and ability of the lay-officers of the church than it does upon the efforts of the pastor. The pastor is to be the leader of the flock and to see to it that all get the instruction and inspiration to a holy and godly life that he by his devotion and ability can put into his work. An unfaithful pastor faces an awful responsibility before God. But when this has been said there still remains the practical work and influence that the congregational officer must attend to. It is not all of church work when one goes to service regularly and gives liberally to the Lord's cause. Important as these things may be, they must be supplemented by that kind of a Christianity that realizes that every member of the body of the Lord must be true to its function. The hand that will not move and the eye that will not see cripple the whole body, the deacon who does not fully live up to his obligation or the trustee who does not faithfully administer the trust given him hinders and cripples the work of the Lord in a way that all the efforts of the pastor and the other members can not remedy. One of the pathetic sights in the shifting localities in large cities, where the population is changing, is a church possessing a large endowment, the equipment for an extensive work and a pastor of ability but no workers. The service goes on somehow, the church doors are open but there are few people and little life. The crying need there is for people who will do things and take their Christian responsibility seriously. The brother or sister who takes upon himself or herself the duty of any office in the church should do all in their power to faithfully administer the affairs of the office to which they are called or that one should quit and let some one do the work who is willing to do it. It has been frequently observed that if business houses were conducted as our churches are, bankruptcy would be the certain and speedy end. Somehow they stumble along trusting to luck. What is poor policy in good business is also poor policy in the Lord's business. There are many men and women engaged in church work in a way that would get them out of their secular positions in a week if they did things that way there. It is the Lord's business, this doing church work, and it should be a principle with those who do it that they give the Lord as much service as they do their employer.

After a number of months the president has done what the law called upon him to do. He has declared what non-combatant service in the army is to be and those of the young men called by the draft, after many months of waiting, now finally know just what is expected of them. We are not so sure that this decision of the president will settle the matter for good, indeed he himself is not sure of it, and so provision has been made for dealing with those whose conscience cannot allow them to accept service according to the interpretation placed upon the law by Mr. Wilson. It is a pity that all the while the country was being urged to prevent waste and put all its energies to producing food, so many men, capable of doing work that would materially increase the production were compelled to be absolutely idle. It is not that these men are disloyal to their country that they found themselves in the position they were in, the law recognized their attitude and made provision for their being useful, their only crime for being held in absolute idleness was that they were loyal to their God as their conscience directed them to be and they asked for their rights under the law.

When all has been said for or against the exemption that the law provided for the religious objector one feels that neither the law nor the individual can find a satisfactory solution of the problem. So long as one is a citizen and exercises the function of a citizen, the state has an undoubted right to demand certain things. Just how far that right goes it is hard to define. So long as one wants to make the Word of God the only rule of his conduct that long one will be in danger of conflict with the state. Exemption, such as the law provided, only increases the difficulties of both the state and the individual claiming it. If some have a privilege in these trying times that others may not be allowed to have, the situation is bound to breed trouble. Looking at the matter from this late day we begin to see how unsatisfactory the whole matter is. We are beginning to realize that it would have been better if there had been no provision made for the religious objector so that he would have been in a position to prove his sincerity by paying all that his peace principles would cost him. It might have meant suffering, humiliation and even death, but the opportunity of compromise would have been absent and there would have been no mistake concerning the motives that prompted the taking of such a dangerous position. A few conspicuous sacrifices in the interest of the peace that Christ commands would have been worth more than thousands of such privileges as the law allows.

BEAUTIFUL LIFE SECRET

An inner life of love changes the aspect of all other lives it touches, casting the light of its own spirit upon them. There is a story of a young woman who was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a branch of sweetbrier and put it in her bosom. She soon forgot that it was there, but, all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odor, though no sweetbrier was growing there. On bare yields and rocky knolls and in deep gorges, as the party strolled about, the air seemed laden with the sweet smell. The other members of the party had their handfuls of all sorts of wild flowers, but the one fragrance that filled the air for her was sweetbrier. As the party went home on the boat, she thought, "Some one must have a bouquet of sweetbrier," not dreaming that it was she who had it.

Late at night, when she went to her room, there was the handful of sweetbrier tucked away in her dress, where she had put it in the morning and where unconsciously she had carried it all day. "How good it would be," she said to herself, as she closed her eyes, "if I could carry such a sweet spirit in my breast that everyone I met would seem lovely!"

The incident suggests the secret of a beautiful, Christ-like life. We cannot find sweetness on every path our feet must press, in every place we are required to go. Sometimes we must be among uncongenial people, people whose lives are not gentle, who are unloving in disposition, with whom it is not easy to live cordially in close relations. Sometimes we must come into circumstances which do not minister to our comfort, in which we do not find joy, gladness, encouragement. The only way to be sure of making all our course in life a path of sweetness, is to carry the sweetness in our own life. Then, on the bleakest roads, where not a flower blooms, we shall still walk in perfumed air, the perfume carried in our own heart.

It is thus that Christ would have us live. He does not promise to lead us always through scenes of beauty, along paths of joy; what he promises is to put the beauty and the joy into our own lives, so that we shall have cheer and blessing wherever we go. Saint Paul said that he had learned, in whatsoever state he was therein to be content. That is, he

had in himself, in his own heart, through the grace of God and the love of Christ given to him, the resources for contentment, and was not dependent upon his condition or his circumstances. Some people seem so happily constituted by nature, having such sunny spirits and such cheerful dispositions, that they cannot help being loving and sweet. How ofthers who are not so gifted by nature, or who are in poor health, or have much to try them, can keep always sweet, unaffected by their condition, is the problem. But they can. The secret is to have the love of Christ hidden in their hearts. That will make any life sweet.—Sel.

WARMING AT THE WRONG FIRE

One of the most impressive lessons on a man's weakness, is that taught us by the fall of the Apostle Peter. In many respects he was a strong man. He was enthusiastic, zealous, warm-hearted. and loyal. Yes, I mean he was loyal; only that his fear overcame him in that tragic night of our Lord's betrayal, and his feet were too nimble for his loyalty, and so with the other ten he ran away.

But Peter soon came back to see what would be the issue of the night's events. But here was a dilemma — would Jesus trust him to help His cause after running away? Is there any service he can render? Suppose he should openly join himself to his Master. is there any possible good to come from such action on his part? Turn as he would there is no comfort of consolation offered him, and at last he joins himself to the company gathered about the soldiers' fire.

There is no heart so easily approached by the enemy as the discouraged and disappointed one. Here is a lonely, dissatisfied, wandering soul, like a sheep separated from the flock, falling an easy prey to its foe. It is at just such times that a wrong decision, or the forming of wrong associations, may have a most blighting influence upon a life. It is especially important that at such times in the experience of boys and girls due regard be had for the old truths of God's Word, and that the comforts of true religion be accepted instead of the glow and warmth offered by the theories taught by many teachers of our day.

The boys or girls who have reached the stage where they can speak lightly of the old home church, and her services, and her people; or of the gatherings about the family altar; the words and spirit of the old-time hymns, are warming at a new fire; but let them look well to it that the associations about them do not lead to a denial of their Lord.

What about our young people and the prayer meeting? Instead of coming into this service and gaining the strength and edification it offers, social engagements and often amusements are followed, thus depriving the soul of its proper nourishment. Such are warming at the wrong fire and growing cold spiritually.

As we follow out this story of Peter, through his bitter repenting and our Lord's forgiveness, let us pray and watch that we do not thus grieve our Lord, or jeopardize our own eternal happiness by mixing with the wrong company in our search for comfort in hours of loneliness and trial.—J. A. Detter, in Sunday School Gem.

The only truly great life is a ministering life. The shortest biography of Jesus that was ever written was this: "He went about doing good." The world's standard of greatness moves among pomp and circumstance and exercise of material power, but Christ's greatness and His followers' are measured by their ministry to human needs. The heart of the world is sore hurt, and the lives about us are afflicted with deep needs; and it is only as we lay ourselves out to meet these needs and soothe these pains, that we live a life at all worthy of the name Christian. It is only as we tell men about God and convince them of what God can do for men that we render the highest earthly service to a fellow man.—Sel.

THE C. E. TOPIC

April 21.

How and What to Read.

Phil. 4:8; I Tim. 4:13.

The ability to read and write is one of the most precious gifts of God to man. It enables us not only to record everything that happens for the benefit of the generations to follow, but also to know what took place in the past. The gift has been so highly developed that even the most abstract thoughts may be recorded. From the crude pictures that the primitive savage scratched upon the walls of his cave to the finely engraved and elaborately bound book that is treasured as a work of art as well as a source of information there may be a stretch of thousands of years in the development of the human race, but in each case we have an evidence of the superiority of man and an appreciation of the worth of what he now has for the future. Books are an evidence of the hunger for information that exists in the human mind. "Of the making of books there is no end," says the Wise Man. He should have lived in our time to see how far beyond the wildest speculation of his mind this observation has come true. It is true, not so much because it is possible to make a limitless number of books, but because there is a limitless demand for books of every kind. You might take almost anything that man prizes out of the world forever and we would soon find a way for getting along without it nicely, but not so with reading matter, it has become one of the absolute necessities of body, mind and soul. Many as are the works that people read and important as are the subjects treated in the printed works, we own, there is one book which is the book of all books. When Sir Walter Scott, who himself was the author of many books, was near his end, he turned to Lockhart and said, "Give me the book." "What book?" was the reply. "There is but one book, give me that," was the answer. Much as we would miss other reading matter, were it destroyed, we would soon find a way of replacing it. Not so with the Bible. It cannot be destroyed, and were it possible to lose it, we would be reduced to mere creatures, but we have the Word of Christ that it is eternal.

Much of the world's ancient wisdom was destroyed by the Moslems when they burned the Alexandria. They said that what it contained that was in the Koran was superfluous and what there was of it that it did not contain, was dangerous. The Christian attitude is different. Anything that adds to the enlightenment of the world, according to its position, should be preserved and given for the use of humanity everywhere. Books mean better men and women. They open the vision of the readers to a world of responsibility. They help create a brotherhood of man. They contribute to the advance of the age. They make good men better and bad men good. To be sure, there are bad books. The devil would certainly not miss the opportunity for stealing such useful instruments for his own purposes. It remains for us then to cultivate a sense for judging good books. As the devil often assumes the form of an angel of light so he frequently makes use of literature to serve him in doing the race injury. The Christian who has cultivated the spirit of the one Book will not be fooled by a bad book. He will judge it in the light of what the Bible teaches. He will be influenced by it in proportion to the amount of good it can do for him.

We should read with the idea of getting something out of our reading. A book that does not give us something for its reading had better be altogether discarded. A paper or magazine that does not leave us better equipped for life's struggles or give us something that will make us and others better has no right to the attention of serious people. The kind of literature that fills the mind of the reader with silly and hurtful ideas certainly is only taking up valuable time and space.

We might say that we read for information and edification, for recreation and for devotion. In reading for information we should be certain that the sources upon which we draw are reliable and that we need just that kind of information. We want to study our needs and then look for the things that fill our needs. In reading for recreation we should bear in mind that even recreation may be profitable. To consume our spare time with matter that impresses us in no good way is silly, if not absolutely wicked. For devotion we turn to the chief of all devotion books—the Bible. This does not mean that there are no other good books to read, but the others should be secondary. The list of good books that good men have blessed the world with is long and in them we learn to feel as they felt and see things as they saw them. We catch the fire of inspiration from them. No one should be too busy to read many devotional books. He needs them in his spiritual life.

THE S. S. LESSON

April 21.

Jesus Transfigured.

Mark 9:2-10.

Golden Text—This is My beloved Son; hear ye Him. Mark 9:7.

The place where the transfiguration took place was probably upon one of the peaks of Mt Hebron, the highest mountain in Palestine. The companions of Jesus on this occasion, as on several others, were Peter, James and John. These three were the most intimate of the disciples. Their selection is significant. Peter was the leader and spokesman of the twelve and probably one of the oldest of them. James was destined to be the first of the chosen disciples to die a violent death for Christ's sake. John was the particular favorite of the Lord, the one who leaned upon His bosom. He was the only one of the twelve to die a natural death. He was

the youngest of them and lived long after the rest passed away. It was he who was to be honored with the Revelation on Patmos.

The transfiguration is a wonderful manifestation of the Lord. There is nothing like it in all literature. The imagination of man would be incapable of picturing it. It ranks with the crowning events in the life of the Lord. It is one of the most convincing proofs of His divinity. Its spiritual significance is marvelous. In it we get an idea of the glory and majesty of Jesus.

The appearance of the Lord on this occasion was one of the brightest and purest manifestations men might behold. Whiteness always stands for purity and brightness for glory. Of all the sacred scenes unfolded to men the natural eye never beheld the like. Moses, Isaiah and others were given glimpses of the glory of God but not in the fullness here portrayed.

The two men who appeared out of the past to commune with Jesus not only are a proof of immortality in which the dead live and are conscious, but in a special sense are representative. It is to be noted that neither of these tasted death in the way common to all. The death of Moses and his burial by the hand of God is unique. Elijah never died. He ascended to heaven alive. They stand for the old order of things. Moses is the representative of the law; Elijah of the prophets. In the further accounts of this event we are given an idea of what they talked about. It was about His death and resurrection shortly to take place. The event impresses one as being arranged in order that Jesus might be strengthened for the trial and prepared for the victory awaiting Him. Not only did this transfiguration give Jesus strength and courage, it is for our encouragement. God lets us see what is awaiting us and so we may face terrible things with the assurance of triumph and glory.

Peter, always impulsive, became the spokesman for the rest. He was for building booths so that these heavenly visitors might abide with them. We are told that this was said because he knew not what to say. Jesus did not answer. It was not the purpose to have them stay away from their duties. The experience here was to prepare them as well as the Lord for the sterner things before them.

The voice of God out of the clouds had its special signification. At baptism God had attested to the sinlessness of His Son in a voice from heaven, it certified to His perfect life previous to His public ministry. Here at the close of His ministry the voice gave God's approval to all that had passed since then. The disciples had listened to Jesus because of the wonderful things they had seen and heard Him do. Now there was another reason and even a stronger one why they should listen to Him, God had commanded it. In the transfiguration they learned the real truth about Jesus. He was heavenly, He was divine, He was immortal, He was where He was with the approval of His Father and he had a message which they were commanded to hear as something coming from God the Father Himself. Others in the world were calling Jesus a blasphemer, a criminal, a fraud; God was acknowledging Him as His dearly beloved Son.

The hour of glory came to an end. Jesus had again to return to the earth for a time to complete His mission. In life there come times of transfiguration and glory, but not for long. So long as we are on earth we must find our chief occupation down where the common problems of life among men are to be found. Transfigurations are for our encouragement that we may go forth and meet the hard things of life.

MARRIAGE

Lehman-Wolfe. — On March 14, 1918, Amos Lehman, member of the Berne church, was married to Vera Wolfe, living west of Monroe, Ind., at the home of the bride's parents, by Rev. P. R. Schroeder.

DEATHS

Lehman. — On December 25, 1917, in Berne, Ind., Chester, son of Rufus Lehman, of diphtheria. Because of the contagious character of the disease the funeral took place the same day. Services were conducted from the house where the Brethren P. R. Schroeder and C. van der Smissen spoke words of comfort to the bereft family.

Sprunger. — On March 31, at Fort Wayne, Ind., to which place she had recently moved from Berne, Mrs. Anna J. Sprunger, aged 74 years, 6 months and 4 days. She was born in Britschung, Switzerland. At the age of nine years she came to Wayne Co., Ohio, with her parents, and later to Berne, Ind. On September 26, 1863, she was married to Jacob Sprunger. This union was blessed with 13 children. She is survived by ten of them. Funeral services took place on Apr. 4 at the Mennonite church, the ministers S. F. Sprunger, P. R. Schroeder and S. J. Grabill officiating.

Reusser. — On March 31, Berne, Ind., Christian Reusser, aged 70 years and 5 months, from Bright's disease and dropsy. The deceased was born in Putnam Co., Ohio. He was baptized and received into the Mennonite church April 14, 1865. On August 1, 1874, in Berne, Ind., he was married to Rebecca Neuenschwander. In 1879 they moved to Christian, Kans., and lived there until 1897 when they moved back to Berne. He is survived by the widow and nine children. Funeral services were held on April 4 at the Mennonite church, conducted by the Brethren P. R. Schroeder and S. F. Sprunger.

Liechty. — On April 4, northeast of Berne, Ind., Minnie May Liechty, daughter of Manas Liechty, aged four years, from a complication of diseases. Funeral services took place April 6 at the Mennonite church.

Rosenberger.—Near Levin, Pa., on March 26, 1918, of pneumonia, Jacob G., son of Daniel B. and Annie Godshall Rosenberger aged 13 years, 11 months and 17 days. Funeral services were conducted by the family's pastor, A. M. Fretz, on the 30th at Doylestown Mennonite church where interment was made. Text, Psa. 90: 5-6.

Beam. — At Bowmansville, Pa., on March 23, 1918, Isaac K. Beam, aged 81 years, 5 months and 12 days. In the year 1858 Mr. Beam was united in marriage with Eliza Musselman. This union was blessed with five sons, one of whom died before the father; the youngest of the family is a minister in the Reformed church. He was a member of the Evangelical association, but he ever kept his love for the Pine Grove Mennonite church at Bowmansville, where he received Christian baptism at the hands of the sainted Elder Moses Gottshall. The widow is a member at this place. Funeral services were on March 27 by A. M. Fretz. Text, Rom. 8:17, 18.

CONTRIBUTIONS

CONTRIBUTIONS TO FOREIGN MISSIONS

For March

Gift, P. P. Janzen, Goessel, Kans., $100; First Menn. church, Newton, Kans., $30; mission friend, Newton, Kans., $500; Tabor church, Goessel, Kans., J. S. Schmidt, $12.16; Bethel church, Dubois, Idaho, J. S. Friesen, $10.38; bequest, Nathan Roth, Quakertown, Pa., Chas. H. Ortt, $4,523.25; First church, Reedley, Cal., H.J.Krehbiel, $36.55; First church, Philadelphia, Pa., N. B. Grubb, $50; Salem church, Marion, S. D., A. A. Garber, $45; Menn. church, Burrton, Kans., J. A. Richert, $10.30; Alexanderwohl, church, Goessel, Kans., B. H. Friesen, $21.01; Greenfield church, Fort Cobb, Okla., J. B. Schmidt, $6.46; S. S. Johannestal church, Hillsboro, Kans., A. Klassen, $78.19; Men. church, Halstead, Kans., F. W. Schowalter, $44.-55; Eden church, Inola, Okla., P. J. Rempel, $50.66; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $18.95; Menn. church, Hydro, Okla., H. W. Fransen, $5.30; collection, Edenburg, Man., Benj. Ewert, $30; David Loewen, Gretna, Man., Benj. Ewert, $10; mission worker, $500; Hoffnungsfeld-Eden church, Moundridge, Kans., C. B. Goering, $610; Menn. church, Watova, Okla., P. W. Penner, $24.74; Mrs. J. Doerksen, Inola, Okla., P. W. Penner, $1; Menn. church, Perry, Okla., ditto, $8.95; Saron church, Orienta, Okla., ditto, $28.11; Aletta Krehbiel, Clarence Center, N. Y., $5; Mennonite church, Hillsboro, Kans., A. J. Kohfeld, $32.70; mission friend, J. W. Kliewer, $25; S. S., Menn. church, Bloomfield, Mont., Anthony Unruh, 37.77; Salem church, Freeman, S. D., C. B. Lehman, $100; S. S., Grace church, Pandora, Ohio, W. B. Amstutz, $38.37; Christian church, S. S., Moundridge, Kans., C. C. Kaufman, $31.50; Bethlehem church, Hooker Okla., J. C. Peters, $16.50; S. S., Town Church, Beatrice, Neb., G. Penner, Jr., $73.99; H. Funk, Munich, N. D., P. C. Dyck, $10; mission box, Berne, Ind., $55.01; mission friend, Berne, Ind., $25; ditto, S. F. Sprunger, $300; Kidron church, Taloga, Oklahoma, P. W. Penner, $19.08; Peter Andres, Newton, Kans., $5; collection, Hammon, Okla., P. W. Penner, $2.73.

Gifts for Special Purposes.

D. B. Duerksen, Hillsboro, Kans., P. H. Richert, for children in India, $100; Mrs. E. J. Haury, Halstead, Kans., P. H. Richert, for Mennonite and Benodquar, India, $60; Mrs. Susie Krehbiel, Moundridge, Kans., J. W. Krehbiel for Anugrah, India, $30; Y. P. S., Chicago, C. K. Niswander, for China mission, $1; H. Schultz, Inman, Kans., for church in Mauhadei, $300; D. B. Hiebert, Inman, Kansas, for church in Mauhadei, $25.00; H. E. Ediger, ditto, $10; gift, P. Flaming, ditto, $200; P. C. Richert, Goessel, Kans., for teacher in Sukli school, Janjgir, $75; Y. P. S., Hoffnungsfeld church, Buhler, Kans., J. J. Dyck, for worker in India, $14; Brudertal church, Hillsboro, Kans., H. Riesen, for mission schools in India, $76.66; Peter Goering, Moundridge, Kans., for mission schools in India, $30; Franz Heinrichs, Goessel, Kans., B. H. Friesen, for a child in India, $30; Mrs. Lizzie Rees, Pulaski, Ia., M. A. Niswander, ditto, $30; Mrs. C. B. Schwartzendruver and Mrs. Baughman, Pulaski, Iowa, ditto, $30; mission friend, child in India, $7.50; gift, Leonard F. Sprunger, Berne, Ind., ditto, $30; Halstead and Newton friends, Mrs. J. W. Kliewer, musical instrument for Mauhadei, $37.50; ditto for Korba, $37.50; mission friend, P. W. Penner, for church in Mauhadei, $100; ditto, for well in Janjgir, $130; ditto, for teacher Bimola, Janjgir, $20; S. S., Ebenezer church, Bluffton, O., M. C. Diller, for cost of schooling for a Hopi, $100; Sewing society, West Zion church, Moundridge, Kans., Mrs. Wm. Galle, for well at Janjgir, $30.25; mission friend, Inola, Okla., P. W. Penner, for orphan in India, $25; Y. P. society, First church, Newton, Kansas, S. Unruh, for Sundersing, India, $25; Sewing society, Menn. church, Burrton, Kans., Mrs. R. A. Goerz, Bible woman, India, $25; Abr. T. Wiens, Inman, Kans., for preacher in India, $50.

For the Boys' Home.

K. R. K., Halstead, Kans., $100.

For the Mission Auto.

Mission friend, P. W. Penner, $3.75.

For the Lepers in India.

Mrs. John Buhr, Edenburg, Man., Benj. Ewert, $5; mission friend, Inola, Kans., P. W. Penner, $25.

With sincere thanks,

Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

The Mennonite and the Christian Herald to one address for $3.25.

NEWS OF THE WEEK

THIRD LIBERTY LOAN DRIVE ON

Washington, April 8. — One year from the day the United States entered the world war, the nation started Saturday collecting $3,000,000,000 from its citizens as the Third Liberty loan to finance the fighting.

It was a day of patriotic parade of soldiers, sailors and civilians marching together to symbolize the important part each must play in winning the war.

"Buy Bonds"—This was the plea uttered by hundreds of speakers to the multitudes of men and women who must furnish the financial and material assistance for the military and naval forces. Subscriptions began to roll in early and indications were that many millions would be pledged before night, despite the fact that in many cities the day was given over to the celebration rather than to bond sales.

President Wilson was the principal speaker on the day's program. He was at Baltimore for an evening address of unusual importance, considering the big part American armies are about to play in France, and other international phases of the war situation.

The official opening hour of the campaign was 9 o'clock, local time. Scores of small committees had promised to raise their full quotas of subscriptions within a few hours and win the right to fly a liberty flag. The mails contained a number of letters and checks with the request to be sold the first Liberty bond. All could not be satisfied, but each was given "one of the first".

Washington, April 8. — America's third giant drive for Liberty dollars opened throughout the nation Saturday.

Bumper billions in war money will be subscribed during the twenty-eight days' campaign, officials here confidently predict.

Headed by President Wilson and his war government officials, public leaders had put party scores behind them to stump for the loan.

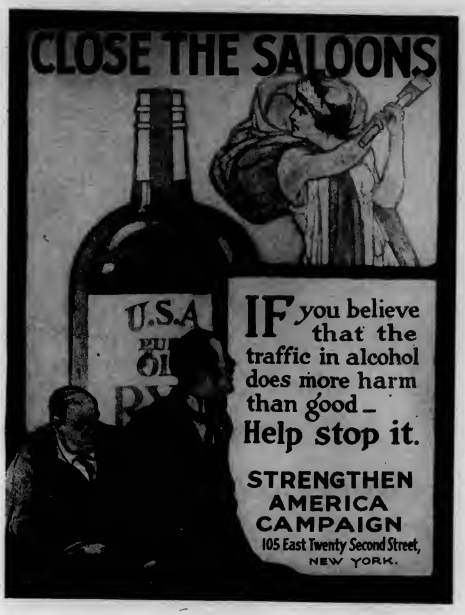
MANY PLACES MAKE THEIR LIBERTY QUOTA FIRST DAY

Washington, April 8.—Saturday was a day of enthusiastic patriotic celebrations backed up by subscriptions to government bonds of the Third Liberty loan. Throughout the United States communities observed the anniversary of the nation's entrance into the war, and gave material evidence of their support by pledging millions of dollars to insure successful continuance of the struggle against Germany.

While parades and public meetings were in progress in nearly every city, telegrams were pouring into Liberty Loan headquarters at the treasury telling of towns which had exceeded their quotas in the first day of the four weeks' campaign or even within the first hour. More than 150 had reported when the headquarters closed at night, and more still were coming in.

Sioux City and Lynn, Mass., were the largest cities exceeding their allotments and thereby winning the right to fly the honor flag of the Third Liberty loan. The fact that most others were small towns prompted an announcement by the treasury that their aggregate subscriptions were "infinitely small" compared with the $3,000,000,000 campaign goal, and that today's reports "should not be conducive to undue optimism regarding the final result".

It was impossible tonight even to estimate the day's subscriptions, since workers in most cities reported they were too busy celebrating to tabulate their pledges. By Monday or Tuesday campaign headquarters expect to have precise reports from every federal reserve district and to be able to mark the daily harvest of the nation's war credit drive.



SIX KILLED WHEN AUTO IS HIT BY A TRAIN AT WAYNE

Fort Wayne, April 8. — Six persons were killed and four seriously injured at eight o'clock last night when an automobile in which they were riding was struck by a Wabash passenger train at the Winter street crossing.

The only witness to the disaster was Verne Middleton, living at 1113 Monroe street, who was returning to the city from a trip to the country. According to Middleton's version to the police, the car, a Maxwell five-passenger machine, was coming from the south. The train was approaching from the east. Middleton says the driver undoubtedly thought he could "beat it" across the tracks, as he stopped at once, shut off his engine and then started it again. He started across the tracks and had hardly reached the center when the engine struck the machine squarely in the center instantly killing six of the occupants and seriously wounding the other four. Bodies were strewn along the track for one hundred feet or more. The police found the body of one of the victims on the pilot of the engine. It was scarcely recognizable.

RADICAL CHANGES IN DRAFT LAW EXPECTED

Washington, April 5. — Important changes in the plans for the selective draft during the year 1918 are expected to follow a summons which Provost Marshal-General Crowder received, ordering him to appear at the war department to confer with the general staff officers in regard to new troop requisitions which have been prepared.

These requisitions, General Crowder understands, call for a much larger quota of men for April and succeeding months of 1918 than was ever contemplated in the formation of the plans for 1918.

Although he was still uninformed today as to the exact number of men required by the War department to fill vacancies in training camps caused by the rushing of men to Europe, General Crowder said he would not be greatly surprised if large additions to the draft calls would have to be made.

Under the new plans of the War department for speeding up the transportation of men to Europe, the following changes in the selective draft are possible:

The number of men to be called this year may be doubled, depending on the speed with which men are sent to Europe.

It may be necessary next year to go outside Class I to get the men necessary to fill the training camps.

Men will get less training in this country in the future and will be sent to Europe as soon as they master the fundamentals of warfare.

The April, May, June and succeeding quotas will be swelled, probably to twice their contemplated size.

Instead of 800,000 men being called this year as many as 1,600,000 may be called. This would take nearly all availables in Class 1.

General Crowder further said the call for drafted men this month would go forth much sooner than was expected.

The House Rules committee met today after learning the seriousness of the situation caused by the delay in passing the draft classification bill and decided to report to the house tomorrow a special rule calling the bill up for immediate consideration. It is certain that this rule will be adopted and that the bill be passed at once so that General Crowder will be able to use his new system of assigning quotas.

This system will be in effect at once, including the April quotas of drafted men, and draft boards will be instructed to send a certain percentage of the men in Class 1, the number of men to be sent from each district varying with the number of men in that district who are in Class 1.

HUNDRED-MILE FRONT IS UNDER ARTILLERY FIRE

The Germans have encountered unfavorable weather for the big attack they apparently were contemplating against the British front and no infantry action had developed when the reports were dispatched from headquarters late today. Neither was there any movement of the infantry along the French front, probably for the same reason.

The violent artillery battle, however, is being continued in many sectors on a front of more than 100 miles, notably in the case of the British, along the line of approximately fifteen miles from LaBassee canal to above Armentieres, just to the north of the present battle area. It was reported Monday to be under a heavy bombardment with German gas shells and the enemy has continued his pounding of the area, presumably with high explosives as well.

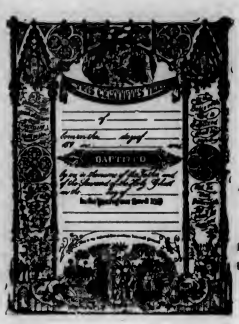
The British line on this front has not moved since the summer of 1916 and there has been little important fighting along it in this period, the Ypres and Arras battles of last year leaving it untouched on either the north or the south.

Although the Germans may be contemplating an attack here with the object of dislocating the northern sector of the British line if possible, the probabilities seem that the bombardment is more of a demonstration than anything else.

The French apparently are completing their withdrawal south of the Oise to the west of Laon, where they have made their line for strategic reasons conform in general to the Ailette river valley, linking it up with the old line southeast of Coucy-Le-Chateau. The Germans who advanced as the French operation was in progress here, were kept constantly covered by the French artillery and suffered heavy losses.

BRINGS PROTEST

Petrograd, April 10. — The entire Russian press condemns the Japanese landing in Vladivostok, charging it is an attempt to destroy the Russian revolution, save foreign economic interests and prevent the spread of the revolution to Europe. Even the cadet papers ridicule the announced reason for the landing. Some surprise is expressed regarding England's participation. The Bolsheviki press condemns allied acquiescence. The government has rushed Soviet troops to Vladivostok.



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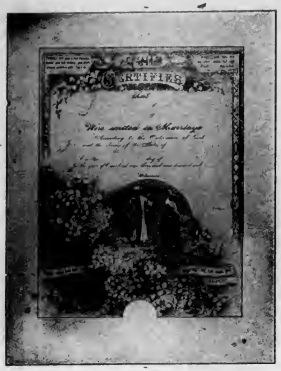

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VOL. XXXIII. BERNE, INDIANA, APRIL 18, 1918. No. 16.

IN MENNONITE CIRCLES

A Junior C. E. society has lately been organized in the Halstead (Kans.) Mennonite church.

A local Ministers' conference was held in the Bethel church, Mt. Lake, Minn., on April 18. Interesting and timely topics were discussed.

Prof. J. Horace Landis, a prominent member of the Schwenksville (Pa.) church has been re-elected superintendent of public instruction of his county. He has successfully filled this position for many years.

The session of the Eastern District conference this year, will be opened with the celebration of the Lord's Supper on Sunday, May 5, in the Swamp church at Quakertown, Pa. The regular business session will begin the next day.

We note from a report in De Zondagsbote that Rev. Heinrich Pauls, pastor of the Mennonite church in Lemberg, Austria, who from the beginning of the war served in the army of his country as an officer in the sanitation service, has been released from that work and is again back with his congregation.

The Oklahoma convention of Mennonites, held Mar. 27, among other things, passed a resolution looking forward to the erection and equipment of a hospital that might be ready to receive wounded and other sick who might be sent home from the battlefields. Oklahoma brethren feel that this service is one they should render in gratitude for the religious freedom enjoyed in this country.

The summer session of Bethel college has again been provided for this year. This has come to be a popular branch of college work. Since its inauguration by Prof. D. H. Richert some ten years ago the scope of the work has increased till we have had over sixty students and seven instructors. Courses in Education, English, biological and physical sciences, mathematics are to be given this summer. Academy one-unit courses will begin commencement week and continue six days a week for eight weeks. The regular session is from June 10 to July 19.

The separate congregation in the town of Bluffton which until recently was a part of the Swiss congregation under the pastorate of Rev. W. S. Gottshall, has extended a call to Rev. A. S. Shelly, former pastor of the Upland (Cal.) and Hereford (Pa.) congregations. Bro. Shelly has not yet given a definite answer to the call.

A sister writes a note to the editor which is well worth while the space we give it here. She writes: "Not long since I was requested by one of our missionaries to publish abroad the following prayer and earnestly ask God's people to pray it each day: 'O, Lord, make bare Thy holy arm in the sight of all nations that the whole world may see Thy salvation.' The substance of this prayer is found in Isa. 52:10 and is: 'The Lord hath made bare His holy arm in the sight of all nations and all the ends of the earth shall see the salvation of our God.' It seems most fitting that such a prayer should be made at this time when all nations seem to be putting their trust in munitions and arms."

Bluffton college summer session begins June 3 and continues during two terms of six weeks each, ending August 23. The teaching staff is composed of persons thoroughly trained in their subjects and of wide experience both in public school work and in the training of teachers. From the present faculty, Dean Byers, Prof. Hirschler, Dr. Thierstein, Dr. Good, Prof. Lehmann and Prof. Smucker will remain for the summer terms. Miss Beulah Roberts of Kansas university will be the English instructor. Miss Bertha Mason of Ohio university, and Miss Flossie Campbell of Miami university will act as critic teachers and instructors in grade methods.

The summer school is prepared to meet the requirements of elementary and secondary public school teachers, college students desiring credits counted toward the A. B. degree and college preparatory and high school students, desiring courses for admission to college or for high school graduation. The normal instruction includes professional courses that will practically help the teacher in the public, common and high school subjects. Observation and practice teaching have also been arranged for these courses.

During the summer months lectures of special interest to teachers will be given by leading educators and elocutionary entertainment. Plans are well under way for a strong chautauqua program which will be of practical help and will add pleasure to the summer's work.

Courses in Child Psychology and Educational Psychology will be offered. History of Education, Principles, Methods, School Management, Observation and Primary Methods will be included under the Educational department. Grammar, Composition, American Literature and Nineteenth Century Fiction and Essays are the English courses offered. The German department has provided for an Intermediate course, Lyric and Ballad Poetry, and Modern Drama. American History will be taught with special attention given to the methods of teaching. Algebra, Solid Geometry, College Algebra and Arithmetic will be given by the head of the Mathematics department.

Courses in Public School Music will be offered and private lessons in singing, piano and violin will be given by the regular conservatory teachers. Under the Art department a course in Primary drawing will be given, including discussions of courses and methods.

IN MISSIONARY CIRCLES

A Latin American Mission Conference.

The numerous student conferences of the coming summer are expected to foster with new emphasis the spirit of Christian brotherliness between the United States and the Latin American republics. With this object in view the Committee on Co-operation in Latin America, composed of representatives of the foreign mission boards of North America, is corresponding through the Rev. Ed. F. Cook, D.D., director of the department of missions of The Moody Bible institute, and chairman of the sub-committee on Home Base, with the student secretaries of the Y. M. C. A., the Y. W. C. A., and the Missionary Education movement; also the state and general secretaries of the denominational young people's organizations, and the educational secretaries of the mission boards that have work in Latin America. The committee is offering to aid in making the Latin American feature of the conference programs a strong and attractive one. They suggest as a conference textbook "Christian Co-operation in Latin America" by Samuel G. Inman, executive secretary of the Committee on Co-operation, giving the report of his eight months' visit last year to Mexico, Cuba, Panama, Peru, Bolivia, Chile, Argentina, Uruguay, and Brazil. They offer also to furnish helps for leaders and outline studies of Mr. Inman's report, and to suggest platform speakers who have traveled and worked in Latin America.

Mr. Inman, for many years a missionary in Mexico, was called by the Committee on Co-operation to leadership of the churches in behalf of Latin America because of his gifts and experience; and he speaks out of personal knowledge when he says that the old bitter prejudice in Latin America, "so disheartening and disabling to the average North American missionary," is disappearing.

Dr. Cook, for years the foreign secretary of the Methodist Episcopal board, South, a traveler and student of the missionary propaganda in mission fields, has made numerous trips to Latin America. He says:

"The world war and new world conditions have emphasized the interdependence of the republics of North and South America. In a new and intimate way these republics have been coming together in social, educational, commer-

cial and political relations. Better understanding and mutual confidence have resulted; consequently a new day of Christian responsibility has dawned for the church of Christ in the western hemisphere. To make this real to the missionary leaders and students is a great privilege. Can we help? If so, please command us."

Mono Bill's Testimony.

Bill Sherman, the first interpreter at the Indian mission, Auberry, California, tells to the white people the story of the coming of the missionary and of his conversion.

"We live way up there on mountain and have pretty rough place: rocky and stony and brush and hills, no very good roads, trails no use for much wagon. Don't see nobody, stay at home all the time. I got a boy and girl. They ain't had no school to go to. Stay at home all time.

"Someone tell, 'Woman here, like children for school.' We was five miles from Auberry and some Indians tell 'Miss Schofield he goin' to preach.' 'Well," I say, 'we must go down next Sunday.'

"All the Indians there and they have big meeting. Miss Schofield he ask me to interpret. I say I do the best I could. He tell about Jesus. I don't understand what he mean by Jesus. He say Jesus up there where we go when we die, if we good; He love us, He our Father.

"I don't know what Jesus look like. Then I see! I find Jesus there! The missionary he tell good stories nice and beautiful. Then we feel good, all happy,—everybody happy, happy!

"I used to live old way long time ago before I hear of Jesus. I drink and swear and come home next morning with headache, a burning, and something heavy inside,—can't get up at all. Ever since I hear of Jesus feel pretty good, nothing to do with old ways, drop them and live new way, have money, don't spend my money in bad places but spend my money buying good grub.

"I love Jesus. I know where He live up in heaven and come down this world to die for us, and He love us every one. That's true all right, so we got a God up in heaven, we got a God true all right.

"Ever since I hear of Jesus I pray all time He help me get good things every day. Just like growing every day."—Anna Gilchrist Petty, in Missions.

Charity gives itself rich; covetousness hoards itself poor. So give today that thou shalt be able to give tomorrow.

CORRESPONDENCE

Berne, Ind.—At the request of the president of the Executive committee of Sewing societies, I will try to give a report of the work of our Missionary Sewing society at Berne, Ind., which might be helpful and interesting to other societies. The society was organized thirty-one years ago, the object being to create a greater missionary spirit, to become better acquainted and to love the work of our own missions more, also to promote all missionary activities, and to interest the young people in mission work. For their motto they chose the following verses: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I Peter 4:10. "And let us not be weary in well doing; for in due season we shall reap if faint not." Gal. 6:9. The society was organized with a membership of thirty six members, gaining sixty-two more members during the first year. Now we have four-hundred one members, over one-fourth of these are young or unmarried members.

Every January we elect new officers who serve for one year, their service beginning March 1. The officers are elected by ballot: a president, vice-president, secretary and treasurer being elected. These elect a pianist and chorister, a membership committee consisting of three members and five members for each of the following committees: Program, Nomination, and a committee which buys and cuts out the material for sewing. The Executive committee consists of the president, vice-president, secretary and treasurer, and the president of each of the committees. Monthly, with the exception of June, we have a literary program, consisting of special music, devotions, readings, talks, papers, and sometimes we have a missionary worker give an address or we have letters from the missionaries read. All our meetings are held in the church. At the close of our meetings the committee which buys and cuts out the material distributes the work which the women take home to sew. We sew dresses, aprons, shirts, children's clothes, blouses, etc., and some of the women knit stockings and wristlets. A special day in June is set apart when a few hundred women and girls make quilts and comforters. Last year we made 17 quilts and ten comforters. These quilts and comforters are pieced during the winter months by the members of the society. We might suggest, too, that many Sunday school classes of girls could piece baby quilts and dress dolls during the summer months. A collection is taken at every one of our meetings, which we use to buy the material for sewing and send as Christmas gifts to the mission stations we work for. This year we expect to work for the stations at Busby, Lame Deer and Birney, Mont., and perhaps for the Arizona station. Perhaps some of you will say that we can never do that much in our society. We are not doing so much, considering the number of members we have. We still have some who, because they think they cannot do very much, are leaving undone the share they could accomplish. There are doubtless among our young people in our own church who will never do anything or go out to work because there is so little they can do. We can do more than we think, and the work is greater than ever. If we only have very little to give, we can at least offer a prayer to God for some one, or, as one writer has said:

"So little to give!" Ah, show her the way,
Dear God, that she consecrate
Thy gifts, while she joins the throngs of those
Who serve, though they stand and wait.

Dorcas Sprunger.

West Swamp, Quakertown, Pa.

The anniversary of the "Coworkers with Christ" organized class was held February 16. The class was organized February 16, 1915, and has been prospering in its work. The speakers of the evening were Mr. Beckermine of Allentown and Mr. Franklin K. Moyer of Souderton. Greetings were given by sister organized classes of Quakertown, Souderton and neighboring churches. Special music was furnished by Norman Shelly and Russel Boorse and members of Bethany Mennonite church of Quakertown. The class is a great help to the Sunday school because from this class we can always find willing and able teachers. In missions it is doing its share of work, and where any help is needed we know where to call.

On Saturday evening, April 13, a mission study class will be started under the direction of Rev. H. G. Allebach. As many young folks as desire may take up the study. The prospects look very encouraging to have a live class.

A friend of missions in the church intends to undertake the support of the last three India orphans whose names are given in a recent number of the Mennonite.

The Eastern District conference will hold its next session in the West Swamp church, beginning May 6. The congregation invites the delegates and visitors to participate with them in the Lord's Supper on May 5. The home people are preparing to entertain a good representation of brethren from the conference churches.

Our young friend and brother, Ernest Reesey, who confessed his Savior and was baptized and admitted into membership last fall, has moved away with his parents to their new home in Chester county. We miss him in our Sunday school, our society and our church, but we know that wherever he goes he will stand for the cause and work of Christ. He leaves behind him many warm friends who wish him God's love through life.

Monday evening, January 7; a Junior society of 32 members was organized. Meetings are held every four weeks after Sunday school.

The children all seem to enjoy the work and are very willing to take active part in the work.

Alvin R. Shelly.

WHAT IS THE MESSAGE OF A MENNONITE MINISTER TO HIS PEOPLE IN WAR TIME?

S. M. Grubb.

One would be better prepared to answer this weighty question with satisfaction were one able to point with some assurance to what had been the message of our ministry in regard to war before the storm of Mars darkened the sun and his spirit embittered the hearts of men the world over. True, we have always held a peace position, but our position has been a negative one. The practice of peace to us in modern times has been a negative one, we have regarded it as a privilege and struggled to hold on to it as a privilege. Substituting privilege for principle is a sign of weakness and invites the suspicion of the world. No privileged class is loved by any one not sharing its privileges. There always remains the certainty of being hated by those who dare not have what a privileged class regards its right. My own personal view of the present exemption law is that it had better have been omitted so that those of the so-called peace sects who sincerely believe in the doctrine of non-resistance might have had the opportunity of proving their absolute confidence in the doctrine by paying everything that it might have cost, not even withholding their lives, were such a price demanded.

The war caught us unawares in

spite of the fact that our nation was the last to get into it. Many of our youths were not ready for the trials that came with it and many drifted along with the crowd, falling in with the spirit of the times because they had not been made strong enough to feel that upon them was laid the burden of resisting the spirit of the times. The world has been wise in its generation and the law that seemed to be considerate for the scruples of the non-resistant has turned out to be a "lemon"—a disappointment and a snare in its wording and execution. About 800 young men who were called of the thousands of members of the non-resistant churches were all who declared themselves and among these we find a high percentage of those willing to make some compromise. Advice given to them as to how they might consistently deport themselves in the event of certain emergencies has even been officially intimated to be interfering with the officials in the conduct of the war and therefore criminal and a military offense. Fortunately we are better off than our brethren in the enemies' country. From what I have been in a position to learn I have come to the conclusion that our brethren in Germany and Austria are in sympathy with the efforts of their countries to take everything in the world that does not belong to them and destroy everything that opposes them, not sparing the babe and the aged. How anyone can, by any method of reasoning, justify an allegiance with the unspeakable Turk, even in Germany or Austria, remains for the recipient of German culture. Such a thing is beyond my understanding of humanity or mercy.

Socialists there have been in abundance who were willing to assert their belief in peace and back it up with action, but I have yet to hear of a Mennonite peace martyr in Germany or anywhere else.

In Russia the situation is somewhat different, but hardly satisfactory. The Russian Mennonite colonists have preserved their Germanic individuality and persisted in asserting it for more than a century. If German reports are to be trusted—and at this time it is hardly fair to trust anything coming out of Germany without further verification—the Russian Mennonites are already making ready to migrate to Germany after the war is concluded. German colonists of all classes in Russia, because of their special concessions, have prospered and this has not helped to make them solid with their poverty-stricken Russian neighbors. How much their attitude toward the country of their adoption has contributed toward the making of the recent severe and ruinous laws enacted against them I am not in a position to say, but we do know that in this country all the good in German character, of which we have been so proud in times past has been neutralized by the absurd attitude of the leaders of an uncompromising pro-Germanism.

We today find ourselves in the position of having our foundations shaken and are beginning to realize that for a long while we have neglected looking after the foundations so that now the house is shaky and dangerously near serious hurt. We have missed opportunity when the opportunity was good. Where may we point with pride to a peace literature of Mennonite origin? Peace apostles there have been who received their inspiration in Mennonite homes—and then served the Mennonite church by leaving it. The Quakers, on the other hand, have never ceased to expend men, means and brains on their peace principles. We have had our traditions, but they were old and threadbare, they have kept theirs fresh and active. Ours have been sentiment, theirs principle.

Yet, much as I now regret "crying over spilt milk", I have neither lost faith in our principle nor confidence in our church. We gave the world the first formal creed that committed those who believed in it to an uncompromising peace position which has continued to this day through many periods in which there was the temptation to justify a surrender of principles because the time seemed to require an opposite course of action. The past has produced noble sacrifices in the interest of peace and notwithstanding the conditions I have noted in this present emergency I believe that today there are many who are willing to go the limit for it.

A discussion such as this one compels us to look at the matter from a point of view which does not look well outside the immediate circles of our church, but we had better realize certain things and learn how to meet them before the outside and unfriendly world makes capital of them. The spirit of the press, and the public fattened upon the stuff the press feeds it, is to regard all non-resistance as a species of pro-Germanism. I think that some officials are not altogether out of sympathy with this attitude. I am led to this conclusion by the fact that religious objectors, for whom the law provides, have been segregated with I. W. W.'s, Socialists and other types of objectors for whom no provision is made by law and to whom peace is not a matter of religious creed. This is not said by way of complaint concerning a privilege which we claim, but to show an attitude they have had to meet. We are also in various other ways made to appear to be in the position of not supporting our country in the hour of its terrible crisis.

A way of combating evil is to emphasize the good opposing it. We only show ourselves loyal citizens if in this time of suffering we are ready to contribute something that will bear favorable comparison to the sufferings and sacrifices made by those who serve under the colors and at home. The one who will do absolutely nothing at this time must be close to the border of disloyalty in his citizenship and insincerity in his Christianity.

Is there any ground for accusing the Mennonite people generally of being slackers or pro-German? Are we hiding disloyal preferences behind a pious display of non-resistant principles? My answer, given with every emphasis I can command is: We are not. We love our country. Our fathers came here to get away from just the kind of a nationality that makes war upon us, whose militarism our armed forces are pledged to destroy. We could not look to any other land or nation in which the practice of our religion according to the dictates of our conscience so freely exercised as here. Even now, when we are but the handful who stand in the way of the spirit of the time, no one molests us and no one will. There is absolutely no reason for anything but the sincerest kind of loyalty of our part.

Having said so much concerning our loyalty there remains the necessity of realizing that certain conditions existing among us when regarded by an unknowing and unthinking public are apt to hurt us in the estimation of our countrymen. It is better that we note them and realize their significance before the world does and uses them to our hurt. First of all most of us speak German and have German names. In our churches there has been a century-long struggle on the part of the German tongue for ascendency. Our General conference conducts its business in the German tongue. Some of our literature has been barred from the mails of our Canadian ally (unjustly, we believe, but nevertheless barred). Because he was not able to speak German, one of the employees of our Home Mission board had to give up his position. An examination of the files of our church papers will show that much of the money raised for relief was, by the givers, directed to go to the German Red Cross. It has been charged in Washington that German Red Cross money was diverted to pro-German propoganda just before America entered into the war. In all bodies of people there will be some who are not at all discreet in the expression of their opinions, when they express them the body to which they belong gets the full benefit. The rabid talk of every occasional thoughtless person will certainly do the church no good in the eyes of the public. Loose talk today not only puts the one who does the talking in danger of being roughly handled by his neighbors but also exposes him to prosecution by the authorities. The fact that the one who falls a victim to his folly happens to be a Mennonite would be just the kind of material the papers like to make capital of and they do it with no regard to the injustice that may be done to persons entirely innocent. Our people should bear in mind that what they say has its effect upon the boys in the segregated quarters either to their hurt or to their good. The worst of all, to my mind, was the blunder that led our conference to separate its connection with the Federal Council of Churches. Remember, last spring, when the war began, this representative body of Christians met and declared that it would stand by the government in the crisis with its spiritual ministrations for the souls of men and assist in caring for the needs of their bodies suffering from war's hurt. Our General conference in substance might be made to appear saying something like this: "Because you have done such a thing at this time we are not with you." What a pity that the influence a few willful persons—some of them not even in the church—could so move our church as to put it in the light of not being with our fellow Christians in this pledge of loyalty. I understand that there were other considerations and that many were not satisfied because the council did not make itself Mennonite in its attitude toward the problem of secret fraternities. But why such a position at this time? In all the history of the council no church before insisted that the council indorse its doctrinal position. It is the one thing the council cannot do. The Baptists did not ask that the rest become immersionists; the Episcopals did not ask a surrender to apostolic succession; the Lutherans did not mention consubstantiation—all of which

(Continued on page 4.)

THE MENNONITE

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Rev. S. M. Grubb - - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Our last General conference has had the distinction of being reported in a series of interesting letters by Bro. C. E. Krehbiel to his mother. These letters have been printed in "Der Herold" of Newton, Kans., the paper of which Bro. Krehbiel is editor. Being different from the ordinary minutes one generally reads and full of live personal interest, those who have had opportunity to examine them have had a treat that not only brings home much interesting information concerning our great conference work, but also makes one feel that this great work of the Lord is a personal matter in which one has a vital part. We hope that the letters will be preserved in a form other than the columns of a weekly paper. Bro. Krehbiel and his family have been so intimately identified with the conference work and Mother Krehbiel has endeared herself to so many of us that we feel the thoughtfulness in so keeping her informed was a graceful tribute. Were Father Krehbiel still with us we are sure the conference would have benefitted greatly by his wise council and kindly interest.

One of the forward movements resulting from our last General conference was the renewed interest in woman's work. The Executive Committee of Sewing Societies writes of a plan to be inaugurated in order to establish greater unity among the societies and greater efficiency in the work. In order to bring this about it is proposed to open a campaign through the church papers. In this campaign inspiration and information from a woman's point of view will be presented on such matters as the home and foreign mission work, deaconess work, sewing society work, etc. We cheerfully offer to the sisters space in the columns of The Mennonite and assure them that they will have the whole church back of them in their effort to increase the effectiveness of their efforts to spread the kingdom of God. The woman's work, considering that so little prominence has been given to it, has already attained noteworthy success in our churches and there is no reason why it should not increase in usefulness and efficiency to a degree hitherto unknown, now that the sisters are determined to show that they are in earnest, and are prepared to go about their work aggressively. We would especially call the attention of our readers to the interesting write-up of one of our most active societies in this issue.

War always brings with it abnormal conditions. The usual course of things is disturbed and things have to find themselves. Apart from the suffering that comes with actual participation in the fighting, perhaps the next great hardship is the financial one. Prices on everything have soared sky-high. Luxuries are always costly, but now they are expensive to a degree that we never could have supposed possible. Necessities generally follow the law of supply and demand in their prices, but today there seems to be all demand and a limited supply. If some are making large profits out of this unfortunate condition, they are, of course, contemptable, but the profiteer class must always be small. If, with the possibility of great profits some make large wages we have already discovered that it has become a matter of only handling money. Most of those who make wages know better than any one can tell them that their weekly earnings are about all that stands between them and want. No matter how the war may go, there is an absolute certainty of hard times to follow. It will be a long while before the bill for this quarrel in which the world is engaged will be paid, and the men or women who work with their hands will have to do most of the paying.

While all the excitement of war is going on there is danger of neglecting the matters that have a claim upon us all the time. Here are the matters of our church work, our benevolences, our missions and our charities, and our schools. Already the work in many places is feeling the pinch. As the war continues this will increase rather than decrease, that is, if we are willing that such shall be the case. The things we have just mentioned are dear to our hearts and already represent sacrifices and efforts beyond our ability to estimate them. Will we, who set out to do these things so that their future would be secure, allow ourselves to abandon them before even the severest time of trial has come upon them? To do so would be a crime against the future, ourselves, our needy brethren and our God. Today we are in an hour of supreme effort. Let that effort include safe-guarding the things we undertook to do in our Master's name for the relief of suffering and needy humanity.

WHAT IS THE MESSAGE OF A MENNONITE MINISTER IN WAR TIME?

(Continued from page 3.)

are vital doctrinal positions with them. It remained for a body of 20,000 Mennonites to say to 33,000,000 other Christians, "If you don't come over to our position on this dogma of ours we will shake your dust from our feet."

When it is asked, "What shall we preach in war-time?" we certainly want to realize that these are trying times and that the gospel must have a special message to fit them. It is out of place and decidedly dangerous to give council that runs counter with the laws that the authorities are bound to enforce. They are not in a position to tolerate anything that might be construed as giving aid and comfort to the enemy. Though we are a people of peace we no more want the things that our enemies would impose upon the world than do the rest of our countrymen. Indeed, we might say we have the same goal in view as they. We want wars to end for good, we want the world to be made safe for democracy; we want the rights of smaller nations respected; we want the word of a people to be sacredly and honorably kept; we want the hand of the assassin to be stayed; we want the virtues of women to be respected; we want the aged and helpless to be protected, not butchered. I say we want these things as much as those who are fighting for them say they want them, but we want to go about it in a different way—a way we believe is the best and must eventually be the way by which these things come. I cannot see how we can impress this feeling upon our countrymen now when they are angry and smarting under unprovoked injuries imposed upon them by a devilish foe. Getting into peace arguments just now may mean getting into jail with nothing accomplished. We missed the chance when the whole world was talking peace, holding peace conventions and all that sort of thing. The best thing now to do is to emphasize that side of character that does good to all men. As I see it there is a great opportunity to be helpful in reconstructing that which was destroyed, feeding the hungry and nursing the sick. There are those who would be so logical in their peace attitude that they would not even be of use in the military hospitals for fear that they would be helping to patch men up that they might be sent back again and fight. I cannot agree with such a position. Aside from the positive cruelty that would let men die for fear that they might later, when cured, do that which could not be approved by us, there is a one-sidedness about it that calls for carrying the reasoning process further. They should not pay taxes, or till the ground, or raise cattle, or dig coal, or hew down trees, or spin yarn or weave a piece of fabric, for all that would be helping to win the war. I am more and more impressed with the idea that if one wants to be an absolute pacifist he should not exercise the rights of citizenship or benefit by the protection of any of the rights that the civil law gives him. I cannot be a pacifist to that degree. If I cannot be a soldier I can and ought at least be a good Samaritan. If I render unto Caesar the things that are Caesar's, if I appeal to Caesar when my rights are invaded and if I pray for those who as the ministers of God have rule over me, I certainly cannot fold my hands and say: "I am a pacifist", when millions are starving and hundreds of thousands of pulsating bodies lie in misery craving for the drink of cold water given in the disciple's name. Hospital work, Red Cross, Y. M. C. A., reconstruction and sanitary work offer opportunities for the service of our people to an extent that could use all their strength. Our people should embrace these opportunities, even though they may seem to be close to the military arm of our government.

What shall we say to our people from our pulpits? First of all, Witness for the kind of peace that we believe Christ taught in word and example. This does not mean that we should openly antagonize the government at this time. Tact wins respect where argument and reason often fail. Instead of telling the people that the government is all wrong tell them to go with the government as far as their consciences will allow. Remember that the vast majority of the people of this country believe that they are in a conflict to end war for good and that they sincerely believe that a resort to arms is the only thing that will do it. They were not argued into this fight and it is hardly likely that they are in a mood to be argued out of it. They believe that by their sacrifices they do the things that are right and best and

we must do no less than our best by our sacrifice and service. We must do the Christ-like thing by the sufferers and innocent victims. Then, we want to see to it that our people are not ignorant of the testimony of our fathers in the faith, and of the doctrinal position upon which they stood and we stand.

I am not one of those who feel called upon to continually harp upon the matter of the Lord's return until it loses vitality. The message it conveys is one that is impressive and grand and calls for definite and positive assertion, but its force should not be destroyed by continual harping. The practical thing about it is to be ready and, to my mind, readiness consists in faithful application to the tasks that the Lord has committed into our hands. When He comes we should be found at our duties. It appears to many of us that the signs point to His speedy appearing. As ministers we must not miss the warning of these momentous events and should, by frequent exhortation, call the attention of those whom the Lord has given to us to consequences of being found ready or not ready. The doctrine of the Second Coming has in it the great comfort that helps the saint in these dark times. If iniquity is having its day, the time has come for it, it is the sign of the times, but the Lord is coming and to Him shall be the final and eternal victory.

(Published upon request of the Eastern District Conference.)

"Whosoever shall give you a cup of water to drink, because ye are Christ's, ... he shall in no wise lose his reward."

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went; and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild—
In the big, dark world. Catching it up,
He gave it milk in the waiting cup
And led it home to its mother's arms,
Out of the reach of the world's alarms.
The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray:
"Why is it, Lord, that Your feet delay?
Did You forget that this was the day?"
Then, soft in the silence a voice he heard:
"Lift up your heart, for I kept My word.
Three times I came to your friendly door;
Three times My shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Sel.

THIRTY-SEVEN YEARS OF CHRISTIAN ENDEAVOR

Dr. Francis E. Clark.

1. More than one hundred thousand societies built on the Christian Endeavor plan, in thirty-seven years, nearly four-fifths of which bear our interdenominational name.

2. Fifteen millions of members trained in some degree for Christian service and in the practice of Christian fellowship.

3. One hundred million prayer-meetings held, each of which has exerted some influence for good, and given opportunity for the expression of the religious life.

4. Hundreds of thousands of committees formed, which have committed some form of definite, voluntary welfare work to these millions of young Christians.

5. Tens of thousands of union meetings and conventions held, varying in size from a few score to fifty thousand in attendance, thus vastly promoting the fellowship of the denominations.

6. Societies formed in practically every land and every evangelical denomination; over one hundred countries and their colonies and over one hundred distinct denominations in this list.

7. Uplift and rescue work undertaken for and by soldiers, sailors, and in hospitals, prisons, fresh-air camps, in engine houses, on street corners, and in every conceivable place of opportunity.

8. Some forty weekly or monthly Christian Endeavor publications, in a dozen languages, and a large library of helpful literature published.

9. An eager response, since the war began, to the country's call for food production and economy, for Red Cross, Y. M. C. A., and Y. W. C. A. work, etc.

10. A hundred thousand Endeavorers in training camps or at the front, and societies formed in cantonments, regiments, and naval quarters.

11. This last year the best of all the thirty-seven, in increase and efficiency, in most of the countries from which the war allows us to obtain reports.

BEING PERFECT

"'Be ye perfect'!" quoted Nancy looking up from her Testament. "'Be ye perfect'! I do think that's the most appalling command, Aunt Molly, don't you? Why, it's impossible to be perfect. There's no use in trying, for the harder you try, the more discouraged you are sure to get. How do you suppose—any one—ever expected us to be perfect?"

Aunt Molly smiled reassuringly, "I know just how you feel, Nancy," she said. "I used to worry over that, too, and think it was quite impossible, and all that, just as you do. But one day I heard a very wise man talk about it; since then, it's never troubled me at all.

"He explained that 'perfect' is really a relative term, not an absolute one, as most persons think And your perfection is measured by the standard that is set before you at a given time. For instance, Nancy, when you were a little girl doing arithmetic—multiplication, let us say — and you came home with the mark of one hundred per cent., did that mean that you were a perfect mathematician — or were expected to be. Not at all. It meant merely that you were perfect in the day's work.

"So that, Nancy, is all, I believe, that is asked of us human beings now: to be perfect in each day's lesson as it comes. The rest of that verse, we are told elsewhere, we are to 'grow up into'."

GIFTS FROM ABOVE

Robert H. Washburne.

There is no lack in giving
Of blessings from above:
Our lack is in beholding
The gifts of God's great love.

His gifts are freely given
To all His children dear;
Sent down to earth from heaven
To fill our hearts with cheer.

He gives unto the grateful,
And those who thanks forget;
His promises are faithful;
On them our hopes are set.

If we've been slack in giving
Our gifts to those in need,
We come far short of living
The life that we should lead.

The Mennonite and the Christian Herald to one address for $3.25.

THE C. E. TOPIC

April 28.

The Power of the Cross in the City Slums.

Luke 14:15-23.

The city is sometimes spoken of as the highest expression of civilization. Its existence involves the most intricate co-operation of all classes and in many respects the advantages of one are in some way or other the advantages of the rest. But if it be true that the city expresses the climax of much that is good in our civilization, it is also true that nowhere do the evils of our system have such free play as in the cities. The larger the cities, the larger the possibility of evil. Crimes against the individual, against society and against the state are far reaching in the city for the reason that there are more people there to be affected. In order to find the most dejected and pitiful picture of humanity one would have to go to the city slums. It is said that when Emerson, who did not believe there was such a thing as a personal devil, visited Carlyle, who did not question such a thing, the latter took him through London one night and led him to see all the nasty haunts of sin, poverty and misery, and after the trip was finished he turned to him and said: "Now tell me if you dare that there is no devil." Sin can exist everywhere, but in the city it is the most open and shameless and everyone comes into contact with its most brazen manifestations in a way nowhere else possible.

Much as we regret the conditions presented by city life, we must not lose sight of the fact that God made provision in His plans for the proper development of the city. His people centered all their hopes around a holy Jerusalem, Jesus made the city the scene of His important work and the final consummation of all things is to come in the shape of a perfect city—the eternal New Jerusalem. As God proposes that the worst of sinners shall have an opportunity to repent and become regenerated, so He, too, wants that the city shall be a glory to Himself. When once we get the truly righteous city we will have come near to the perfection of things on earth.

There are respectable quarters in every city—places where people lead well ordered and comfortable lives. We must not think that these are not in special need of the gospel. In every place, no matter how respectable, there is a possibility of falling into the worst of sins. It was but a step for respectable David on the throne to fall as low as it is possible for any man to fall. It is

from these so-called good sections of towns that the victims of the slums drift. The first thing to consider in the work of salvation in the city slums is that those of outer sections need to be strengthened against the temptations that lead slumward. The drunkard, the "dope fiend", the miserable homeless tramp, the immoral persons generally end their days in the slums, they do not begin there. They drift there because there is no other place for them to go. The slums are the miserable havens into which the wrecks of all states of society drift to rot out their miserable existence.

The cross is a power everywhere in the world. It regenerates men and women from every walk of life. The woman of the street found her Savior in the same Christ to whom the proud and respectable Nicodemus came. Perhaps one reason why we have the slums in every large city is because the Christian people have not thought it worth while to give as much consideration to the heathendom in their cities and at their very doors as they have given to things of that kind thousands of miles away. Surely, if the Chinese sinner of the worst type is worth going after and reclaiming, the one of our own nation and race is worth the same effort. Indeed, one of the things about which the missionary spirit concerns itself is the heathen at our doors as well as those far away. This does not mean neglect one for the other, but it does mean a realization of the vastness of the missionary task.

Work for Christ in the slums is done through preaching in missions and on the street, mission relief and educational work, rescue work, relief work, the salvation army and kindred organizations. To win a man or woman from the slum life means to make over a new career for that one. Those so won must be led to feel the honor and dignity there is in honest work. Cleanliness and decent living are sure to follow conversion. Means must be found so that these things are possible. New surroundings, new associations and new ideals come with a converted life and the slum missionary must be in a position to make them possible. Who is to work for Christ in the slums? In a general way everyone should have a part in this needy work so near home, but in this, as in other things, adaptation and training are an essential qualification. One must not think that slum work may be done in a slip-shod way. Too much money and effort is wasted by those who undertake to do the work and do not know how to do it right. We should choose our slum missionaries as we do the foreign missionary. When General Booth was organizing the Salvation Army he was asked how he would get preachers. He replied that he would go into the saloon and the brothel and convert them for his work. Perhaps this is the main secret of the success of that wonderful organization. Nothing has a greater influence upon men and women of any class for good than the converted one who has been won from that class and is now "making good".

THE S. S. LESSON

April 28.

Jesus Rebukes Selfishness.
Mark 9:30-50. Lesson Text 33-42.

Golden Text—If any man desire to be first, the same shall be last of all and servant of all. Mark 9:35.

Between the transfiguration and the lesson of today occurred the miracle of healing the demoniac boy and the incident of the tribute money. Jesus is again in his own city, Capernaum; this is the last time we shall meet him there. On one occasion Jesus saw fit to rebuke this, His city, for its lack of appreciation of Him. What a great opportunity they missed. But why condemn Capernaum now? We have had centuries of His power and have seen wonders done in His name that the inhabitants of that city could never have dreamed about. What use have we made of our opportunities? We find Jesus in the house resting from the hard work He had been doing. There were always times in His life when retirement was necessary, but in His retirement He never was idle. He used the opportunity either to strengthen Himself or to help some one. In this instance He gives the disciples the benefit of His instruction. It wasn't pleasant instruction, but it was healthful for their spiritual well-being. Jesus is ever ready to tell us of our faults, but not with the purpose of belittling us. When He speaks plainly to us it is for our eternal good. It is to make us better Christians and increase our efficiency in His service.

The disciples had been doing wrong. Not wrong in an awful sense we may think, yet a wrong that He could by no means allow go by without severe rebuke. What they had been doing was altogether out of keeping with His spirit and life. They had been disputing—a thing that brethren should not allow themselves to get into. It was a dispute that no doubt brought with it considerable feeling. This was something quite different from discussing in a friendly spirit things that might be edifying. They were disputing who was to be the greatest. In the first place the example of Jesus was against such a thing and, in the next place, they did not know what really was true greatness. The Bible only calls one man great with God, that was John the Baptist, and his greatness consisted in great humility. "He made himself of no reputation" is the thing to remember in connection with Jesus, the greatest of all men. The disciples had to be rebuked again and again because they were lacking in a conception of humility, but no wonder. They were men much like ourselves, and how many of us have fully learned the lesson? Humility is our only becoming attitude because we have nothing of ourselves for which we may claim special distinction. All of us are blundering, self-righteous and selfish sinners and what we are we are only by the grace of God. "By the grace of God I am what I am" should be our attitude under every responsibility. Our failures and disappointments are continually reminding us of this truth.

Jesus, in illustrating the truths He taught always took illustrations that His hearers could comprehend. He generally found an illustration near at hand. The fact that children were near to him and loved to be around Him illustrates one of the loveliest of His traits. He came to earth as a child. He appeals to the child as well as to the grown-up. Christianity is the only religion that has a place for the child. In this case He used the child to show what the Christian should be. Nothing better shows true humility than the child. Nothing is affected in childhood. We learn the lesson of the teachableness of the child. Every disciple must learn of Him as a child learns. Childhood is the time for learning. A disciple must always be learning. A child is free from suspicion, it is trustful. Without the child-like trustfulness our place in the kingdom of God cannot be filled. A child is not naturally selfish and does not scheme for its own advantage. In short, to be child-like is to be Christ-like. We must make a difference between child-likeness and childishness. A great many people mistake the one for the other. Jesus placed children under His special protection. To wrong childhood is to wrong Him. Every crime against children and every neglect of them is a wrong done to Jesus. Not only parents but all of us are under a great responsibility for the children with whom we are surrounded.

John made the mistake of speaking of one who did not follow the disciples. He did not say He followed not thee, he said he followed not us. In this he betrayed a lack of humility. It does not make so much difference whom we do not follow so long as we follow Jesus. He who is not against Jesus must be for Him. There is no middle ground. Others cannot stand between us and Jesus if we are determined to follow Him.

In the illustration of the cup of water we see that the humblest service done in the proper spirit is appreciated by Him and has its reward. Everyone of us can do our little part if we, in all humility, look for an opportunity for so doing.

All of Christ's followers are His little children. It is a serious matter to do anything that would injure them or to throw temptation in their way or do anything that would cause them to stumble or fall. This imposes upon us the realization of our duty to do nothing but right to any who are numbered with Christ's little ones.

MARRIAGE

Schindler-Depp. — On April 14, 1918, Berne, Ind., Vilas Schindler and Mary Depp, by Rev. S. F. Sprunger.

CONTRIBUTIONS

FOR NON-COMBATANT CAUSE
General Conference.

First Menn. church, Geary, Okla., by E. J. Lehman, $9; A. A. Wollman, Freeman, S. Dak., $21; P. P. Mandl, Freeman, S. D., $19.

Gratefully acknowledged,
J. F. Lehmann, Treas.

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Donations for the Mennonite Sanitarium.

Work on sanitarium linens, by members of the Ladies' Sewing society of the Upland Mennonite church; from an anonymous friend, $1; from Miss Emilie Erb of Ontario, Cal., the furnishing of a room in memory of a sister. This includes not only the furniture necessary, but the needed personal comforts as well, equipment to be kept up. From the Hydro (Okla.) Bethel Menn. Sewing society, for furnishing linens, $10. From the Sewing society at Korn, Okla., through Mrs. P. L. Heidebrecht, for the same use, $10. From three visitors, Wm. Martin and D. D. Fehr of Altona, Man., and Peter Penner, Upland, Cal., each $1. From ladies of St. Mark's church, Upland, Cal., one year's subscription to the Saturday Evening Post. From Mr. Fowler of Ontario, Cal., a 3-qt. can of peaches. From the Misses McQuillen of Upland, Cal., the use of a fine Victrola and the permanent donation of several fine records.

Any person interested in helping us purchase the Victrola which has given the patients so much pleasure can send any donation, however small, to

Mrs. Margaret Wymna,
Nurse in Charge.

NEWS OF THE WEEK

HOUSE PLUNGES INTO BIG BATTLE TO ADVANCE WAR

Washington, April 12. — With the allies appealing for more men, the house is plunged into one of the greatest legislative battles of the session to remove the last obstacle to the second draft plans.

The storm center was the draft quota bill, basing the allotments of men the various districts must send on the number of men in Class 1 instead of the population, as was done in the first draft. Other amendments to give the president power to call skilled workers from any class and to disregard volunteer enlistments in fixing quotas for the present, brought sharp skirmishes.

Representative Kahn, ranking Republican on the Military committee who will lead the fight for the amendments is ready to make the issue an endorsement of the operation of the draft thus far.

Opponents of the plan have been working for weeks lining up information to show injustices they claim the new plans will bring and also lining up members, particularly in the South.

Representative Shallenberger, Nebraska, one of the most vigorous opponents of the draft originally, will urge that the draft age be raised to 40.

"We must have three million in France and to do that we must have 10,000,000 under arms," he said.

Shallenberger's amendment to give credit for volunteer enlistments probably will prevail, as President Wilson is understood to favor it.

ANOTHER DRAFT

Washington, April 15. — Another draft for 49,843 registrants has been sent to governors of states by Provost Marshal General Crowder. Mobilization of the men is ordered for May 1 and 10, the War department announced last night, and they will be sent to eleven forts and recruiting barracks, probably for training with regular army units there. Indiana's quota is 842. This call increases to more than 300,000 the number of select men ordered to camp since late in March. This is far in excess of the monthly average that would have been mobilized under the original plan to call 800,000 men this year over a nine-month period. Future calls at the same rate would complete the program before midsummer.

Under President Wilson's determination to hasten the dispatch of American troops to France to reinforce the British and French armies bearing the brunt of the great German drives in Flanders and Picardy, the whole program of the army is speeding up.

SIGNIFICANT LULL

Washington, April 12. — The low record of U-boat ravages the past week encouraged transportation officials said but they warned that it probably indicated mainly only a low swing in the up and down movement of losses. Some suggested, however, that Germany had pulled in her submarines for overhaul before making a drive against transport lines in the hope of breaking up America's troop reinforcements at this critical time.

SECRETARY BAKER HAS RETURNED FROM EUROPE

An Atlantic Port, April 17.— Secretary of War Baker has arrived here from Europe. He said he would go to Washington at once.

The secretary returned to America on one of the large steamships which flew the German flag before the United States entered the war.

"Our party got in at 8:30 o'clock this morning," the secretary said. "Just as soon as I can find a train with a seat in it I am going to start for Washington.

"I return with a sense of pride and confidence at the achievements of the United States and allied troops abroad that would justify many trips across the water," Secretary Baker said, as he stepped aboard a train, which will take him to Washington.

RESIGNS HIS OFFICE

Washington, April 15. — Federal Fuel Administrator Garfield has officially announced the resignation of Homer H. Johnson, Ohio administrator.

No reason for Johnson's resignation was given. It is known here, however, that Johnson was dissatisfied with the way Ohio's fuel problem had been met.

Johnson, at a conference of state administrators here recently, is reported to have said he had been able to give the people of Ohio "nothing but excuses".

WILL SACRIFICE MILLION LIVES

Washington, April 17. — Germany is prepared to waste more than one million lives in the west front offensive, according to information here.

The Socialists and militarist leaders are understood to have conferred before the drive began, reaching an understanding that the radicals would not interpose any objections so long as the casualties did not exceed the 1,500,000 mark. But beyond that the Socialists were not prepared to stand for the reckless use of "cannon fodder", it was said.

The military leaders were understood to have pledged that they could achieve their purposes without incurring such casualties, though lately they have been inclined to warn Germany that all gains of terrain have been at a frightful cost.

The nation was informed that the offensive would succeed and that the bloody dreams of the plunderhund would be realized. Behind these pledges lie the explanation of the sudden scrapping of peace talk, according to the advices here.

DISPENSE WITH JURIES

Charlestown, W. Va., April 15.— Governor John Cornwall has written a letter to each of the circuit judges in West Virginia calling on them to dispense with juries during the spring terms of court in the interest of food production.

"Last spring," says the governor in the letter, 'most of the judges in this state dispensed with the juries at the spring term because of shortage of farm labor and consequently interference with planting. The situation is much more serious than last year from every point of view."

CRISIS ON BRITISH FRONT TO TEST SOUL OF AMERICA

Washington, April 15. — The most trying days of the war are just ahead.

Army men agree that this is the frank situation of the western battle now, in light of General Haig's and General Maurice's statements that a new crisis has been reached.

It grows increasingly possible that Germany will gamble with her fleet ahead of any allied sea offensive.

America will have men in the struggle which Haig now characterizes as raging "with our backs to the wall." The bright ray in the Haig statement as seen here was that "the French army is moving rapidly and in great force to our support." In this reserve aid Americans quite likely are included. If they are not now, it is certain they will be on the line soon and in force. Army men took pride in the fact that Americans fighting with the French had aided to the southward as revealed by the French official statement.

That Bailleul may have to be yielded was the thought here from General Maurice's statement. But it was clear to military men that the British resistance has hardened and that with reserves coming up, yielding of further ground will be only after the most desperate fighting.

The situation for a while appeared to be a trifle better than it has for several days. But the later reports brought news that the Germans had swung on westward and that now the British position was again critical. Previously, as shown by Lloyd George, they had been close to disaster in the Amiens drive.

Now, with the hoehe hurling his line at Calais, the menace apparently is no less great than previously, but on this occasion it is deemed wiser to be more frank with the nations involved.

The prodigality of the German effort is evidenced by Haig's statement that 106 divisions have been used by the Germans.

BIG LOSS BY FLAMES AT GERMAN AIRPLANE WORKS

Geneva, April 17. — Enormous loss was caused by the fire which broke out Saturday in the Zeppelin works at Manzel, near Friedriehshafen and destroyed the plant, which had been transformed for the manufaeture of airplanes of the Gotha type, according to reliable reports fromForschach, on Lake Constance. Vast quantities of raw materials were burned, and it is reported at Constance that two large Zeppelins and forty airplanes also were destroyed, comprising the whole fleet then at the plant.

Many warehouses were reduced to ashes, as also were the offiees of the plant, situated close to the workshops. The number of victims was considerable, but as the military authorities are preventing any one from approaching the scene of the fire the number of killed and injured can not be learned at present.

The fire broke out between 10 and 11 o'clock Saturday and burned all day Sunday, according to two Swiss travelers who were in Friedrichshafen Sunday.

The fire began with an explosion, and there were frequent explosions throughout Saturday night and the following day, apparently due to the bursting of gasoline tanks and hydrogen cylinders.

GERMAN PRESSURE FORCES BRITISH FROM BAILLEUL

Tremendous pressure exerted by picked fresh troops in the desperate German effort to drive the British from Messines ridge has compelled a slight retirement of the British line on the northern side of the Lys battle front. The town of Bailleul has been evacuated and the British front withdrawn to a line running from north of that town to the north of Wulverghem and thence to Wytschaete.

Wytschaete occupies the highest point of the eastern ridge system and the British have been firmly established there since the early days of the enemy offensive. The Germans through their push into the southwest are apparently in a more advantageous position to attack Wytschaete and their expected drive on it was reported developing Tuesday. As the ridge forms the pivot of the British line which bends here to the north, an extremely determined defense of it is expected from Field Marshal Haig's troops.

Although the loss of Bailleul and some of the comparatively high ground around it, such as Mt. De Lille and Revetsberg, represents a decided setback for the defense, the British line as it has been withdrawn is still on ground much higher than the Germans occupy. The British artillery thus possesses numerous vantage points from which it can continue to pour in a devastating fire on the attacking columns. Chief among these hights is Mt. Kemmel, which towers more than 400 feet from the low ground about Wulverghem, two miles to the southeast. Apparently Field Marshal Haig's forces still have a firm hold on all this valuable hill region.

CROWD AT PRAGUE HAILS WILSON AND JEERS KAISER

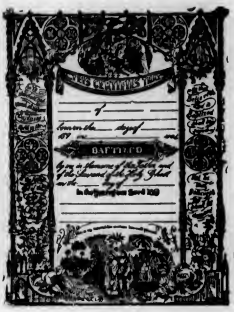
Amsterdam, April 17. — Thousands of people gathered in the streets of Prague, capital of Bohemia, on Saturday denounced the Germans and cheered the entente and President Wilson, says a dispatch from that city to the Lokal-Anzeiger of Berlin.

All the Czech members of parliament and party delegates, together with Slovene and Serbo-Croat delegates, met in the town hall and adopted a manifesto. The crowd gathered in the streets outside the hall in support of the policy of the delegates. The principal demonstration occurred at the close of the meeting. The feeling against Foreign Minister Czernin was shown by the shouts of disapproval with which his name was greeted. The crowds dispersed singing anti-German songs.

A conference of representatives of all Czech parties at Dux, the dispatch says, unanimously opposed the establishment of a German-Bohemian province, asserting the Czech minority in the German speaking region would resist Germanization to the utmost.

SAYS EMPEROR CHARLES SHOULD HAVE RESIGNED

Rome, April 17.—"Emperor Charles should have resigned, but as it is not customary for sovereigns to leave their posts, even when they make blunders Count Czernin was obliged to go," says the Giornale d'Italia in commenting upon the resignation of Count Czernin as Austrian foreign minister.



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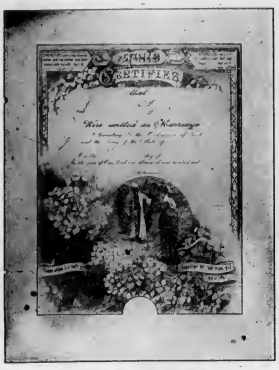

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VOL. XXXIII. BERNE, INDIANA, APRIL 25, 1918. No. 17.

IN MENNONITE CIRCLES

Prof. J. C. Hartzler, former president of Goshen college, Goshen, Ind., has accepted a position in Bethel college, Newton, Kans.

Rev. A. S. Shelly of Upland, Cal., has accepted the call given him by the newly organized First Mennonite church of Bluffton, O. He will assume his duties on July 1.

Prof. Gustav Entz of Bethel college, who recently resigned his college work to do active pastoral work, was installed and is now actively engaged as minister of the Hoffnungsfeld church, Kans.

The Ladies' society of the First church, Philadelphia, did a graceful thing at their meeting by giving special recognition to Sister Moritz who at that time completed her 25th year as president of the society.

The Western District Conference Young People's convention will be held in the Pretty Prairie church, Kans., on May 9. An interesting program has been arranged. The Ministerial conference of the same body met in the Swiss church, Whitewater, on April 24.

Rev. H. T. Unruh, minister in charge of the work of the Home Mission board in Hutchinson, Kansas, is circulating in the Kansas churches in the interest of his work. Lately he secured contributions to the amount of $297 in the vicinity of Newton.

Missionary Gasser, who is supported by a Swiss Mennonite church in China, and who at present is spending part of his furlough in Philadelphia, preached last Sunday in the Flatland church and the Sunday before in the Zionsville and Allentown churches.

Sunday, May 5, the Eastern District conference will convene in the West Swamp (Pa.) church. Communion services will be held in the morning. The conference sermon will be preached in the evening by the retiring president, Rev. D. J. Brand. Monday will be devoted to the business of the conference, with the hope of finishing the work of the conference at the evening session.

Miss Kathrine Schmidt and Mrs. Stanley M. Dixon, formerly of Springfield, S. D., Mennonite missionaries to China, members of the China Mennonite Mission society, located at Tsao-Hsien and Tangshan, had been captured by bandits, as per cable from Pekin, April 8. A message to Washington, dated April 13, advised the State department that they were released soon after the bandits had taken them.

Coach Oliver Kratz of Bluffton college passed through his home town, Philadelphia, Pa., last Sunday on his way to France, having accepted a position as Y. M. C. A. secretary with the troops. The call was urgent and he only had opportunity to have a few words with his mother and relatives while the train stopped for passengers. The overseas work of a Y. M. C. A. man is one involving the limit of his activities and we are certain Bro. Kratz will give as good an account of himself "over there" as he did in his home church and in the college work which he chose as a career.

A movement is on foot in the Germantown church to provide a monument to the memory of Rev. William Rittenhouse, the first minister of the Mennonite church in America and also the first manufacturer of paper in this country. While it is expected that the descendants of William Rittenhouse and the members of the Mennonite church throughout America will gladly take this opportunity to contribute towards perpetuating the memory of this consecrated man, it is not proposed to limit subscriptions to those thus specially interested, but rather to give all who desire an opportunity to take part. It has been decided that the total cost of the monument shall not exceed $500 and all money subscribed will be placed in a special fund to be used for no other purpose. This memorial is to be erected in the Mennonite burial grounds surrounding the old church. At present there is neither a monument nor a marker anywhere to the memory of William Rittenhouse. William Rittenhouse was minister in Germantown from 1688 till his death in 1708.

POSSIBLE REMEDIES FOR WEAK CHURCHES

H. G. Allebach.

The following is a list of causes of numerical weakness in churches:

1. Modern industrial conditions, which lure the young men from the farm and a farmer's life into the town and cities, for high wages, to the ultimate loss of the community and the rural church alike.

2. The location of rural churches close to a town, the town members of the church becoming gradually absorbed into the town churches, or at any rate, cutting connections with the home churches.

3. The marriage of Mennonites to members of other churches subsequently too often transferring their membership to the church to which husband or wife belongs.

4. Location of Mennonite churches in centers not populated by people of Mennonite stock and traditions, such churches thus being unable to reckon on potentialities of growth.

5. Lack of able, aggressive, energetic pastors, as well as of a clear decisive policy to be followed in the building up of churches.

6. Last, but not least, the modern time-spirit, which tends to plane down and ignore or surrender the old doctrinal church distinctions, in the interest of religious of church federation and the breaking down of barriers between churches and confessions.

There are doubtless other causes, but these six may be regarded as leading causes, and will now be discussed one by one.

1. The rural church problem. The rural church of today, as a whole, is decadent, its membership slowly dwindling, and its power declining. This is mostly due to the modern phenomenal rise and growth of cities and towns. In the decade 1900-10 over 200 small towns suddenly reached a population of over 25,000. They grew largely by draining the rural communities of their population. In 1800 there were only 6 cities in the United States of over 8,000 population containing less than 4 per cent. of the population. In 1900 there were 546 cities of over 8,000. More than 33 per cent. of the people of the United States now live in cities. Between 1890 and 1900 the gain in urban population was 60 per cent., while in rural population it was only 15 per cent., the cities thus growing four times as fast as the country districts. This encroachment of city life on country life has not been felt as keenly in the West and South as in the Atlantic states. Hence the problem before the Eastern District conference. If we do not have in our district what may with precision be called "weak" churches, they are, nevertheless, slowly decreasing in size. Where such churches have originally and under the old conditions been large and strong, the decadence is not so marked or apparent, and the church life and activity are still vigorous. But where in its best days the congregation was only of modest proportions, its present condition is glaringly critical. As the older generations of church fathers are passing away, their loss is not recouped by the younger generation taking their place in the ranks. These have either left the farm for the factory and the counting house and have been absorbed in the metropolis, or at best keep up a merely nominal relation with the home church.

What is the remedy for such a situation? Is there a remedy at all? It is hard to swim against the current, hard to resist the inevitable. Yet we would not advise the depleted and struggling congregation to lock the church and to despair of any future outlook. There are instances of the revival of such churches. Strange revulsions of the shifting of populations sometimes take place. Immigrants from other communities often settle on the old farms, and many of them cast in their lot

with the community life and interests of the locality of their adoption, amalgamating with its society, becoming identified with the community church and helping to keep it on its feet. One of the slogans of recent times is, "Back to the farm!" The praises of agriculture are again being sung, and many young men, seeing greater prospects and possibilities in agricultural life than they had seen, and encouraged by the moral and financial support of the state, are retracing their steps toward God's country. The rural church problem is critical and menacing, but not altogether hopeless.

2. The case is different with churches that are located close to a town or just outside of the suburbs, or only a mile or less away from the town. Many of the members live in the town without carriage or automobile or conveyance other than train or trolley. The old church already seems ten miles away. It takes an exceptionally religious or loyal church member, under such circumstances to challenge and resist the insidious suggestion, "Why not attend church services next door, or on the next street?" and to continue to visit the old home church with its homely service which now often seems so antiquated and tame and off color, compared with the glamour and the "class" attached to the services of the town church. What is the use of spending ten cents or more for transportation when you can do your religious duty in the church at your door? This is a frequent excuse.

The church in such a case faces a crisis. The children of the town dwellers, taking the example from their luke-warm parents, are not likely to be future pupils in the Sunday school or assets of the church. One of the most obvious steps to take, though certain to be opposed by those still in the country, is, as matters become more and more irremediable, to transfer the church to the town or be willing to be superseded by the town sister church, if one exists. This has been the course of procedure in several districts. It seems often to be the only way amid the fierce rivalry between churches to preserve itself from extinction.

3. Our churches lose many members through intermarriage with members of other churches. All churches doubtless suffer somewhat on this score, which is not always balanced by corresponding accessions from the outside. We venture the general statement that the woman as a rule wins over the man to her church because her religious feelings are more delicate and sacred to herself, as a rule, than those of the man. Hence attachment and fidelity to the church in which she was reared are more marked. Often the man is little concerned in churchliness and has little or no strong conviction on the subject. But the wife begins to stir up the surface waters of his conscience. She has been more faithful in church attendance than he has. She has the habit and he has not. It is easy to see that he will be able to cut his church ties much more nonchalantly than she her's. Had we our choice and the power to command it, we would rather see our Mennonite girls married to non-Mennonite husbands than the contrary. At the same time we admit that many a young wife feels it her duty to be a proselyte to her husband's church on the general traditional ground of wifely subjection to her husband. We see no remedy for the depletion of churches brought about by the marriage relationship. Where the Mennonite church is thus brought into competition with the larger churches in town with their imposing ritual and the argument from numbers, it often cannot help itself. The mother's church is apt to become the children's.

4. When a Mennonite church is organized in a non-Mennonite center it must frequently maintain a strenuous conflict to keep growing. Our church has generally been content to confine her attention to families of Mennonite stock and tradition. It is a dependence upon the conservatism of human nature. More than one mission church started in such a center has had a promising beginning and things looked encouraging as long as the first Mennonite families to be identified with it could be drawn upon. But by and by it collapsed because it did not extend its propaganda among the non-Mennonites; in other words, the population in general. To succeed in such a case calls for evangelistic work. Mennonite catechetical instruction exclusively no longer applies. The Methodist church sends its representatives into a non-Methodist town, often among an element largely hostile to Methodist methods. Yet these pioneers are generally successful. They cannot hope to attract men by appealing to Methodist traditions and asking men to become Methodists, but they make their appeal on the broad basis of the gospel and salvation in Christ—in other words, by falling back upon basal religious truths and instincts. Unless the Mennonite church in any center resorts to this fundamental method, she is bound to die. This is a matter which needs to receive more attention by our ministry and our people in the future.

The other two items will not be discussed at present.

THE CHICAGO MISSION

I am pleased to give at this writing a brief report of what I consider the best and most encouraging quarterly results in the history of the Chicago mission, known here as the Englewood Gospel chapel. There were many especially interesting services held during the quarter of which I would delight to tell the readers of our papers, but which neither time nor space would permit. I shall, however, proceed to say a word concerning our Easter program. The clocks being all turned ahead one hour made it necessary for an early rise. In the face of all this new change, however, all were there and in their accustomed places at the proper time, ready to hear the first specially prepared exercise. As the children and others came in they were each one met at the door and had pinned upon them an Easter bell pin which the children especially appreciated very much. A musical strain upon the piano, which is our usual custom, brought a silence over the house. A very impressive and timely recitation was then given by thirteen girls, each girl holding up the first letter of an Easter thought which she expressed in words; these letters were placed upon a cross, which, when so placed, spelled "My Jesus" horizontally, and "Savior" vertically. After the usual song and prayer service the regular resurrection lesson was then studied by one hundred twenty-five teachers and scholars, the largest number present at any one Sunday school session. The smallest number present was forty on that cold and stormy Sunday in January. The offering on this Easter morning was $18.58. At 3 p. m. the Juniors met to the number of over fifty, under the direction of their leader. They had for their study a very interesting resurrection theme, led by one of their number. At 7 p. m. the Senior Endeavorers met to the number of thirty-five. After the regular prayer service, followed with the usual opening exercises by the leader, the lesson from "The Risen Christ's Forty Days" was then interestingly and profitably presented by the different members, each one stating what to him was the most impressive event during the time between the resurrection and the ascension of our Lord. The message, given at 8 p. m. was based upon Luke 11:25: "This do in remembrance of Me." Between sixty-five and seventy people were present. At the close of the sermon the rite of baptism was administered to two young people, a brother and sister. A sacramental service was then participated in by thirty-one of the number present. Thus ended one of our blessed Chicago Sundays.

Our average Sunday school attendance for the quarter was 98, with an enrolment, including Cradle Roll and Home Dept., of one hundred seventy-five. All the other services have proportionately grown in number and in interest. At the preaching service we have present from twenty to sixty. C. E. S. from 20 to 40; Juniors, 20 to 50; Midweek Bible study from 15 to 25; women's meeting once a month, from 20 to 30; and the Monday night cottage prayer meetings from 15 to 30. How many organized churches of long standing are doing much better? The field still continues to be as promising as any in Chicago. If God can so wonderfully bless our work in an ordinary hall, facing all sorts of disadvantages, I wonder what we may expect of Him when once we have a temple erected and dedicated in perfect keeping with all the surroundings and conditions. Thanks to the Home Mission board for giving the order, "Go ahead!" We have been waiting and praying for just that word. I presume it has done us good to wait and pray, for in Psa. 37:9 we read that "those who wait upon the Lord shall inherit the earth." Blessed reward for staying at your post till your work is done. Our thought now is to build not only a church, but also living rooms for the present and future workers, giving them a permanent home on the grounds, and making it easier for the people here when once it becomes self-supporting, which we hope to see in the near future. About two-thirds of the amount necessary to thus build and equip the building we have in mind, is in sight, but what is five thousand dollars to God's children who believe that "it is more blessed to give than to receive," who would rather be rich in faith than to be rich in gold, who know the tremendous needs of spiritual food in these days, when the world is money-drunk and pleasure-drunk, and war-mad; who want it said of them, when the great white throne is set, when the books are opened, when the dead shall come forth from the grave to receive their sentence, "Well done, my child, you have done what you could." Oh, brethren, I feel that in the midst of this world crisis, through which we are passing, in which almost

every movement is a literal fulfilment of prophecies long since thundered forth by God, inspired men and by One greater than all the prophets, that our songs and all that we do should be lovingly and sacrificially militant to the core. "For me to live is Christ," certainly means for me to live to be forever useful, to suffer, to sacrifice, to fight our spiritual enemies, to work till eventide. No place to rest here; yonder we can rest from all our labors. The ground will soon be broken, the work will soon begin, and at this juncture I make one final appeal to all the General conference churches, to help answer our prayers. Those that have already given so liberally and said would give more if needed, will you respond? Those who have not as yet responded to the Chicago call, will you come to the rescue of the perishing in Chicago by sending in to our home mission treasurer, J. E. Amstutz, Halstead, Kansas, as God hath prospered you. I am breathing a prayer upon this message. I trust that God will so move upon the hearts of His people, whom He has blessed by dying for them, and making it possible for them to live in a land of plenty, to so open up of their means that not only would it be sufficient to complete the work here, but that there might be such an overflow of free-will offerings for the Lord that other stations in the home field might at once be built up. Let us pray, and work while we pray.

Sincerely yours,
1420 W. 71st St. **W. W. Miller.**

CORRESPONDENCE

Wadsworth, O., Apr. 12, 1918. Dear Readers of The Mennonite:—Since my last correspondence there has been nothing unusual to write, with the exception of the spring communion which we observed on Easter Sunday morning. One member was received into the church at this time, Mrs. Fred Houder. In the evening an Easter program was rendered by the Sunday school and choir under the leadership of Mrs. Schaub. The program was as follows:

Hymn by the congregation.
Response, Easter Lesson, by the congregation.
Prayer.
Anthem by the choir.
Solo, "The Lily", by Orlo Sprunger.
Orchestration, "Grand Fantasia of Gospel Hymns", arranged by P. R. Dumars, by Sprunger's orchestra.
Song by Primary Dept., "Jesus Lives Again."
"Spelling Easter", by a group of girls.
Solo, "It's This Way", by Lois Shelly.
"Flour of Family," by a group of boys.
Solo, "He Is Risen," by Vida Krabill.
Address by the pastor.
Anthem by the choir.

I love the Easter exercises, but unless they make better Christians of us and put into the hearts of the boys and girls growing up, a greater desire to live for God, they fail in their mission, for true Christianity, practiced by those who profess to be His followers, is the only hope of saving the world and lifting it from the sin into which it has fallen; for people will not believe in Christ's power to save unless they see it in our lives. If there is anything in the hearts and lives of Christians anywhere that is keeping others from seeing the light, they should pray to have it washed away by Jesus, the only One who can. We ought also to ask Him to remove from us sin that we do not know of.

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

Lord, open our eyes and help us to see sin in its true light and not blind-folded, for things look innocent that are not. These are dangerous times, and we must be careful whom we follow now, as there will be many false prophets. (Matt. 24:11) and wolves in sheep's clothing. Matt. 7:15. We would like to trust everyone and I hope the time will soon come when we can; but God would not have had these warnings in the Bible, if there were not a need for them; and we are to trust and obey Him rather than man. Let us listen to His prophets and heed what they say, for "Blessed are they that hear the Word of God and keep it. Luke 11:28.

"I hear the Savior say
Thy strength indeed is small;
Child of weakness, watch and pray,
Find in Me thine all in all.
Jesus paid it all; all to Him I owe;
Sin had left a crimson stain;
He washed it white as snow."

Pearl Overholt.

Manns Choice, Bedford Co., Pa., April 15, 1918. Rev. Amos Martin of Lancaster county came to Manns Choice and held a two weeks' meeting, from March 30 to April 14, closing with a Bible conference. The program of the conference was as follows:

Saturday, April 13. Address of Welcome by Rev. Samuel Hartline of Manns Choice. Subject: "What Is the Object of This Conference?" Prayer by Asa Shaffer. Scripture reading by Rev. Martin, Psa. 1. Prayer by Samuel Hartline. Address by Jacob Snyder.

Sunday Morning Session.—Scripture reading by Rev. Martin. Prayer by Rev. Snyder. Conference sermon by Jacob Snyder. Prayer by Samuel Hartline.

Afternoon Session.—Prayer by Samuel Hartline. Address by Jacob Snyder, "Backside of the Desert." Address by Amos Martin, "Walking With God." Gen. 5:24.

Sunday Evening. — Bro. Martin read the 22nd chapter of Revelation and preached on "The Lord's Return." This was followed by a sermon on "Knowing and Doing" by Rev. Jacob Snyder.

Communion was then celebrated in which 35 participated. Three members were added to the church at this service. More are expected to follow.

H. E. Lyberger.

A WORD FOR OUR TIMES

If the Lord's Prayer is to be the great model of prayer, as it surely is, how much intercession ought not our prayers to contain! This extraordinary prayer is so constructed, that it is impossible to use it without praying for all other Christians as well as ourselves. Intercession, instead of being a clause added on to it, is woven into its very texture. Break off the minutest fragment you please, and you will find intercession in it.—Edward M. Goulburn.

There is help in the still places of life, its retreats, its withdrawals for communion with God and one's own soul. Bereavement is one of the still places of life; disappointment is another; pain is another. Every time of trial, every time of spiritual awakening, is a time of withdrawal for the soul, when it meets with the angel of God and wrestles with Him for a blessing. It is in the still places of life that we learn more perfectly God's will concerning us.—James Buckham.

Those who wish the Lord to teach them to pray as He prayed must study that part of His example when He prayed for His friends. By all means manifest your friendliness by friendly deeds, feeding your friends when hungry, clothing and sheltering them when they are cold, and healing them when they are sick, for Christ's example encourages us to such helpful activities; but you are not following His example through unless you also pray for your friends. — William R. Richards.

I knew Him as a boy. I trusted Him because of the testimony of my parents and of my minister. Since then I have wintered and summered with Him, and spent days and nights with Him. I know what He can be when a man sins, and fails, and when the heart is hard and loveless. I know now Him whom once I simply believed, and on this seventieth birthday this is my assurance—that He is able to keep that which I have committed to Him. You cannot wear Him out nor tire Him. Your sin is no barrier against His love.—F. B. Meyer.

RELIGION AND THE HOME

Home is the greatest of all institutions. It is greater than the school, church and state. The home is the first in time of the great social institutions—first in the life of the individual and first in the life of the race. It is older than man's school, or vocation, or state, or church. These are historical outgrowths of the home and can never escape the influence of their origin.

In the early Hebrew days, the relationship of the family to God has maintained and perpetuated through the priesthood of the head of the family. The father of the home was the teacher, lawgiver and priest. He it was who sustained the family devotions and made sacrifices to God in intercession for himself and his dependents. This relationship of the head of the house to the various members of the household on the one hand, and to God on the other, was perpetuated through the history of Israel.

The Christian dispensation was not in any way to supplant the father of the family as the household priest, but rather is the husband declared to be the head of his family and in consequence, to take upon himself those religious duties which were so well known to the Jewish father.

The present condition of the household life has practically eliminated the office of the household priest, and, because the priesthood of the home has been destroyed, the altar is torn down and the family has lost its sense of religious unity at the best, and in many instances, as sheep without a shepherd, is uncared for and lost to the church. This is an alarming condition, and will account for much of the irreligion of the community and the lack of high moral sentiment, which is necessary to sustain the laws and ordinances within the government of the town or state.—Hervin U. Roop, Manassas, Va.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Attention has frequently been called to the fact that the church papers need all the interest that our people can put into them. Without a church paper we would be without one of the strongest bonds of fellowship one with another. It is upon it that we must depend for the information that enables us to know what is doing and what is needed. It is through the denominational paper that the world gets to know our position on the matters that concern us most. It is through it that our missionaries and our boards must speak to the people if they are to reach them at all. Of the many interests that a church may have the paper is the one that is expected to pay its own way. When it does not show a profit there is sometimes a considerable show of disappointment in some quarters. In order that the paper may fulfill all these expectations the people have their part to do as well as the managers and editors of the papers. They must make it possible for their expectations to be realized. A paper cannot exist without subscribers. An editor cannot furnish news that is not given to him; a manager cannot make the thing pay for itself if subscriptions are not promptly paid. The people cannot know what the boards are expecting of them unless the boards give the information. All this reminds us that it is the duty of our people everywhere to read and subscribe for the paper and to furnish it with the information it is expected to bring to public notice. In a small body, small only when compared to the larger Protestant denominations, we need the loyal support of our publications even more than the larger bodies do, because our people are in constant need of being strengthened in the things peculiar to ourselves. Every Mennonite home should have in it one of our publications. There are churches in which every pastor is asked at the annual conference to give an account of the work he has done for the church papers. We wish such were the rule with us. We believe nothing would be better for the church and its interests.

Few of our people realize the importance of our local district conferences. In recent years the General conference has developed so much interest and has been attended by such large numbers of our people that the value of the local bodies has been unappreciated. It is a healthy sign when we may note a large general interest in the great body that brings together many of our people from all quarters of the country and we may be assured that a strong and lively general body will open up and maintain the larger interests that only a united and active people can support. We can only count for something in the missionary and educational fields as we go into them with our full strength. The thing, however, never to be lost sight of is the fact that a General conference only accomplishes its purpose when the local conferences do all that is expected of them.

The Eastern conference is the oldest of our bodies; the Middle, the Western, the Canadian and the Pacific conferences came later. We may easily note how our schools, our missions and our benevolences have grown in proportion to the development of our local conference life. Generally a great work began in some local conference where the pioneer work was done and then the General conference stepped in and helped in the larger way that was not possible in the local work. This has been the case with some phases of our home mission work. In a measure the educational interests benefitted in the same way and the latest has been the taking over of the sanitarium work on the Pacific coast.

In our local conferences matters are thrashed out which would hardly be regarded as of importance in the general body, but they are, nevertheless of vast importance because the interest is first-handed and of intimate association. The secret of a strong church is a strong local conference. It proves that the individual churches are active and the people ready to keep in touch with the affairs of the kingdom as they find them.

Two things are to be avoided in local conferences if the church is to prosper; the ministers must not be left to do all the work alone and the people must attend. Ministers are used to talking and there is sometimes danger of their talking the conference into uselessness. They look at things from their point of view which is all right in its way, but the conference is to give others an opportunity of expressing their opinions and adding their council to that which is already on hand. Were the interest of the layman to lag in our church we might build up a sort of government by consistry, but we would be in danger of losing the people in time. Democratic as our church is, we positively need the active interest of all the people or we lose all we have. It is for this reason that we urge the ministers to do all in their power to bring as many of their people as possible with them to the local conferences. A brother or a sister who is in the habit of attending conferences will be well informed on all the matters our local churches are called upon to support with their money, their prayers and their interests. One who does not concern himself about what is going on in conference will hardly care very much about what is going on in the home church.

THE DIVINE ELEMENT IN THE MINISTER'S MESSAGE

Rev. J. Alber.

In the midst of this world war and awful suspense of waiting for the fulfilment of "last things" in the "latter days" and rapid consummation of God's kingdom, the watchman's trumpet must surely give a certain sound.

In this time of general "falling away" the minister of the gospel needs more than mere eloquence or entertaining ability, he needs in his message the arousing and awakening voice of an infinite God. A divine bolt of thunder that will resound in the inner corridors of a human soul.

The one great and unchangeable purpose of God is the redemption of the world and the salvation of men. God has made known and unfolded this eternal purpose through divinely called and inspired men.

The Bible or inspired Word of God is one unbroken chain of miracles. Christianity centers in the divine personality of Jesus Christ. He is its soul and life. Christianity is one great miracle. Christ's conception, incarnation, work, death and resurrection are all miracles of the highest order.

The master strokes of a lecture or address may consist in eloquence, magnetic power, logical reasoning, racy and pleasing diction or strong and striking phraseology, but the master-strokes of a sermon are the lightnings of divine unction which flash through the inner chambers of a benighted soul. They are the mutterings of thunder which arouse the sleeping sinner. The human elements consist in natural and acquired endowments of culture and learning. But the divine element is quite different, it is the divine spark that sets off the human mechanism. It is the unction and power of the Holy Ghost. It is that which enabled Peter on the Day of Pentecost to send the unvarnished truth straight into the hearts of a mob of angry Jews and prick the souls of 3000 with conviction and salvation. Unction does not consist in much noise, bluster or bombast, but it is that mysterious, undefinable "something" which often sweeps scores and multitudes into the kingdom of God.

It is that still small voice that Elijah felt in the cave, that heaves, throbs and surges through a human soul like the swelling ocean tides, that makes men's hearts burn with holy fire, and souls leap with inexpressible joy. Who can fully understand the inherent and indwelling power of the Gospel of Jesus Christ. Who can understand or measure the potency of power as it heaves and throbs in all nature with new life. There is a deep mysterious hidden, divine moving force in all nature. It is this same divine force that lives, pulsates and moves in the world and in the lives of His servants. It is this same divine element of power that should dominate not only the minister's message but his prayer also. The deep spiritual things of God are not easily defined, they are too large for our finite minds.

God is a spirit and must be worshipped in spirit and in truth. Man is also a spirit, and as there are kindred fellowships between men of all classes, so there is a sweet and holy kindred fellowship between God and His servants. This inner righteous life of joy and peace goes deeper than the best creed, the truest theology; deeper than all external religious ceremonies. This inner life springs out of the heart like a great fountain, touched by the Spirit of the living God.

The preacher reaches the climax of his efficiency through the power of the Holy Spirit.

This explains in a measure why so many of of our pioneer preachers of ordinary talent and limited education could at times preach with such unusual unction and power, and were so greatly used of God. Many modern preachers whose labors have been so greatly enlarged, have attributed their signal and phenomenal success to a definite experience and conscious spiritual life begotten within them by the Holy Ghost, which came upon them in some cases after they had preached for years.

Well might many a preacher ask himself: What's the matter with me and my preaching?

Many of our modern sermons are productions of much learning, culture, polish and genius, and are often very entertaining, amusing and exciting. But that is all! aside from the "mechanical" compliments, "I enjoyed your sermon very much", nothing ever happens, nobody gets mad—not even the devil—nobody gets the least bit uneasy, or is moved, everything remains severely the same, nothing has hapened!

When the minister has given the people a message full of divine unction and Holy Ghost power something ought to happen! There will be lightnings, thunderings, heart-searchings and awakenings, as some good old German preacher has said: "Es muss blitzen! Es muss donnern! Es muss einschlagen!"

The world-famous F. B. Meyer said: "The Holy Spirit must be the invisible force or partner of the minister permeating the message and messenger. The divine element in the minister's life must become the essential part of his message. It will be the motor power that moves men towards God.

After the fulness of pentecostal power had come upon the apostles they were enabled to preach as never before, they could say the right thing in the right spirit. They were able to accomplish the impossible. Signs and wonders accompanied their preaching. They found joy and great satisfaction in their work, to say nothing of being able to bear all manner of persecution and even suffer death for Christ's sake.

Shall not God's servants even today be enabled to do the same through the same divine power?

Let us tarry before God until we get a message full of burning holy fire from on high. Then we will have the divine thunder in our sermons we so much need, and will not have to steal any, either. It takes dynamic power to open prison doors and to blow up the hell-gates of sin. The church is facing a stubborn foe. Satan is going to fight game, and cannot be cast out of his fortified position in this age with anything less than divine power.

On! on! ye heroes of the cross standing on the firing line pour into the enemy's ranks red-hot messages of gospel truth that will do good execution for God.—Ev. Messenger.

DOING WORK AT HOME FOR THE CHILDREN

Mrs. Max West.

Women who are shut out of many of the more dramatic forms of service because their domestic duties are exacting and make frequent or long-continued absence from home impossible have a special part to play in Children's Year, the government campaign to save 100,000 babies and get a square deal for children.

The federal government, thru the Children's Bureau, U. S. Dept. of Labor, is asking particularly of mothers a patriotic service which will demand the united efforts of a great many American women for the year. The work began on April 6, 1918, but it will go on far beyond the year's limits; for its purpose is to make the children grow up strong in mind and body, able to "carry on". The third of our population who are children today will soon be men and women who must take their part in the gigantic tasks of reconstruction after the war—tasks which civilization and democracy demand shall be well done.

About one-third of the drafted men examined for the army in this country are rejected for physical defects, many of which might have been prevented or cured in infancy and early childhood if the parents had understood how it could be done. And the defects which disqualify a man for service in the army hamper him in civil life as well.

Is it not obvious that a nation which learns that so great a proportion of its young manhood is in something less than normal physical condition and that a large part of such weakness was easily to have been prevented is blind and stupid if it permits such conditions to go on unchecked? So mothers especially are asked, as a patriotic service, to help make the citizenship of the future strong, efficient, unhandicapped by bodily imperfections. Mothers and fathers have not always been able to get for their children the advice of doctors and skilled nurses in guarding their children's health and in caring for the ailments that seem little and not worth bothering about. In this way many slight physical handicaps have been allowed to develop into serious defect. But the knowledge which we now have that such defects can often be prevented makes more than ever important and hopeful the work which mothers can do in safeguarding the conditions under which the present generation of children is growing up.

This is no small task which the women of America are being asked to undertake. More than 10,000,000 children under five years of age in the United States are just passing through the physically most hazardous years of the whole span of life. Mothers can do more for them now than can be done at any other period to correct curable defects and especially to start them along the road to normal and healthy development by proper food, careful attention to their hygiene, and by keeping close watch over them that war conditions shall not interfere with their welfare. And very often what their mothers can do for them now will determine their future usefulness as citizens.

In our work for America's babies we have England's splendid record before us; for by resolutely safeguarding her mothers, infants, and young children England brought her infant death rate for the second year of the war down to 91 deaths for every 1,000 births—a point lower than has ever been recorded before in that country, and, incidentally, one which is several points lower than the average even in time of peace for the part of the United States for which figures are available.

THE C. E. TOPIC

May 5.

Christian Duty and Privilege. 5. Conduct in the Home and School.

Eph. 6:1-9; Mark 5:19.

This is a topic that treats of our personal behavior in surroundings that are designed to so form our habits of life that our behavior will be what it ought be under all other circumstances. The home may be a mere place where people eat and sleep or it may be a place where the family comes together in the dearest and sweetest fellowship one may know here upon earth. All depends upon how those who go to make up the home deport themselves toward one another. It is a significant thing in the life of our Lord that for the greater portion of His life here upon earth He was a member of a family. Few of the details of that family life are preserved but from those we have we must conclude that in His relation to His parents and brethren He showed a side of His character that was ideal. We like to make a distinction between the Christian home and the home that is not Christian. In the former we expect to find everything that the Christ life would inspire, in the latter we see possibilities for conditions that would be unlovely and unhappy to say the least.

A true home is one of mutual consideration. While the parents have the rule and those under them are expected to show the proper respect no true father or mother would want the home to be one where conditions are unbearable and they certainly would strain every effort that would contribute to the happiness of all concerned.

As members of the household we want to do all in our power to make it what Christ wants the church to be—the household of God. There the law of God should be supreme. What the member of the Christian family is in his home should be suggestive of what he is to the whole world, namely, a person who does the very best by everyone with whom he comes in contact. The world is not blind to those who would be perfect angels in the eyes of men but in their homes are very devils. That is one of the inconsistencies that non-Christians are always ready to throw up to us. The house devil who is a street angel does the cause of Jesus Christ more harm than almost anything else we know. If the world is to be made a dwelling place for us, we must be sure to make our homes such a place first.

In the home we should subject ourselves as children to the discipline there very much as the soldier subjects himself to discipline in the army in order to increase our efficiency in life. Obedience is a necessary requirement in all things in which men work for certain definite ends. The aim of the home is to bring the best out of us there is in us. That means discipline and respect for authority. Home life gives great opportunity for generosity. The parents generally set their children an example in this when they deny themselves of much for their benefit. A character without generosity is a base character. No generosity can develop unless its seeds have been sown into the heart during the years when the home influences were the strongest. Parents should always seek to make their children feel that they owe it to be generous to one another and also to those who have no claim upon them. A selfish child is an unlovely one and one who will never develop into the kind of a man or woman who is to be of great use in the kingdom of Christ. With generosity comes the spirit of sacrifice. Everything that is Christian has in it the spirit of sacrifice. If our Lord could make the the greatest possible sacrifice for our eternal salvation we certainly owe it to one another to sacrifice for each other in our little needs. The generous and sacrificing son or daughter will certainly be a helpful one. We all of us stand in need of so many things that others must do for us that it would be the height of unreasonableness were we not ready to help where we can help.

The atmosphere of the home must be pure. Even persons who are not Christians do not want the home of which they are a part polluted with disgusting things. No one worthy of the name of man or woman would allow for a moment the course speech and actions of the vulgar world in the presence of wife, husband or children. It then behooves the one who would conduct himself or herself properly in the home to be pure in speech, thought and act.

The home is the natural shelter of the little ones, the aged and the unfortunate or weak. Every other member of the family should feel a special responsibility for such and do all in his or her power to make life what it should be for them.

In regard to the school in this connection one should bear in mind that it is a place where instruction is given in preparation for life's tasks and trials. The whole effort should be strained to benefit by all the instruction given there. One's conduct toward fellow pupils should be considerate and gentlemanly or lady-like. All have a right to expect decent treatment from the rest. The quarreling person is a nuisance everywhere and especially in school. It is possible to get along with others and it is worth while all the effort it costs to avoid anything that contributes to discord. The Christian student must never forget that as far as it is possible it is his duty to live peaceably with all men. Our attitude toward those who give instruction also must be considerate and respectful. Teachers are instruments in God's hands for bettering those under them. They must be respected and obeyed and their instruction heeded. A Christian in the school room is as much of a missionary as the one who goes to China to preach the gospel. No better field for Christian work can be found than in the school. Here many a man or woman of God gets the first opportunity to show fitness for larger responsibility.

THE S. S. LESSON

May 5.

Jesus Sets New Standards of Living.

Mark 10:17-27.

Golden Text—Seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you. Mark. 6: 33.

The parallel accounts of the young ruler are found in Matt. 19: 16-30 and Luke 18:18-30. The scene of this event was somewhere in Perea during the last year of the Lord's ministry, very near to its close as He was about on the way to Bethany and Jerusalem for the last time. Many like the young ruler had had the opportunity to speak with Him concerning their soul's salvation. To those who neglected it He was not to pass that way again in person. We, like the young ruler, may come to Jesus with our problems and seek His advice, but the time will surely come when it will be too late. It is the wisest thing to go to Him immediately. It was the best thing the young man could do when he went to Jesus. Too many are so well satisfied with themselves that they never take the trouble of going to Him to see what really is the matter with them. He recognized in Him a Teacher. In this he was right. Jesus was not only a teacher, but the greatest and best one of the many of the world's teachers. Another one who came to Him called Him "a teacher sent from God". He was more than that. He was God, come to teach men and teach them the greatest truths ever revealed. No one is so wise that he does not need to be instructed and when one has the best instruction that the world can give it still remains for him to go to the divine Teacher and learn the things absolutely necessary for eternal life.

The young ruler regarded Jesus only as a good teacher or rabbi. Jesus would have him realize that in Him there was something better even than a great rabbi. He could not now reveal Himself to this young man as He had done to His disciples. The young man was less prepared to receive Him as Lord than even they. Today all who will may come to Him knowing Him as the One who is divine as well as being the greatest teacher. After all, when one sees Him only as a good man one cannot benefit by the eternal life He has to reveal. Our eternal life is not some secret revealed by a great and good teacher; it is the gift of God freely bestowed upon those who make Jesus their Lord and Master.

The answer that Jesus gave the young man was a summary of the things that had been drilled into him from childhood as it had into the rest of the Jewish children of the time. This was an excellent ethical code. Indeed no system of laws that undertook to safeguard society could be drawn up without recognition of the principles laid down by Jesus in the answer He gave. The law of Moses, as a system of laws for governing society is wonderfully concise and effective. Jesus, in His kingdom, requires that this law, touching as it does relations with other men, shall be as strictly observed as it was under Moses, but He requires more. Simply keeping from sinning against a fellow man is the very least one may do. The young man was respectable, he was of pleasing disposition; he had the confidence of his community; he felt a sense of need for his spiritual benefit; he believed in eternal life and he did Jesus the honor of going to Him. A great many persons in our day are and do a great deal less and then think that they have done all that is required of them. Characteristic of this class are those who say: "I am all right, I have never done any one harm." It never occurs to them any more than it did to the young man that it is not so much what one does not do as it is in what one does do. Mere negative service will never save a single soul.

When the young man heard all this concerning his duty to his fellows he could sincerely say that he had kept the law, but Jesus was drawing him out. There was another point to the law that needed emphasis and that was the heart of the whole law. It was "Love thy neighbor as thyself." And this part of the law the young man was not prepared to follow to the limit. Selfishness, the root of sins of all kinds, had possession of him. We may say the boy had but one weakness. Yes, but that weakness, the love of wealth, has damned many able and otherwise lovable men and women.

The matter resolved itself down to what could hold him, the great wealth he possessed, or Jesus. In the test it was shown that the man who held wealth was held by his wealth. Great possessions conveys to us the idea of having a great amount of money at one's command. To any one who lets Christ go for the sake of the things he possesses, whatever his wealth, it has become master of his destiny for here and hereafter.

When Jesus spoke of the danger of riches hindering one's eternal welfare He no doubt had in mind another saying, namely, "Ye cannot serve God and mammon." It does not resolve itself down to how much one is worth as to who or what is one's master. The young man called Jesus Master. He did not tell the truth. Gold was his master.

The figure of the needle's eye was striking. The impossibility of one passing through it could not be denied and only a miracle could change the situation. Jesus can, by His power, save even a rich man, that is if he does as he is commanded. Some explain the needle's eye episode in the fact that the small door in the city gate was sometimes called the eye of the needle. A man could pass through it provided he divested himself of all he carried. It was big enough for the man and nothing else. In that sense there is a possibility for any man to enter the kingdom, but all other things must be given up and left outside.

RESOLUTIONS OF CONDOLENCE

At a regular meeting of the Board of Managers of the Mennonite Home for the Aged, held at the Home, Frederick, Pa., on April 8th, 1918, the following preamble and resolutions were unanimously adopted and ordered to be placed upon the records:

Whereas, it has pleased the All Wise Disposer of all events suddenly to remove from this life our brother and president of the board, Moses C. Gottshall, one of the founders of the Mennonite Home for the Aged, and since its organization a member of the Board of Managers, who cherished with ardor the interests of the Home and the welfare of its inmates, and who always proved a wise counsellor and ever co-operated with the brethren in the advancement of the best interests of the Home, therefore be it

RESOLVED, that in the death of our brother the Board and the Home lost one of its most judicious and efficient members, the church one of its most faithful and loyal deacons, and the community one of its foremost citizens.

RESOLVED, that we will ever cherish the pleasing recollections of his faithful, active service in the Redeemer's cause, and of his fervent piety and unsullied life.

RESOLVED, that our sorrow at the separation from one so long and so highly esteemed is softened by the joy of the assurance that in departing he has gone "to be with Christ, which is far better".

RESOLVED, that we offer to the children of our deceased brother our sincere condolence, and our earnest prayer for them is, that He who has promised to be a Father of the fatherless, may afford them gracious consolation.

RESOLVED, that the secretary be instructed to forward a copy of these resolutions to the family of our deceased brother, and that a copy of the same be given the Mennonite and The Schwenksville Item for publication.

N. B. Grubb, Sec.

MARRIAGE

Nussbaum—Habegger. — On April 21, 1918, Berne, Ind., Fred Nussbaum and Erline Habegger, by Rev. P. R. Schroeder.

Habegger—Beitler. — On April 21, 1918, Jesse L. Habegger and Cora Beitler, by Rev. F. W. Hoernemann.

CONTRIBUTIONS

For the Chicago Chapel.

Children, unknown, chapel lights, $2.10; a friend, Beatrice, Neb., $10; Joel Sprunger's two boys, Elreno, Okla., chapel lights, $10; George Mueller, Freeman, S. Dak., chapel lights, $5; Elizabeth Zimmerly, Bluffton, O., chapel lights, $2; Cassie Luginbihl, Bluffton, O., chapel lights, $1; a friend, Beatrice, Nebr., chapel lights, $10.

Gratefully acknowledged,

W. W. Miller.

1420 W. 71 St.

NEWS OF THE WEEK

THREE MORE YEARS OF WAR ANTICIPATED FOR AMERICA

Washington, April 22. — Some authoritative announcement reflecting the view that the United States must raise an army of 5,000,000 men, and may count on the war lasting three years longer, is likely to be made within the next two or three days.

One person ranking high in the government, said today: 'I can not understand why this announcement is delayed. The country, as I see it, has a right to know that since Secretary Baker returned from Europe, there has been a final decision to the effect that plans must be made for an army of 5,000,000 men."

The secretary of war is to appear before both the senate and house committee on military affairs in connection with the draft legislation, and it is understood that he will unfold the new plans to those committees. So far as information available goes, no definite time for raising this army of 5,000,000 men has been fixed. The program in mind is to keep the stream of soldiers steadily flowing to France, and to have the draft operating at all times to replace every contingent that goes out of camp in this country.

With the final adoption of the broadened war plans, it will be necessary, of course, to take immediate steps to increase the facilities for supplying all sorts of munitions of war. The war industries board is to handle this part of the problem.

The decision to raise ultimately an army of 5,000,000 men is in line with the view which William H. Taft voiced several months ago and which he has continued to reiterate from week to week. Only recently in a speech at Baltimore, he said that if victory for the allies does not come sooner, it certainly "will come when 5,000,000 of our men form the middle of the line with the French on one side and the English on the other march forward to end this terrific struggle."

The quartermaster-general's statement bears out previous information received in regard to the plans of the War department to speed up the training of troops in view of the emergency abroad. As a part of this movement, 150,000 drafted men were called for the month of April and a similar number, it is learned, is to be called during May.

Since the size of the army is roughly estimated at 1,600,000 men, it will be seen that approximately 300,000 men will have to be sent to camp in June if the estimate of 2,200,000 men by July is reached. This will dispose of approximately 700,000 of the 800,000 troops planned to be drafted this year, and will make necessary another draft call. It is believed that early estimates that nearly 1,500,000 men will be sent to camp this year will be fulfilled approximately.

SUBMIT PLAN TO REGISTER ALL THE MEN FROM 18 TO 50

Washington, April 19. — The president is now considering and will soon reach a decision on a scheme submitted to him by the provost marshal-general's department that involves the registration for military purposes of every man in the United States between the ages of eighteen and fifty.

This plan, which is to be the final step to put the whole of America's resources into the European war, is based on two ideas:

1. Adjustment through military channels of the labor situation, which now constitutes the greatest menace and handicap to America's war preparation.

2. Provision for putting into the army every able-bodied man in the country when needed, with due allowance made for necessary industrial and agricultural workers.

The scheme was perfected and laid before the president about three weeks ago. It was outlined by Colonel (now General) Hugh S. Johnson, deputy provost marshal-general, and on going to the president bore the indorsement of General Enoch H. Crowder, provost marshal.

The president has taken no action on the plans so far. It is not even known that he has given serious consideration to the plan but it is agreed that something along that line must be done and as the plan proposed is the scheme recommended by the military authorities, it bears an importance and prestige that can not be overlooked.

The plan in brief is this: To have the congress enact legislation requiring the registration of all men between the ages of eighteen and fifty; to have these men fill out questionaires as did those between twenty-one and thirty; to classify them as regards their employment in effective or non-effective industries and in regard to their conditions of dependency; then to give the War department authority to dispose of these men as it sees fit, putting those engaged in non-effective industries into effective industries or into the army.

STATES' EYES ON COAL SITUATION

Washington, April 19. — If the federal government does not solve the coal problem and solve it promptly, many of the states will feel obliged to undertake to solve it in their own way. Informal notice to this effect has come to the Federal Fuel administration from several sources. As yet there is no open movement on the part of the officials of any of the states, so far as known, to ignore the Federal Fuel administration law or the Federal Fuel administrator's office, but the situation with respect to the mining and distribution of coal has become so acute and the promises from the federal government are so indefinite that some of the state authorities are giving serious consideration to their duty in case the federal government does not see that the coal is got out of the ground and distributed.

The conference at the office of the Federal Fuel administrator, which was participated in by Administrator Garfield, Frank J. Hayes, president of the United Mine Workers of America; John P. White, former president of the United Mine Workers and now an employe of the Federal Fuel administration, and several district representatives of the United Mine Workers, seems likely to continue several days. Bernard Baruch, chairman of the War Industries board, and John Skelton Williams, director of purchases for the railroad administration, also were present. Later it was said no agreement was reached on the controversy over the price railroads are to pay for coal.

Mine workers here are pointing out as they indicated in a telegram to Federal Administrator Garfield, that now is the time of all times when miners ought to be getting coal out of the ground to the limit of their possibilities. Instead of this being done, they have told the Federal Fuel administrator, the miners in many parts of the bituminous fields are idle, and in some instances are leaving the mining country in large numbers to accept employment elsewhere.

According to the representations made by President Hayes and his associates, the situation is critical. As they see it, unless the tangles that involve the whole business are straightened out quickly, the country will be without an adequate supply of coal next winter.

$20,000 CARLOAD OF WHISKEY IS HELD BY THE SHERIFF

Greensburg, Ind., April 19.—A carload of whiskey, roughly estimated in value at $20,000, seized by Sheriff Charles Beeson and deputies is being guarded until its position is ordered by the court.

Discovery of the whiskey was made when A. F. Brockelmier, local fertilizer agent, was informed by the Horace Big Four agent, of a car of fertilizer set off there for him. Although he had not ordered a shipment to that point, Brockelmier investigated and found the car labeled fertilizer was loaded with whiskey. The sheriff and his deputies took charge.

Officers say the car was shipped from Louisville, Ky., and a freight bill given the Horace agent and believed to be a "phony", purports the car to contain 50,000 pounds of fertilizer. It was billed to F. Brodiemeyer. Railroad officials at Louisville disclaim any knowledge of a shipment of fertilizer to Brockelmier or to Brodiemeyer.

Officers are of the opinion that the car represents the left-over stocks when the state went "dry" of a number of saloon men who have caused the car to be shipped from one point to another in an effort to keep it in Indiana until the supreme court renders a decision on the prohibition law, or until the owners have a chance to unload.

GERMANY'S WAR DEBT WILL CRUSH HER WHEN WAR ENDS

New York, April 19. — Germany will have to observe the greatest economy for her national debt is now 124,000,000,000 marks and the reckoning will come when there will he wailing and gnashing of teeth on the part of taxpayers. This reflection on the German financial situation was made in the reichstag on March 1, by Count Arthur von Posadowsky-Wehner, former vice-chancellor, according to the Cologne Gazette, a copy of which has been received here.

The count, who is not a member of any political party, said that when he was at the head of the imperial treasury department, the national debt was then 1,750,000,000 marks and he had considered that amount was terribly high. Schemes to decrease the debt through new taxes were not approved at the time and the government continued to increase the debt instead of taking up the battle for the new taxes.

CAMP TAYLOR SCHOOL TO ISSUE 400 COMMISSIONS

Camp Zachary Taylor, Ky., April 19. — The third officers' training camp conducted here closes today with about 400 candidates receiving commissions. They have been in training for three and one half months. About 100 were eliminated during the training period on account of lacking qualifications. The list of successful candidates will not be given out here, but will be announced by the Committee on Public Information at Washington. Word was received here that the next officers' training camp will start May 15.

The camp has fewer men in training now than at any time since it was opened. Five thousand men making up the 45th and 46th Infantry regiments, have left this camp. Further movements in the very near future are expected.

The camp will again be filled, however, when the drafted men of April 26 and further increments during May arrive.

HOLLAND CRISIS GROWING VERY ACUTE SAY REPORTS

The Hague, April 24.—The Dutch cabinet met in extraordinary session.

The Vaderland says an agreement has been reached regarding one point which has caused friction between Holland and Germany, but that the old dispute concerning the transport of sand and gravel to Germany continues to be a stumbling block. Germany desires to resume the practice of shipping gravel through Holland but the Dutch government offers objections on the ground that new circumstances have arisen.

The British foreign office, according to the London Daily News, has learned that the relations between Holland and Germany are very strained. The dispute about the supply of gravel from Holland to Germany was said to be the cause. Official and diplomatic circles in London were reported to look upon the situation with uncertainty. Rumors were current that an ultimatum had been delivered by Germany to Holland.

The Handelsblad on Monday expressed the belief that Germany would not be hesitant to use communication through Holland, even at the risk of war, if she believed by doing so, victory could be obtained on the western front.

It was reported recently that Germany looked with disfavor upon Holland's attitude toward the seizure by the United States and Great Britain of Dutch tonnage in American and British ports.

DECLARES GERMANY'S PLAN HAS MISCARRIED BADLY

London, April 22. — Before the present German offensive began, German officers in neutral countries were prepared to wager that the Germans would succeed in dividing the forces of the allies within a fortnight, Lord Robert Cecil, minister of blockade, declared in a speech at Hitchin.

"A month has passed and the Germans have not succeeded." Lord Robert continued, but we would he wickedly foolish if we believed the battle had ended. We have an indefinite period of terrible and strenuous struggles before us. We must not underestimate our enemy who has had the military advantage of fifty years of preparation for war with a favorable geographical position and united command.

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IN MENNONITE CIRCLES

A Sewing circle has been organized in the Los Angeles church.

Prof. S. S. Regier, whose contributions have occasionally appeared in The Mennonite, has returned to Bethel college after an absence of several years.

Rev. W. S. Gottshall of Bluffton, Ohio, held a series of meetings in the West Zion church at Moundridge, Kans., last week.

In another column we are glad to record an account of the 25th anniversary of Bro. and Sister H. J. Krehbiel. We add our congratulations and those of our readers. Bro. Krehbiel has been a member of our board of publications for many years.

In a recent meeting of the Mennonite Historical society of Bethel college of which Bro. P. W. Enns was leader, a number of very important truths were brought out, among them: We hold to peace ideals which rest upon a true ideal; Our people live rather than profess; We are loyal, our people give the authorities no occasion for concern; We need to give the worth of our religion greater emphasis.

Bluffton college sacrificed another man to our country's cause when Coach Kratz left last Saturday night for his work as Y. M. C. A. secretary. The call to report came somewhat unexpected. Mr. Kratz had intended to enter his new field about the last of the month but a telegram from the New York headuarters on Saturday afternoon called him to report there on Monday morning. A recent letter from him says that he is taking a week's training at Long Island after which he will leave for service in Italy.

Coach Kratz is, of course, not certain just what kind of work will fall to his lot. In all probability, however, he will be in charge of the Physical department of some Y. M. C. A. out in the front line or in rest billets. He merely qualified as one of the hundreds of Y. M. C. A. secretaries which are now being sent abroad and are expected to do any kind of service which may be asked of them.

In view of his fine work here and the high esteem in which he was held, a hurriedly prepared reception was held for him in the Ropp Hall dining room. The hall was artistically decorated with flags and pennants and the large center table was occupied by Coach Kratz and all the members of the basket-ball and base-ball teams. Prof. Lehmann acted as toastmaster and in a short talk recounted some of the things Kratz had done while here and also of the work into which he was entering. He said in part: "The hurried call which Coach Kratz received this afternoon represents the spirit of the Y. The Y. wants men who will act quickly but will act thoroughly. Toastmaster Lehmann then called on the captains of the teams for short talks. Later Prof. Berky and Dr. and Mrs. Mosiman gave some very interesting and appropriate talks.

As a token of appreciation for Coach Kratz's work the Athletic association presented him with a fine gold watch with a wrist band attachment. In presenting the watch Dr. Mosiman said, "I sincerely hope that you may use this watch as a stop-watch on the kaiser." Coach Kratz then in a few well chosen words spoke his appreciation of the gift and expressed his thanks to the teams and the entire school for their excellent support of his work.

Coach Kratz will be sorely missed during the remainder of the base-ball season and for his work as an organizer. The highly successful high school tournament had been largely in his care and a large part of its success is due to him. His work in the class rooms will also be greatly missed. Nevertheless, we feel that Coach Kratz is entering upon an even worthier career. The care of the boys at the front presents great problems and Kratz's work here speaks well for his success in his new venture, and we all join in wishing him the best o' luck.—Witmarsum.

NOTES AND COMMENTS

From June 24-28 there will be held in the Moody Tabernacle, Chicago, the first General Conference for the Evangelization of Russia. The call for the meeting has been signed by forty of the leading ministers and educators of this country. Since so many of the Mennonite people in America have come from that country in past years we believe the call issued will be of great interest to them, part of which we quote for their benefit.

"The revolution in Russia has resulted in throwing open to the gospel the largest country, with its largest population of white people in the world. There are 182,000,000 people in Russia, and yet there are not as many evangelical workers there as in the city of Chicago alone. Many are eagerly waiting for the gospel. When recently one of the leaders of the "Dom Evangelia" mission in Petrograd immediately after returning from Siberia, went with his choir and workers to the large square directly in front of the winter palace and conducted for the first time in the existence of that city an open-air gospel service, large numbers of men and women assembled. After the message was delivered the people turned to the preacher and said: 'Where have you been so long? and why did you not tell us this before?' 'I was in Siberia,' was the reply.

"Never since the beginning of Christianity has such an immense population of our own white people become accessible to missionary enterprise. Our evangelization plan must embrace not only the hundred million native Russians, but also the seven million Jews, the twenty million Poles, the thirty million Ukranians, millions of Mohammedans (Tartars, Kurds, Kirghiz, etc.) Armenians, Roumanians and Greeks, and besides these the Bulgarians, Servians, Croatians, Montenegrins and other related Slavonic peoples.

"The propaganda of atheism and materialism is already assuming awful proportions. There is no time to lose. The Greek orthodox church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple religiously inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different. What is it to be? Atheism, or the gospel? If the latter, then, because of existing conditions in Europe, America must assume chief responsibility for meeting the need, else this greatest missionary opportunity of the centuries may be turned into the most abysmal failure.

"The greatest immediate need is the printing and circulating of at least a million copies of the Russian Bible, three million copies of the New Testament and a large supply of the very best Russian Evangelical literature. Then several hundred evangelists, colporteurs and Christian workers must be trained and equipped for service in Russia. Already one hundred Russians in America have offered themselves for soul-saving service in their native land and are now in training, and there are also hundreds of converted and educated men in Russia who have suffered for their faith and who now need to be rallied and encouraged.

"As a very vital factor in the realization of a comprehensive evangelization plan for Russia we must immediately undertake the thorough evangelization of the Russian and other Slavonic people in our own country and Canada, in order that they in great numbers, being converted and trained here, may return to their native lands fully equipped for effective service. Last, but not least, the united prayers of God's people everywhere must be offered up in behalf of these long neglected multitudes."

The American Red Cross has made comprehensive plans for the relief of the people of the Holy Land who, for centuries, have suffered under Turkish rule and who were recently rescued from the Moslem yoke through the British capture of Jerusalem.

A Red Cross commission is on its way to Palestine. The head of this commission will be Dr. John H. Finley, commissioner of edu-

cation for the State of New York. He will join the body of the commission in Palestine in the near future. Aside from Dr. Finley the members of the commission number fifty-seven.

For some time the American Red Cross has had under consideration the best way to relieve conditions in Palestine. All reports indicate that these conditions were peculiarly deplorable. Famine and disease have exacted heavy toll. Typhus and cholera were and are epidemic. In no part of the world into which the war has been carried is the condition of the civilian population worse than in the land of the Bible.

Dr. E. St. John Ward who is intimately acquainted with conditions in Palestine and who will be one of the deputy Red Cross commissioners, made an exhaustive report to that organization and submitted a plan of relief. The War council appropriated $390,000 as a beginning. The work is to be done in connection with the British Syria and Palestine Relief Fund and the American Armenian and Syrian Relief Committee which already have been doing what they could.

The initial work of the Red Cross commission will be to establish in Palestine four medical units to combat typhus, cholera and other diseases.

A fully equipped hospital will be established at a point to be selected. Dispensaries and village work will be established in the less populated districts. The lay assistants, attached to the medical unit, will devote their time to general civilian relief, such as the distribution of clothing and food and the rehabiliation and reconstruction of devastated areas.

A large complement of equipment was taken by the commission, the chief item in the matter of money value being the stores of medical and surgical supplies. Automobiles for transportation and trucks for hauling supplies were in the cargo.

The foodstuffs, taken by the commission, were intended largely for hospital use as it is believed that food for the civilian population can be obtained from stores in Egypt, controlled by the British government.

In the sending of this commission by the Red Cross no consideration was given weight except that of relieving the physical distress of the civilian population. The appropriations so far made by the Red Cross are intended to cover a period of six months.

Dr. Finley, who heads the commission, is one of the best known educators in this country. In accepting the headship of the Red Cross commission to Palestine Dr. Finley said:

"I cannot think of a more appealing mission than that which is to symbolize in its purpose and to make as serviceable as possible in its practical accomplishment our co-operation with the allies, in holding for civilization that particular part of the earth from which we trace our Ten Commandments, the beatitudes of human life and the beginnings of the nursing brotherhood, whose ministries the Red Cross has made universal."

The Future of Palestine.

The occupancy of all southern Palestine, including Jerusalem, by the troops of the allies naturally awakens great interest in the question as to how this war will affect the future of the Holy Land.

Sir William M. Ramsay, one of the greatest living archæologists and Bible interpreters, has recently contributed to the English magazine, The Sunday at Home, an article in which he gives his views in regard to the future of Bible lands. He does not believe that a revival of fertility and prosperity in these lands is to be secured by means of the Zionist movement, or by any other which aims at replacing the people now in the land by newcomers. Nor does he put much faith in schemes which are purely commercial and agricultural. He believes that such plans, if successful, would inevitably lead to exploiting the country for the benefit of foreign capitalists, while doing little to improve the people, or to produce the higher standard of life and thought which alone can make for permanent well-being.

He believes that the only true revival of Bible lands is to be brought about by educating the people who are now there, by developing in them the habit of work, and by teaching them how to direct their work. These lands were in the beginning cultivated by the labor of generations of peasants who worked for their own families and descendants and did not demand a large and early return on their outlay. Only by similar work will these lands again be made fully productive, and for that a mental and moral regeneration of the population is necessary. "I venture to think," Sir William Ramsay adds, "that missionary enterprise promises to bring about that desired result; and I see no other cause that holds out the slightest hope, no other agency that aims at or even dreams of improving the people of these lands."

It is the Christian faith, rather than the half-way principles of Judaism, which provides the true basis of uplift for the people of Palestine, as well as for those of every other nation under heaven. —S. S. World.

CORRESPONDENCE

Reedley, Cal., April 18, 1918. In I Cor. 12:26 the apostle says: "If one member be honored, all members rejoice with it." This was literally true yesterday evening at Reedley. This year is the 25th anniversary of our wedding and we propose to celebrate it by making a trip via Oklahoma, Kansas and Illinois to Ohio to attend the commencement exercises at Bluffton college. We expect to start on this journey next week. Yesterday evening when my wife and I came to church for the prayer meeting we found the auditorium all decorated and many people assembled and when we inquired what it meant they told us that they were going to celebrate a wedding here tonight. Suspecting that we might be called upon to play a prominent part in this affair we hastened home and put on our wedding garments. Returning to the church we found it packed with people and marched to the front seat while the organist played the wedding march. Bro. Mueller was master of ceremonies and after a song by the congregation he called upon Rev. J. J. Kliewer to read a passage of Scripture and lead in prayer, which he did after making a few remarks. After a song by the mixed choir Brother Mueller made a few remarks, explaining the purpose of the occasion. Miss Ruth then sang a solo after which Rev. Neufeld spoke. Then the male chorus sang an anthem, after which Rev. Ratzlaff made remarks. After a solo by Bro. Haldeman my brother Daniel read a poem, written for the occasion by my aunt, Katie Krehbiel, in Iowa, who has been blind for many years. After a song by a male quartet Bro. O. Lichti read an original poem pertaining to the occasion. Then Bro. Mueller invited me and my wife to the platform. After we had been seated four young men carried in a leather couch placing it on the platform in front of us. Brother Mueller made a speech of presentation, holding in his hand a collection plate filled with 25 silver dollars which at the close of the speech he placed on the couch. Then I was to reply to all these speeches and evidences of kindness in a short address. While putting on my wedding garment I had had time to select my text, Gen. 32:10. I told them how surprised I was and how thankful; that twenty-five years ago, like Jacob, I had nothing; but since then God had given me many blessings and good things, one of them being the pastorate of the First Mennonite church of Reedley, California. I told them that the wedding trip was not according to my plan, for that had been to go to Palestine to see the land in which my Savior was born, had labored and died, but since that was impossible on account of the present conditions we substituted a visit to the place of our own birth and labors. The purpose was, to be present when our daughter, Ruth, graduates at Bluffton college; to visit relatives and friends; to give my congregation a change and to receive whatever anyone whom we happen to visit on this trip would like to contribute toward the support of the Tubercular sanitarium of the General conference, located at Upland, Cal. At the close of my address we all adjourned to the basement of the church where a delicious lunch was served and a social time was enjoyed. During my absence Rev. William Neufeld will preach on Sunday mornings and Rev. F. J. Isaac of Woodlake will conduct the evening services. If the ink does not all leak out of my fountain pen I will send a few notes to The Mennonite while on our trip.

H. J. Krehbiel.

Upland, Cal., April 22, 1918.—Some time has passed since anything direct from our Tuberculosis sanitarium has appeared in The Mennonite. The editorial mention made of this, together with the other institutions of the General conference, was much appreciated by the committee having the sanitarium in charge.

Of late the place has been filled, most of the time to full capacity, even to the extra beds placed in screened parts of the porch. Thus, in addition to the eight rooms originally provided there are at present three beds on the upper porch, all occupied. Parts of the lower porch have been similarly screened for the use of the nurses and the cook. Thus every nook and corner of the building is made use of and additional applicants have at times to be kept waiting until an occurring vacancy makes it possible to admit them.

The question that naturally arises in the mind of the reader is, How, then, do vacancies occur? Do the patients get well or sufficiently improved to make room for others? It is a great satisfaction to be able to say that this has been the way in a number of cases. The reason why such a favorable turn is not more general, lies on the surface. In nine cases out

of ten or some such proportion, persons attacked by this insidious disease do not think it serious enough to pay much attention to it until the stage of its development now recognized as the curable stage has passed by. Generally this is long passed when by force of circumstances they come to knock at the door of a sanitarium.

Some institutions of this kind refuse admission to any but those who come in the incipient or curable stage of the disease, and are quick to discharge any whose case shows a probability of a fatal issue.

There have been a number of deaths in our sanitarium for the simple reason that our committee has not had the heart to shut our doors against persons in dire need of such a refuge and the help that might be given them in their struggle (generally hopeful on their part) against the advanced odds of the disease, or to refuse a continuance of our Christian ministry through the last stages and in the dying hour.

In this connection must come the mention of the matter of charges. In view of the lowness of the rate originally fixed upon, and the constantly increasing cost of food, nursing supplies, and all other necessaries, the committee of the General conference on taking charge of the place raised the charges from $12.50 to $15 a week. We are still lower than most institutions of the kind and the unvarying expression coming from persons of experience on this line is that of wonder how it can be possible to provide all that our service provides for the patients at that figure. However, there are many sufferers who or whose people can not pay that much, and the committee is constantly confronted with the puzzling question whether to insist on full pay and thus practically deny help to the poorer ones, or to admit such at reduced rates and depend on having the shortage made up by charitable gifts.

At the time of this writing there are five patients of this class. One of the same class, who died recently had fallen behind in payments to the extent of nearly $700, and the committee had at one time decided it would be too much for the institution to carry her any longer. But tender pity prevailed and today there are no regrets for having continued our ministry to the end. A relative of hers, living at a great distance from here visited her during the last months of her life, and out of gratitude for our kindness to her is now proposing to make good a large part or all of her arrears.

It can be seen from all this that our sanitarium is in reality a charitable institution and is doing a work of mercy. People in the community are beginning to appreciate it. A lady in a nearby town having learned of it, offered and gave the complete furnishing and part endowment for a room in memory of her sister who had died shortly before in a similar institution in another state. Such an example is worthy of imitation.

Next to the question of finding the necessary financial support, the one giving the committee equal and even greater difficulty is that of finding the necessary nurses who are capable and willing to make the required sacrifice for the work. May the Lord put it upon the hearts of more of our young women to prepare themselves for this work that brings big reward, not in fat salaries but in gratitude from those whom they can thus serve. And while we give let us not fail also to pray that God may direct and bless both the ministering ones and those who are the recipients of their ministry.

A CALL TO PRAYER FOR MOTHERS' DAY
May 12.

The time has come when Mothers' day should mean something more than a beautiful sentiment. We, who in the past, have worn the white flower in memory of the mothers who are no longer with us, should, today, think of the mothers all over the world who are wearing the red flower of courage, and are bravely giving their sons "that democracy may not perish from the earth."

If the mothers of the world were gathered together on this Mothers' day, the dark-skinned mother of India would not understand the speech of the French or English or American mothers but their hearts would be united in the same prayer that their boys might bravely fight, and come home with honor. May we not ask of God on this Mothers' day that He will grant the mothers Spartan hearts, that they may with high courage stand behind the men who are fighting for freedom and the sanctity of the home?

The mother of yesterday was a woman who loved her Bible and knew how to pray; a man with a praying mother carries ever with him an invisible shield which will protect him in the hour of temptation and stand as a wall between him and cowardice. The mother of today should leave her children the same heritage. These are the days when the thrilling Old Testament stories should be told to little children, so that they may realize that the hand of God is over men in the hour of battle. There is no holier altar in the world than a mother's knee. Prayers learned at that altar will never fade from the mind or soul. On this Mothers' day may we not hope that the mothers of America will determine to make prayer a vital part of their lives and the lives of their children?

The National Women's Prayer Battalion is an organization formed for the purpose of calling the nation to prayer. It came into being as a result of a visit which the founder, the Reverend Eva Ryerson Ludgate, paid to England. The English women who had suffered unspeakably told her that prayer had been an unfailing source of comfort to them, and she determined to band together for prayer and comfort the women of her own country who had men in war service. That the organization is meeting a vital need is proven by the fact that there are now thousands of women who have signed the Covenant card and have pledged themselves to daily prayer.

The Prayer Battalion gives the minister a point of contact with the woman outside of the church, who has a service flag in her window, aswell as with the woman of his own congregation. It makes the service flag a real emblem of prayerful service, and it is hoped that there will soon be a prayer battalion in every church in the United States.

THE ROAD TO EMMAUS

By M. Sanford Cooms.

The road to Emmaus! How many of us have walked it, are walking it today—that long, hopeless road to Emmaus! And as we travel, day dies and night comes on; yet the evenfall is no blacker than has been the day.

The road to Emmaus! The disciples walked it so wearily that first Easter season, their eyes holden, the pathetic utterance of their lips betraying their fallen hopes: "And we had hoped it was He who would redeem Israel."

The road to Emmaus—that road of darkness, doubt, disillusionment, and despair, the past a sealed book, a fallen hope; the future just an endless walk down an endless road amid bitter retrospection!

The road to Emmaus! Each of us must tread its dust some day—perhaps because we failed in what we thought to nobly accomplish; perhaps because love in which we trusted failed us; perhaps because death has taken our own away; and perhaps, bitterest of all, because, like the disciples of old, we have lost our Lord and our hopes of the future kingdom.

The road to Emmaus! The sun which so lighted the morning of faith is behind us now, casting our shadows, long, black, and sinister, along the dreary road. There is nothing ahead; a mirage is behind, at which our aching eyes dare not look for fear of tears. "We had hoped"—there is no future for us on the road to Emmaus and for our dull or poignant suffering no relief of hope.

The road to Emmaus! To some it becomes a bitter habit; others forget its sadness and think they are content. God pity them both! But to yet others comes the risen yet unrecognized Lord—not early in the week as to the disciples, but after months, or it may be years of sorrow and fight. And He comes soonest to those who, hopeless themselves, still labor for the cause of their lost hope. In sunrise gleam or bird's note, in a child's laugh, or a baby's outstretched arms we catch first a glimpse of His long-veiled beauty. In fine old books, in the steady toil for daily bread, in forgetful service to others, in the hand clasp and heart hold of quiet friendship we find the Scriptures of old interpreted again, finely, clearly, nobly.

Then comes the miracle moment, to each his own, in crowded street or quiet room or in the great out-of-doors, when again we see Him, we see Him, and know that He is risen indeed. Then He vanishes, but His Spirit remains.

The road to Emmaus! The same road, but with what a difference! Sunset glow to be sure, but a glow that promises to our sore hearts a yet more glorious sunrise to come—a world made new. And we, our faces bathed in light, turn to our homes at even-fall saying surely and softly: "God bless the road to Emmaus!"
—Christian Advocate.

HEART'S PEACE

Abiding fellowship with God, which is the essential element in true religion, puts the individual under the shadow of the Almighty, and therefore in a safe and happy state of mind, giving the sense of heart's ease that nothing but pure and undefiled religion can furnish. Jesus offers rest, mental and heart peace to those who come to Him in self-surrender. — Sel.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

During this war-time more than ever before we will be hearing much of the honor of the uniform. Men who wear it will be held in special esteem. They have put it on, or responded to a call to wear it, from lofty motives and, no matter what may be our conviction about war, we certainly must realize that those who wear the uniform do so in order to protect the rest of us and give to our posterity the precious things for which they are willing to die. If there is any benefit coming to our country because of the war, all of us will, in a measure, enjoy it.

The uniform has a peculiar fascination for the young. It is one of the things that goes with war and adds to its glitter. The smart, trim, well fitting clothing of soldiers and sailors make them attractive wherever they are. There is this danger against which we must guard, however, the uniform is not the man and if a man is honored by wearing it, there is also the danger of a scamp dishonoring it while wearing it. We must remember that young men from all conditions of life are now in the country's service. We are thankful that the better element has the ascendency in the camps and that many improve in morals and manners for having come under the discipline that makes them straighten out both physically and morally. Were the soldier what he once was—a man of passion, encouraged to go the limit in everything that is base and low, then God pity the world! It needs His pity now with its millions and millions of soldiers scattered everywhere.

To woman the glittering showy things always appeal strongly and when women are young, romantic and unwed, the soldier or sailor boy has particular attractions for them. We would not deny the proper association of soldiers with women. A soldier's life is abnormal enough without forcing him into the position of being an out-cast from society. He has the same social instincts that others have and the same impulse that leads the youth in civil life to seek a life's companion is his by the same right. There is nothing to be alarmed about the young soldier or sailor who seeks honorable association with women and carries himself as a gentleman. There is, however, a serious danger in the uniformed scamp who takes advantage of the weakness of some silly little fool to whom the uniform is an attraction that outweighs every other consideration. It is a sad sight, one sees in nearly every city and town, when girls in their early teens are upon the streets encouraging the notice of uniformed mashers. Several months ago, while in a western city we were hurrying toward the railroad station to catch a train there were walking ahead of us four couples, the men were about thirty years of age and in uniform, the girls were less than sixteen, the youngest didn't impress us as being more than thirteen, we noticed that she was not at ease in the society of her companion, a man nearly old enough to be her father, and as they turned down a dark dismal street that led off from the main street we heard her lean back and say to the oldest of the four girls, "May, I'm afraid," to which the other replied, "Oh, don't be a fool, come along, everything is all right." There is no use speculating upon what became of the timid adventurer, but those of us who know the ways of men, the weaknesses of women and how things go in the dark mysterious streets of the big cities shudder when we think of what the consequences might be were the little girl who was afraid our own daughter.

Things of the kind just described do happen in many places and they will continue to happen so long as our streets are full of uniformed men and foolish, silly women. The military authorities do not pretend to be the guardians of private morals, yet, because they have a keen sense of what might follow were they too lax, they do in a measure keep an eye upon their men whenever possible. No respectable officer would knowingly permit a man under him to pick up a questionable acquaintanceship with a girl less than half his age. The purpose of such a thing is too openly apparent to be permitted. But what are mothers doing all the while? Is it right for them to allow their daughters, while still mere children, to be on the streets late at night? Can they afford to neglect teaching these daughters the dangers that surround them? We look to the decent element in our camps to see to it that scamps do not dishonor the uniforms they wear, but we also look to the mothers of our young women to teach them sense and to exercise a careful guardianship over them.

MR. MOODY AND THE FREE-THINKERS

By the Late Mr. George Soltau.

Amongst the most remarkable scenes I have ever witnessed was one in East London during the visit of those beloved and honored men of God, Moody and Sankey, in the years 1883-84. The hall was pitched in the center of the dense working population of that quarter, where men by the hundred thousand work and live in workshops and factories. One Monday evening had been reserved for an address to

Atheists, Sceptics and Free-Thinkers

of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith, and hearing of this meeting he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and five thousand men marched in from all directions and occupied every seat. The platform was occupied by the clergy and workers.

The service commenced earlier than usual, after the preliminary singing. Mr. Moody asked the men to choose their favorite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from, "Their rock is not our rock, our enemies themselves being the judges." He poured in a broadside of telling, touching incidents from his own experience of the deathbeds of Christians and atheists, and let the men be the judges as to who had the best foundation, on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men, with the darkest and most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes; but when the sermon was ended one felt inclined to think nothing had been accomplished, for it had not appealed to their intellects, or reasoning faculties, had convinced them of nothing.

At the close, Mr. Moody said, "We will rise and sing 'Only Trust Him', and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Savior." I thought, all will stampede and we shall only have an empty hall. But instead, the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat.

"I Can't!" "I Won't!"

What next? Mr. Moody then said, "I will explain four words—receive, believe, trust, take, HIM." A broad grin pervaded all that sea of faces. After a few words upon "Receive", he made the appeal, "Who will receive Him? Just say, 'I will.'" From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't," to which Mr. Moody replied, "You have spoken the truth, my man; glad you spoke. Listen, and you will be able to say 'I can' before we are through." Then he explained the word "believe", and made his second appeal, "Who will say 'I will believe Him?'" Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted, "I won't." Dear Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs, "It is 'I will,' or 'I won't' for every man in this hall tonight."

The Atheists Confounded.

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying, "The battle is on the will, and only there. When the young man said, 'I will arise,' the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said, 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say, 'I won't.'" There was perfect silence and stillness; all held their breath, till, as no man rose, Moody burst out, "Thank God, no man says, 'I won't.' Now, who'll say 'I will?'"

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord, by the surrender of their will. They

heard His "Rise and walk," and they followed Him. The permanency of that work was well attested four years afterwards, and the clubs never recovered their footing. God swept them away in His mercy and might by the gospel.—Sel.

WINNING OTHERS' APPRECIATION

Rev. Charles Stelzle.

Bill thought that he wasn't appreciated. He was perfectly honest about it. He hadn't the "big head". He did not imagine that he was a wonderful genius who would turn the world upside down if he were given half a chance, but he did feel that there were some things in him for which he was not receiving credit.

Bill was a gang boss in a big machine shop. He had working with him half a dozen men and two apprentices. One day he wondered if other folks felt about themselves as he did about himself. Then it occurred to him that he very rarely spoke a word of praise or of appreciation to anybody in his gang. And as he continued to think about it, his file flew faster, as the sweat stood out on his forehead, and when he finished the job in his vise, his body was all aglow—not only because of the physical exercise of the last half hour, but because his mind had been working harder than his body.

With this thought fresh in his mind he walked over to one of his apprentices and said: "Jim, that's a pretty neat fit—that patch you put onto that lever." Jim looked rather sheepish for a moment. Then he murmured somewhat indistinctly: "I didn't think that you had noticed the job."

That is all that was said. But at the close of the day, when they nodded "good night" both Bill and Jim felt that a new tie had bound them closer together. When the apprentice told of the occurrence at the supper table that night, he remarked that Bill was the most "observing" gang boss in the shop. Jim's father was a machinist in another department Next morning he told the boys on his job that Bill was one of the finest gang bosses on his floor. When the men got together at lunch time, somebody remarked that Bill Norton was "all right".

In less than a week a dozen men had said the same thing. One night Bill's wife told him that she had called that day on Dick Sander's wife, and that she had told her that the fellows in the shop thought a whole lot of him. "Oh, get out," said Bill, "she's only jollying you." But just the same Bill felt pretty good about it. He forgot to growl at the newsboy because he delivered the paper fifteen minutes late.

But the change had really come a week before—the day that he had spoken the words of appreciation to Jim. He had learned a very important truth that day. Long ago it had been expressed by the Master Workman: "He that saveth his life shall lose it; and he that loseth his life . . . shall find it."

True, it wasn't a heroic service that Bill had rendered, but in forgetting himself in his appreciation of others, he had found the secret of winning others' appreciation.

SOME REASONS WHY SOME MEN DO NOT GO TO CHURCH

I think no one will deny the statement that many more women attend church than men. I think there are far fewer men attending church now than ten or more years ago, and that the number of such is steadily decreasing. I speak for the church at large. There are many reasons why men absent themselves from church. Here are a few.

1. The preacher himself may be at fault. Many of them have poor deliveries, and fail to make themselves heard, especially by people of imperfect hearing; and there are many such. Then not a few fail to "preach the Word", but instead proclaim their views on current and other matters, and sometimes their doubts concerning essential things, and going for bread, the hearer gets a stone, and he will not long wait upon such ministering.

2. Many churches are dark, dingy and poorly ventilated. Shutting out the sunlight of heaven, by the use of stained glass windows, so that artificial light is required in the day time in order to read the Word of God, is most unsensible. It may do for Rome, but not for Protestants. Churches should be the best ventilated buildings in the world. I oftentimes am led to think they are the worst. A church that will put a carpet on its floor and cushions on its pews should be called to book by the board of health. One of the highest authorities on the subject, at the last International Tuberculosis congress, declared that such churches are chiefly responsible for the spread of the white plague; and not a dissenting word was spoken by the congress. The late Charles Haddon Spurgeon once said: "The Holy Ghost cannot work where there is no oxygen."

3. Ritualism.—In proportion as spirituality declines in the church formality and ritualism increase. Rome has a large place for it; but it can never be accepted by Protestantism for things vital. Men with common sense have little care for such things. That there must be some form of ritualism, we allow; but men need the words that Jesus said "are spirit and are life," and "God is a Spirit, and they that worship Him must worship in spirit and in truth."

4. Women's hats. No man cares to go to church and sit behind a screen, unable to see the preacher. The women who wear them in church during services are either unmindful of the fact that they thereby hinder the preaching and hearing of the Word, and the worship of God, or are supremely selfish. I certainly know they keep many a man from church. They are not permitted to wear them in theatres and public halls, nor should they be in churches.

5. Sunday newspapers. Most of the people lie abed later Sunday than any other morning. By the time the man gets his breakfast and reads the daily paper it is too late to get ready for church, and it would do him little or no good to go, for after reading the Sunday paper his mind is in no condition to receive the truth.

6. Sunday excursions. The railroad and steamboat lines offer special inducements to desecrate the Lord's day by unusually low rates; and Coney Island and Atlantic City of a pleasant Sabbath day are thronged with men who otherwise might attend church at home once or oftener during the day. And the same is true the country over.

7. Automobiles. These keep thousands of men from church. The Sabbath day is the one day of all the week when they are most in use; and even many church members who own automobiles will take their families or friends for an outing on that day.

8. Biblical criticism. What is said in denial of the integrity and infallibility of the Bible by ministers and professors in church schools gets into the daily papers and magazines and is widely read. What is said in defense of the Bible seldom gets into print, and is heard by few. Because of this there is a widespread belief among men that the Bible has been discredited, and they say: "If it is not trustworthy, and what it says about hell is not true, as many preachers themselves believe, for they say so, and it is seldom preached, why should we concern ourselves about these matters? Let us eat, drink and be merry."

9. Natural depravity. Top and bottom, and running through all reasons why men do not go to church is the fact that "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be."—Eastern Methodist.

THE C. E. TOPIC

May 12.

Christian Endeavor Fellowship.

I John 1:1-7.

Fellowship and comradeship are something closely related. The Master bids us to become His yoke fellows and thereby become partakers in the honor of bearing with Him all the hard and trying things of life. It is a great honor to be fellow yoke-bearers with Jesus because in that situation we are associated with the grandest, the noblest and the best that men may know, as well as the most enduring. Jesus selected a small handful of pure-minded men out of the world and, for the period of His ministry He made them know the sweetness of fellowship with Him to the extent that they ever afterwards devoted their lives and their all to the extension of His cause among men. He is still calling men into the sweetness of that fellowship and those who have tasted it know that earth has nothing to offer that may be compared to it. We sometimes sing about walking and talking with Jesus or think of the joys of listening to His sweet words, or tell others of His sweet friendship. Such things come with the joys of being in the fellowship of Jesus.

There are kinds of fellowship we must ever avoid. We must have no fellowship with the "unfruitful works of darkness". In the precious little Bible that a friend received from his father on the day upon which he left the old country, and which is treasured as one of his dearest possessions, there is a marked verse, "My son, if sinners entice thee, consent thou not." It was a warning against the kind of fellowship that damns. No wonder the owner is a splendid Christian character, always welcome and acceptable in the company of good men and women.

Fellowship involves sharing things one with another. Who does not know of the old sailor or soldier who is particularly drawn to those who, like himself, shared dangers and endured hardships? They have become dear to one another because they went through so many things with one another. The same spirit should develope in our fellowship with Jesus. He has had His poverty, His homelessless, His persecutions, His tears, His garden and His cross. In a smaller measure we, too, may be poor, tried and afflicted and so drawn to the One

who was a "Man of sorrows and acquainted with grief" and who "was tempted in all points as we are."

Christian fellowship means a peculiar relation existing between those who are called Christians. In many things we share what the world can in no wise enjoy: we are disciples, receiving an inspiration from Him; we are brethren, of one kin with Him in the family and household of God; we are apostles sent out in His name to proclaim the wonderful gospel of salvation to all men; we are Christians, bearing His name, carrying His cross, dying to the world for Him and triumphing in His name; we are living epistles, showing in our personal lives the kind of a Christ we adore. In all of these and many other forms of activity we must work together. There is no such thing as a Christian flocking by himself. He must have associates and he will have them because the social instinct possesses his whole nature. The one place where Christian fellowship is possible is in the church. A Christian who will not be a church member is a positive absurdity. Everyone of the activities of the church presents with it an opportunity for the enjoyment of the fellowship that makes the Christian life sweet and useful. To miss any of them is to lose something that cannot be gained anywhere else.

Christian Endeavor fellowship is but a single phase of good Christian fellowship but its possibilities are vast. In the work of the C. E. society there is a democracy possible that gives young and old, the talented and those with few abilities, the opportunity to bring out the best that is in them and enjoy the best that there is in others. The various parts of the organization see to it not only that all may be busy but that all may be at that work they enjoy the most and are the best adapted to do.

The great extent of the C. E. movement opens up the possibility for interdenominational fellowship. Once people built their denominational fences so high that they could not see over them and so failed to recognize any good in their neighbors. The C. E. and other movements that are bringing Christians of all classes together, bring us to see that there is much that others have that is good and considerable that we have that needs improving. After all, the cause of Christ is so vast and the needs of the world are so many that the least we can do as Christian bodies is to get together and do all that we are capable of doing for the advancement of the cause.

THE S. S. LESSON
May 12
Jesus Faces the Cross.
Mark 10:32-45.
Golden Text—Phil. 2:8.

This journey to Jerusalem of Jesus with His disciples was to prove to be one of the most important events of all history. Long before the prophets had told of what was to take place there and endless ages after that event the destiny of men would be fixed because of it. None of the multitude that saw them pass by were in a position to realize the significance of the event. It was a case of Jesus passing by with none or few to make use of the opportunity to follow Him.

The words "Jesus was going before them" are significant. As a leader He, above all, is the One men ought to follow. His going before meant that Jerusalem and the cross were the goal toward which He was leading. His leadership, however, was not to stop with death. He was also to go before in the resurrection and the glorious ascension. In life's journey that leads through all kinds of conditions and among all kinds of people the wise thing to realize is that Jesus is going on before. We are bound to have our agonies, our betrayals and denials and our crosses, but the great encouragement that comes to us under such circumstances is that Jesus is going on before us and if our life and walk is true we may sincerely sing, "Where He leads Me I will follow." Paul once reminded us that we are "looking unto Jesus, the author and finisher of our faith." We have Him ever before us to inspire us to right actions and guide us to true goals. It is encouraging to know that no matter where we are, or how we are situated, we may always look to this Jesus who is "going on before" for all the help and strength we need.

Jesus took His disciples aside, that is, He made confidants of them and privately revealed to them things that the world would be long in finding out. The true disciple is not only one who trusts Jesus, but one whom Jesus trusts. Here the great secret of His coming was revealed to them. How many other wonderful things did He reveal to them and they were unable to appreciate them at the time. Jesus has led us into some wonderful secrets concerning God's purpose, for example, we know through Him that there is immortal life, that there is a resurrection, that He is coming to judge the quick and the dead and that the Holy Spirit is His living manifestation with us now. The disciples were chiefly concerned about what there might be in it for them. He told them things vastly more important; it was what was to happen to Him.

The revelation Jesus made was concerning His passion and death.. He was to go to Jerusalem. What an opportunity the people would miss when they rejected Him! He who was to redeem the world and reveal God in His fulness was first of all to be a prisoner in the hands of those who should have led the people to accept Him; then He was to be condemned and put to death by the Gentiles, the peoples who could do nothing better for their present and eternal welfare than accept and obey Him. This was not all of the great secret, though it was the most gloomy part of it. There was to be a triumph. He was to rise the Victor over death, the grave and all His enemies. It is that way with all who follow Jesus. Earth has nothing but hard things for them, but earth and sin need not triumph. If they truly follow Jesus they, too, will have a part in the triumph by which all the hard things, even death, will be put down under His feet.

In the 35th verse we have an account of James and John asking a particular favor from Jesus. In the account of Matthew we learn that their mother was with them and was the spokesman for them. It is strange, how, when men want to make requests, that on the face are unreasonable, they so often find some one else to do the asking for them. Perhaps the mother thought that since she had given two sons to Him she was entitled to special consideration. At any rate these two sons were willing enough that their mother should speak for them and ready enough to profit by what might be secured for them through the interview. It may be that they thought that since Jesus had on several occasions, such as at the transfiguration and the raising of the daughter of Jairus, made them His special confidants, they were entitled to ask more. We are encouraged to come to Him and ask largely and we are assured that He will respond, but we must remember that selfish requests are not in the catalog of the requests we may make in prayer. The promise is that what we ask "in His name" shall be ours. In His name we cannot ask for the things He does not approve. The answer that those two men made was rash and showed that they were ignorant of the meaning of it all. Also, they were unjust to the other disciples in wanting to be lord over them. Jesus, by His answer impresses upon them the importance of humility and the necessity for service. They had yet to learn that the kingdom was to be a spiritual one, having nothing in common with their ideas of a temporal kingdom that would bring them ease and earthly power.

PROGRAM
of the
120 Session of the Eastern District Conference of the Mennonite Church, to Be Held at West Swamp Menn. Church, May 5, 6, 1918.

Rev. H. G. Allebach, pastor of Swamp charge, makes the following announcements:

Sunday morning, May 5, Sunday school, 8:45.

Worship and communion at 10 a. m. Preaching by Rev. A. M. Fretz, German; Rev. Jacob Snyder in English. Conference visitors will observe the Lord's Supper with the congregation. The Junior and Senior Young People's societies will hold their meeting at 2:30 p. m.

The conference will convene at 7:30 p. m.

The retiring president of the conference will preach the conference sermon. Teams will meet trolleys at 9 and 10 a. m. at Stop 97 or Brick Tavern.

BUSINESS PROGRAM
Monday, May 6th, 9:00 A.M.

Opening. Devotional.
Report of Program Committee.
Roll Call.
Applications for Admission of Congregations.
Reports of Ordinations of Elders, Ministers or Deacons.
Minutes of last Conference.
Reports of Conference Officers.
Report of Secretary.
Report of Treasurer.
Election of Conference Officers:
President.
Secretary.
Treasurer.
One Member on Program Committee.
Appointment of Special Committees.
Parochial Reports by Deacons in writing. No verbal reports will be heard.
Report of Committee on Trust Fund of Mrs. Bechtel Estate.
Applications for Appropriations.
Recommendations for Evangelists and Renewal of Evangelists' licenses.
Report of "Mennonite Home", Frederick, Pa.
Rec. Sec'y, Rev. N. B. Grubb.
Financ. Sec'y, Jos. B. Bechtel.
Treasurer, John D. Moyer.
Discussion of Report.
Election of four Members on Board.
Report of Citizenship Committee.
Report of Bldg. Fund Committee.
Election of one member.
Report of Orphanage Work.
Report of Conference Historian.
Devotional and Sermon by Rev. W. H. Grubb.
Report of Educational Committee
Discussion and Election of two members.
Report of Publication Committee.
Discussion and Election of one member.
Report of Appointive Committee.
New Business.
Place of Meeting.
Devotional and Preaching of Rev. F. Gasser of China Inland Mission.

NEWS OF THE WEEK

300,000 MEN TO GO BY END OF MAY

Washington, D. C., April 29. — Indications that eight national guard divisions and three national army divisions will be in France before the end of May were seen here in the announcement of the War department that fourth officers' training schools will be held in only twenty-four camps.

Thirteen of the sixteen national army camps, eight of the sixteen national guard camps, and three regular army divisional camps will get schools in the fourth series of camps opening May 15. Soldiers in the other divisions presumably will be given an opportunity for promotion to the commissioned ranks through training camp facilities on the other side.

Counting approximately 27,000 to the division, this will mean that before the end of next May Gen. Pershing will get reinforcements of about 300,000 men as a result of the plans for accelerating troop movements to France.

The War department has arranged also that no delay will be occasioned in the transportation of other divisions to France by reason of the fact that officers' training courses may be in progress in those camps.

"These schools will be an integral part of the division and will move with the division," an order by the department provides.

This means that if orders to move a division to France come during the period between May 15 and Sept. 1 in one of the twenty-four camps having training courses, the classes will be suspended temporarily until the division reaches its training camp in France and will then be resumed.

Limitations placed on admission of students of foreign birth in the fourth training camps indicated that the war department has broadened its policy of withholding commissions from men of German birth by including natives of Austria, Bulgaria, and Turkey. The orders sent to camps provide that the student officers shall be full citizens of the United States and shall not have been born in any country with which the United States is at war or in a country which is an ally of an enemy country.

Each school will have not to exceed 800 student officers to be organized into infantry companies with one battery of field artillery. Although there will be 800 students, it is provided that commissions shall be granted to a number not exceeding 50 per cent. of the men attending the classes. This provision was made to insure utmost competition.

There will be 9,600 student officers graduated in the twenty-four camps in the United States and 1,200 in the three additional camps to be located in the departments of Panama, Hawaii, and the Philippines.

Students qualifying as officers will not be commissioned immediately, but will be a reserve from which officers are to be drawn as the needs of the service arise.

PRESIDENT HEARS AGAIN ABOUT THE COAL OUTLOOK

Washington, April 29. — Federal Fuel Administrator Garfield has gone back to President Wilson with another complaint that Director-General McAdoo of the railroads is not providing the coal operators of the country with an adequate supply of cars. Ten days ago when the president, acting as a referee, settled the controversy between the fuel administrator and the director-general of railroads over the price railroads should pay for the coal they consumed, it was understood that an agreement had been reached under which an ample supply of coal cars would be provided.

According to the office of the fuel administration, the general coal situation is as unsatisfactory today as it was two weeks ago or a month ago, and it is asserted that the fuel administrator is helpless to better the situation unless and until the director-general of railroads supplies the necessary cars. There was a conference at the white house last night, at which the whole situation was thrashed out again and today there was renewed assurance that everything will be straightened out all right. However, the public has heard such assurances so often that it is evidently skeptical as to whether they mean anything.

According to the federal fuel administrators for the various states, comparatively little coal for next winter's use has been put away this month. Early in March the federal fuel administrator began urging people to get ready to lay in their next winter's coal supply in April. The public, generally speaking, anxious to avoid a repetition of last winter's experiences, readily complied with the request from the federal fuel administrator, and according to the coal administrators for the various states, a very large number of consumers, more than during any previous April, placed orders for coal. Very little of this coal has been delivered during the month, and dealers are unable to assure their customers when delivery will be made.

ACTION AGAINST BULGARIA AND TURKEY IS DELAYED

Definite opposition to a declaration of war on Bulgaria and Turkey at this time was indicated by President Wilson at a conference with Senator King of Utah who recently introduced a resolution calling for war with both countries.

Senator King sought the president's views as a result of debate in the senate on a resolution by Senator Brandegree of Connecticut, asking the senate foreign relations committee for immediate action on the King resolution.

Senator King announced after the conference that he would not press his resolution now.

The Brandegree resolution was laid aside after the debate, although several senators announced they were willing to vote for a war declaration.

GRAIN DEALERS WARNED

Washington, April 29. — Dealers in grain who have been using the possession of certain amounts of actual grain as a basis for consistent purchase and resale of futures in violation of the spirit of regulations originated by the grain exchanges were warned Saturday by the food administration that such speculation would be dealt with as hoarding. A statement explaining the situation was issued by the food administration after it had become known that its messages of warning had caused a sharp break in grain values.

TEUTONIC QUARREL GROWS AT GERMANY'S BACK DOOR

Washington, April 29. — Thunder of giant guns on the west front is drowning a Teutonic quarrel of growing seriousness around Germany's back door.

Bulgaria, Austria-Hungary and the Turks — with the Czechs, Jugo-Slavs and hunger as ever present stimulants —are rapidly making a situation in the Balkans alarming to Germany's ill-concealed imperialistic ambitions. Official diplomatic dispatches to Italian Ambassador Cellere and through French and British channels disclose that Bulgaria and Turkey are fighting over expected spoils, which German papers now warn must go to neither— but, on the contrary, must be taken by Germany. Bulgaria demands the conquest of Salonica for herself, according to Italian cables. Turkey objects, fearing any addition to Bulgaria's strength. Even great opposition comes from Austria and Germany, who need Salonika in their plans for a Berlin-to-Bagdad route to Asia.

That British successes in Palestine and Mesopotamia have not deterred the kaiser from his dream is evidenced by German papers, which have begun a propaganda campaign, declaring that "the Central Empires cannot give Salonika to Bulgaria. This must be a free port and a German naval base for the German Mediterranean fleet.

Suggestion of a Mediterranean fleet indicates that Germany would maintain such an organization to assist in the protection of her Asiatic designs.

Turkey, it appears, is increasingly dissatisfied with her German alliance according to the Rome advices and would be willing to concede much to the British if she were guaranteed against Teuton aggression from the west. It is declared that the Young Turks are beginning to realize that Ottoman sovereignty will be respected to no greater extent than was that of Belgium in event of a German victory.

Bulgaria is dissatisfied with the intention of the central powers to give Bessarabia to Roumania as well as the blocking of her designs on Salonika. Turkey also opposes the Bessarabian proposition.

Austria is worried by the ever-growing restlessness of the Jugo-Slavs and Czechs. Reports to Italy through neutral channels indicate an increased solidarity between the two peoples under Austrian rule. A Czech newspaper declares that "politically and nationally the Jugo-Slavs and the Czechs are identical. Their economic interests also agree. The Czechs need a route to the sea as offered by the territory of the Jugo-Slavs and the Jugo-Slavs need Czech industry and capital."

The Czech and Jugo-Slav press joins in favorable sentiment toward the unity of the ambitions of the two oppressed races.

The food difficulties with which Austria is struggling are rapidly assuming serious proportions, say further diplomatic dispatches here. The stocks supplied by the Roumania harvest are entirely exhausted and that wheat from Ukrania cannot be counted on for some time. Under these conditions, dispatches add, the government must seize cereals held in reserve for the personal consumption of the peasants.

AMERICANS ARE SCRAPPING HARD

London, April 26. — Three attacks made by the Germans on British positions east of Amiens have been repulsed, it is announced officially.

London, April 26. — American troops are aiding in the defense of Amiens.

These units, the French communique disclosed, are holding positions south of the Somme and along the Avre, in conjunction with the French.

WHOLE ALLIED LINE NOW IMPREGNABLE TO GERMANS

The entire allied line in France and Flanders still stands firmly. Nowhere have the Germans been able to make a further dent in it. Hard fighting has been in progress on the Ypres sector around Voormezeele and to the south of Loere. Both places have several times changed hands, but at the last reports Voormezeele had been recaptured by the British but the Germans had obtained another footing in Loere.

Voormezeele was taken by the Germans Saturday but the British in a night attack won it back and since have held it, inflicting heavy casualties on the Germans in renewed efforts to take the place. The Germans have tried at several points along the front held by the French to pierce the line, but everywhere have been repulsed, notably in the St. Mihiel and Luneville sectors, where recently American troops were stationed. Whether the Americans again came into combat with the enemy was not vouch-safed by the French official communication. Aside from these attacks and a few important operations between the British and the Germans, artillery duels have predominated. The big guns of the French and the Germans have been carrying out mighty reciprocal bombardments north of the Avre river, and in the region between Lassigny and Noyon.

As a whole there is no material change in the situation along the entire front over that of Saturday, and it is not evident that the Germans are prepared for the present, to resume the offensive, which has cost them so dearly in men killed, wounded or made prisoners.

Reports coming by way of London are to the effect that in Germany there is much perturbation over the inability of the Teutons to pierce the allied line, and nervousness and depression over the losses the Germans have suffered.

The operations in the Italian theatre continue of a minor character, consisting of small patrol encounters and artillery duels of more or less intensity on various sectors.

REVOLUTION IN RUSSIA

London, April 29. — A dispatch from Copenhagen to the Exchange Telegraph says it is reported there that a counter revolution has broken out in Petrograd.

It reports that while no telegrams have been received from Petrograd for several days, there are rumors from Finland that there is serious rioting at the capital and that the rumor is persistent that Grand Duke Alexis Nikolaievitch has been proclaimed emperor and that Grand Duke Michael Alexandrovitch is the real leader in Russian affairs.

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VOL. XXXIII. BERNE, INDIANA, MAY 9, 1918. No. 19.

ANNOUNCEMENT

God willing, the Northern District conference will convene on Sunday, June 16, in the Salem church at Munich, N. Dak. Sunday to be devoted to a mission festival. The first business session to begin Monday morning.

Rev. A. P. Waltner, Chairm.
John C. Mueller, Sec'y.

CALL FOR HELP

The Committee on Deaconess Work of the Western District conference would ask their colaborers in the different congregations to help them in trying to interest young women in this so much needed and highly blessed work. We think that quite a few sisters could be induced to serve their Master in this field if their attention was more frequently called to the great need of workers in the same. The brethren in the ministry might do this in an occasional special sermon on this subject, or in the meetings of the C. E. societies. The Sunday school teachers in the classes for young women might occasionally mention this work as an important branch of home and foreign mission work; also the officers of our sewing societies.

We would be very grateful for the names of such young sisters who might decide in favor of this service if they were made better acquainted with the particulars of the work. The best time for entering the service is spring or summer. The probationers can, during the summer, get a good deal of practical knowledge before the regular study course opens in fall. In this way the start is made much easier.

Hoping to hear from a goodly number of young sisters as probable candidates for this service, we remain, in the name of our conference:

H. Bauman, Canton, Kans.
H. Wiebe, Beatrice, Nebr.
H. D. Penner, Newton, Kans.

IN MENNONITE CIRCLES

Rev. Reed Landis, pastor of the Zion church, Souderton, Pa., was ordained to the office of Elder on Sunday, April 14.

The Western District Young People's convention will be held May 9 in the Mennonite church at Pretty Prairie, Kans.

The youngest Mennonite church to date is the First church, Monroe, Wash., which was organized April 22 with 32 members. A class for catechetical instruction has also been organized.

Rev. N. B. Grubb of Philadelphia, who has been suffering lately from serious heart trouble is much improved and hopes soon to be fully recovered and continue his pastoral duties.

The Schwenksville (Pa.) church has launched a new effort in line of a local church paper which is to appear monthly under the title "Church Messenger". We wish the brethren success in their venture.

Bro. Newton Gottshall and Bro. Horace B. Kratz were chosen and installed as deacons in the Eden Mennonite church, Schwenksville, Pa., on April 28. Bro. Gottshall succeeds his father, the late Moses Gottshall. The office of deacon in the Eden church has been in the Gottshall family for over 97 years.

DEVELOPING MISSIONARY INTEREST

In Our Churches and Sunday Schools.

We plant ourselves firmly on three propositions: First, that missions are one of the most interesting subjects; second, that every person can become interested in missions, and third, that it is the supreme duty of the preacher and teacher to interest the congregation and the Sunday school scholar in missions.

We become interested in the things among which we are; a sailor who has spent a life upon the sea is interested in the deep. Missionary instruction is an essential part of our religious education, and should be included in the program of every church and Sunday school.

We become interested in the things we know. A child comes from school saying, "I do not like arithmetic." Why? "I do not understand it." But when the child learns to work problems easily then it will learn to like it. Many people who do not take interest in the cause of missions are those who are not acquainted with the enterprise. Give them the task of becoming acquainted with the pioneer missionaries and let them master the facts of their lives, and it will bring them to a realization that they are becoming interested and acquainted in missions.

We become interested in the things we do. Why is it that people who are performing the same daily task cannot help talking about it when they come together? It is because they cannot help being interested in the things they are doing.

Therefore, if we want to develop missionary interest in our churches and Sunday schools, we must give them some missionary information to think about. As for example, the wealth of North American Christians is estimated to be twenty-three billion dollars. The average missionary contribution of North American Christians is fifty cents per year. The average Plymouth Rock hen lays about 100 eggs in a year, and is therefore giving larger returns to her owner than the Christian is giving to the heathen and to his God for the blessings which he enjoys. Here is a very serious side of missions that we dare not at the peril of our souls fail to see and teach. In China 14,000 die every hour, one million a month, 24 per minute, 12,000 women pass away every day who never heard of Jesus Christ. In India only one Protestant is found to every 300,000 of the population. She has a population of more than 250,000,000. There 20,000 die daily, over 800 per hour, 15 per minute, 4 per second. Only one man in 40 can read or write and one woman in every 850. In Africa there are about two hundred million of whom only two or three million have ever heard the gospel.

And the same astonishing figures may be given in support of the home mission needs. It is estimated that 60,000 white slave girls die each year in the United States and in one year 15,000 white slaves were brought from Europe to New York. If every church in New York City were crowded on a Sabbath morning to its capacity it would leave three million people on the streets who could not obtain seats in the churches.

We must likewise preach special missionary sermons frequently as well as have special missionary meetings at stated times during the year. There ought to be some definite mission work done by each congregation, either an active missionary society or some definite missionary effort in the community, as for instance, an outpost preaching station or Sunday school. Then some missionary worker can be partly or in whole supported, as the circumstances may permit.

It is not enough that the meetings be special or especially good; there must be a personal interest on the part of every member of the church. We must make larger use of lay workers. All can do far more in the work of missions than we usually think.

We must likewise develop missionary interest in the Sunday school by instruction:

1. By the missionary treatment of such lessons of the International and other series as are clearly missionary in spirit or content.

2. By the frequent use of missionary illustrations in the Sunday school instruction.

3. By the use of supplemented graded or ungraded lessons.

4. By regular or occasional use of carefully planned missionary programs as closing exercises for the school.

5. By the organization of mission study classes.

A missionary atmostphere can be created in the Sunday school through its worship.

1. By the occasional selection for opening exercises of passages of Scripture bearing directly upon missions.

2. By missionary petitions in public prayer.

3. By the use of missionary hymns.

4. By the cultivation among the pupils of habits of systematic

proportionate and individual giving to missionary objects. — Extracts from an address by Rev. W. H. Grubb.

CORRESPONDENCE

Perkasie, Pa., — The church celebrated the Lord's Supper on Sunday, April 28. There was a large attendance. Nearly all the members were present and participated. Seven members were added on the occasion, one by baptism, one by right hand of fellowship and five had their membership transferred from the Deep Run congregation. Bro. Fretz announces his other communions as fellows: Deep Run, May 12; Springfield, May 19; Bowmansville, May 26.

Manns Choice, Pa., April 29, 1918. On Saturday evening, the 27th, Rev. Jacob Snyder of Roaring Spring and A. A. Snyder of Altoona, Pa., came to Manns Choice. Rev. Jacob Snyder preached on Saturday evening and A. A. Snyder on Sunday afternoon. Following the services on Saturday evening a congregation was organized with the following officers elected: Trustees, Edward Fisher, Grant Leiberger and David Smith; deacon, John Behnay; superintendent of the Sunday school, S. J. Hairline; congregational secretary, Ellsworth Leiberger; elder, Jacob Snyder. At this time the following resolution was passed:

"Resolved, that we, the Zion Mennonite congregation, of Manns Choice, Pa., do hereby apply for membership in the Eastern District conference and select as our representatives Rev. Jacob Snyder and Rev. S. D. Yoder."

Ellsworth Leiberger.

Camp Funston, Kansas, April 29, 1918. To The Mennonite and Its Readers: Owing my thanks to an unknown friend, I am enjoying the opportunity of reading the Mennonite paper here in camp with its most interesting articles and expositions on the Bible. Especially was I interested in the article by Rev. S. M. Grubb on "What Is the Message of a Mennonite Minister To His People in War Time?" because it is bringing before us the practical problem of today. This also accounts for what little I have to say.

It is very true what was indicated in the article, that this is not a time to thank God that we are not like other people, but rather should it be a period of close self-examination and correction of our own selfish interests. We boys here in the camp are to face the whole world in its roaring stage and at first sight it appears gloomy. I am one of the ninety or hundred in Funston who are segregated and, so to say, confined to physical idleness, although mentally our strength has been developed. Personally I feel that with the knowledge of prevailing conditions, so far as I have been able to observe during seven months, I can see only the one purpose in it all, which has already been indicated in the article: to bring about peace by conquering the enemy at any cost. Looking at the hospital work from a civilian standpoint, participation looks feasible; but it is a military hospital in which the individual would be consumed by the masses, or our motive if carried out by doing strictly Samaritan work, would sooner or later lead to other implications. We, however, are not satisfied with this idleness but wish to suggest the following:

Should the Brethren, Quakers and various branches of Mennonites organize, collect money, build their own recuperating hospitals, supply them with their own doctors, directors and nurses, we boys here in the segregated barracks, I think, would not hesitate to accept any work in these hospitals. We here are seemingly helpless and have to wait for some action to be taken from the outside. This arrangement if at all possible would eradicate much unjust criticism and give the world an opportunity better to understand our principles.

Sincerely,

Gustav R. Gaeddert.

45 Co. 164 Depot Brig.,
Camp Funston, Kansas.

CHURCHES AND CHURCH MEMBERSHIP

Washington, D. C., May 2, 1918. — During the ten-year period ended December 31, 1916, the total church membership in the United States increased from 35,068,058 to 42,044,374, or by 19.9 per cent.; the number of churches, from 212,230 to 228,007, or by 7.4 per cent.; the number of ministers, from 164,830 to 191,722, or by 16.3 per cent.; the number of Sunday school scholars, from 15,337,811 to 20,569,831, or by 34.1 per cent.; the number of Sunday schools, from 192,722 to 207,789, or by 7.8 per cent.; and the number of Sunday school officers and teachers, from 1,746,074 to 2,049,293, or by 17.4 per cent. These data, which constitute a few of the significant facts developed by the Census Bureau's recent inquiry relating to religious bodies, are contained in a statement issued by Director Sam. L. Rogers and compiled under the supervision of Mr. William C. Hunt, chief statistician for population. The statistics presented are preliminary and subject to later revision, but are substantially correct.

The total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906. This increase is the net result of the consolidation or dropping out of 16 small denominations and the addition of 29 small denominations, the latter comprising some which were actually in existence in 1906 but not then brought to light and others resulting from consolidation of formerly independent churches, reorganization within existing denominations, etc.

Church Membership.

Of the 42,044,374 church members reported, 15,742,262, or 37.4 per cent., were Roman Catholics; 250,340, or six-tenths of 1 per cent., were adherents of the Eastern Orthodox churches (mainly Greek church and Russian church); 359,998, or nine-tenths of 1 per cent., were members of Jewish congregations; and the remainder, 25,691,774, or 61.1 per cent., comprised the membership of the various Protestant churches, together with that of a few bodies, such as the Latter Day Saints, the Spiritualists and others, not usually considered as belonging to any of the groups named.

In comparing the figures just given, it should be borne in mind that the Roman Catholic and the Eastern Orthodox churches include in their membership all infants and the children who have been baptized, whereas the Protestant churches do not, as a rule, receive young children as members; and that in the case of some of the more orthodox Jewish organizations only the male incorporators of the institutions or those who have bought shares or memberships in them are treated as members. The foregoing percentages, therefore, overstate the relative strength of the Roman Catholic and Eastern Orthodox churches and understate that of the Jews.

The canvass showed 9 denominations which had a total membership of more than 1,000,000 each and an aggregate of 32,468,732, or 77.2 per cent. of the entire membership reported for all religious bodies. These organizations, with their membership, were as follows: Baptist, Northern, 1,227,448; Baptist, Southern, 2,711,591; Baptist, National (colored), 3,018,341; Disciples of Christ, 1,231,404; Methodist Episcopal, 3,718,396; Methodist Episcopal, South, 2,108,061; Presbyterian in U. S. A., 1,613,056; Protestant Episcopal, 1,098,173; Roman Catholic, 15,742,262.

The aggregate membership of the several Baptist denominations (North, South, Colored, and 14 others) was 7,236,650; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal-South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and 11 other Methodist denominations, 5 of which are white and 6 are colored), 7,165,986; of the Presbyterian denominations (Presbyterian in U. S. A., Presbyterian in U. S., United Presbyterian, and 7 others), 2,257,439; and of the 21 Lutheran denominations, 2,463,265.

Ministers.

The total number of ministers reported, 191,792, comprised 20,287 Catholic priests, 356 priests of the Eastern Orthodox churches, 719 Jewish rabbis, and 170,359 ministers of other churches, mainly of Protestant denominations. The percentage of increase in number of ministers during the ten-year period, 16.3, was somewhat less than that in membership, 19.9. The average number of church members to each minister for all denominations in 1916 was 219. For the Roman Catholics, however, the corresponding average, 776, was much larger.

Sunday Schools.

The canvass showed 207,789 Sunday schools, with 2,049,293 officers and teachers and 20,569,831 scholars. These totals comprise 195,276 Sunday schools, with 1,959,918 officers and teachers and 19,951,675 scholars, conducted by church organizations, and 12,513 undenominational and union Sunday schools, with 89,375 officers and teachers and 618,156 scholars. The average number of officers and teachers to each denominational Sunday school was thus almost exactly 10 and the average number of scholars was a small fraction more than 100; whereas in the case of the undenominational and union Sunday schools the average number of officers and teachers was a little more than 7 and the average number of scholars not quite 50. The number of scholars in the Roman Catholic Sunday schools, 1,853,245, was equal to 9.3 per cent. of the total for all denominational Sunday schools. This proportion was very much smaller than the corresponding one, 37.4 per cent., which Roman Catholic church membership represented of the total. This difference is due in large part to the fact that the

attendants at Protestant Sunday schools include many adults, whereas practically all scholars in Roman Catholic Sunday schools are very young children, and in many cases the parochial school takes the place of the Sunday school. Moreover, as already pointed out, the total membership of the Roman Catholic churches includes all infants and children who have been baptized, whereas that of Protestant churches consists almost entirely of youths and adults.

WORLD-WIDE SUNDAY SCHOOL NEWS

Part of a thrilling letter, full of human interest, from Rev. Stephen Trowbridge, field secretary for Moslem lands, of the World's Sunday School association. Mr Trowbridge is also secretary of the Relief committee in charge of the distribution of supplies of food to the needy in Palestine. The letter was written from Cairo, Egypt. More than $50,000 are distributed monthly.

March 13, 1918.

Mr. Frank L. Brown,
General Secretary:

"In Jerusalem I found the poorer people in desperate straits, their clothing reduced to rags and the bread sold in the bakeries at eight or ten times the normal prices, of a coarse and heavy variety. A great many of the middle-class and well-to-do people have been reduced by Turkish war taxes and injustice to a state of poverty. In the Armenian monastery I found 612 exiles from Adana and Aintab; many of these people recognized me at once from an acquaintance in Turkey and crowded around me with tears and words of welcome. One after another began to tell the tragic stories of loved ones who had died on the march southward or who had been banished to the wilderness of Mesopotamia.

"We are opening up women's and girls' industries for 800 of the destitute people and hope to extend this to include 3,000 within the next month or two. We have offered to take government contracts for making army shirts, mending socks and mosquitonets, and for furnishing British Red Cross supplies. A great many people in Jerusalem have urged us to start soup-kitchens in different parts of the city, but I strongly believe in industrializing the relief work so as to make soup-kitchens unnecessary except for the very aged and crippled and other people incapacitated from work. Jerusalem is a wonderful old city and everyone now is filled with hope in the straightforward and just administration of the British. We have at all points received the encouragement of British officers, many of whom take a personal interest in the relief work. Our medical director is Major Scrimgeour of the military governor's staff in Jerusalem. Next Wednesday Mrs. Trowbridge and I are returning to Jerusalem for a month's work after which we must be back in Cairo for May and June so as to keep up the lines of Sunday school service which we have started.

"I enclose herewith a copy of the cablegram from Mr. Lansing, the secretary of state, to which I have not yet replied. The request that I should serve as director of supplies and transport for the American Red Cross commission of fifty doctors and nurses calls for a clear decision. The members of our Sunday School Advisory committee agree with me that if some American business man, sympathetic with the missionary work, could be found for this post it would be better for me to keep to the Sunday school work during this coming year and to assist Bishop MacInnes in the Palestine relief work for only a few weeks at a time. It is extremely difficult to find the right man for this post. I think the best thing will be to ask the commission to set apart one or two of their commission to do this work of forwarding the supplies from Egypt; but at least Mr. Hoyman and I must meet the party when they arrive at Port Said about the 1st of May. I think the cablegram implies that a salary would be paid for this post, so if I accepted it I should not be drawing any Sunday school salary for one year, but the whole point is that the Sunday school work would be interrupted and the work of our newly appointed field secretary for Egypt, Mr. Mitry Dewairy, would not be as efficient as if we were working together throughout that time. I have prayed earnestly about this matter and feel that on the whole it would be better for me not to accept unless Mr. Davison of the National Red Cross has a personal conference with you and secures my release for one year.

"Our Relief staff in Jerusalem has agreed to remember daily the words of Isaiah 61:3, so that in the pressure of the day's work, and in the midst of throngs of people, we may deal patiently and kindly, interpreting to those who have suffered the compassion and faithfulness of Christ. There are many trying experiences in the relief work and some of the people are hard to satisfy. During February we had nearly 20 days of rain, our supplies of rice became soaked through in transit from Egypt and we had to work very hard to dry out the rice lest it should spoil; during the month we completed the distribution of 300 tons. This really saved the city from famine, for the military governor told me on my arrival that the rations then at hand were sufficient for three or four days only; two days later our supplies of rice began to arrive from Egypt. Often in the evenings I walked over to the Mount of Olives and into the Garden of Gethsemane, and I thought of the old days when David first conquered the stronghold of the Jebusites; I also thought of what John Ruskin says somewhere in 'Modern Painters', that the 'highest use of the imagination is to reproduce the scenes of our Redeemer's life.' Every week day was crowded full of relief work, but Sundays I had an opportunity to visit the Sunday schools which have pluckily held on during all the hard times under the Turks. The school at the American colony has never missed a Sunday and same is true of the Blind School under Miss Lovell. Miss Lovell is one of the two English-women who stayed on through the three years of war; again and again the Turks threatened to take her house and turn her out on the street but in each case God mercifully overruled the threat. Two Sunday afternoons I spoke to the girls in this school; it was a great inspiration to listen to the singing; they know English better than any pupils I have met in the Near East. The Arabic-speaking church founded by the Christian Alliance, has also kept up the Sunday schools, most of the pupils being Armenian refugees. The large German industrial orphanages maintain Lutheran Sunday schools. It is possible that our relief fund may take over all the work of these German schools in the course of the next few months. I found the Syrian congregations very much broken down through poverty and lack of missionary direction, but a fresh start is being made with remarkable energy at certain points. St. George's Boys' school in Jerusalem on the day that it reopened in February received 230 boys; Mr. Reynolds, a personal friend of mine, is the headmaster. During April we plan to organize a Sunday school for these boys. We cannot yet send through large supplies but small packages can go by post. In this way our Arabic publications can be sent in small amounts to many Sunday schools in Palestine; all of them being Arabic-speaking our literature from Cairo will meet the need."

"Faithfully yours,
"Stephen Trowbridge.

"P. S.—You may be interested to know that I am twice offered the post of food controller for Jerusalem and vicinity, with a captaincy on the military governor's staff. But I have felt that my duty is to continue in my present Sunday school work."

MORAL SURGERY

The Apostle Paul was a great hand at moral surgery. He was exceedingly deft in ministering to broken lives, and he was constantly counseling his brethren in the same gracious labor. He regarded the infirmities of men with tenderness, and he approached them in the day of disaster with exquisite grace. He uses one word which reveals clearly his conception of the imminent foes which so easedingly lay men low. He speaks of men as being "overtaken in a trespass." It is a word full of force, and speed, and subtlety, and surprise. The action is alert and soft-footed, anticipating a man's movements and springing upon him at the unexpected moment. "Overtaken in a trespass!" As though some wild beast had been upon his trail, gradually gaining upon him, until by one sudden leap it fells him to the ground and pins him under its deadly grip. "If any man be overtaken in a trespass!" It is like the movement of the lion described by the Prophet Isaiah, which pounced upon a man from the thicket and felled him at a spring, breaking many of his bones.

Let us vary the descriptive phrase, and express the tragedy in this wise: "If any man be overtaken by temper." That at any rate sounds very modern. It is a tragedy which is enacted every hour of every day. We know how it is. A man's soul can at one moment appear serene. All his powers seem to be in ordered self-control. His life is like some scene of quiet, sylvan beauty, where every faculty is rooted firmly in its place, and where all the faculties are like laden fruit trees, swaying and murmuring sweetly in the soft light air of the daily circumstance. And then there comes some slight irritability into the fair scene of the soul, some little, unwelcome invader, and suddenly out of the sylvan quietness there springs the fierce lion of passionate temper, and I cannot tell how many lovely things are broken. When a fierce temper leaps out upon all the wonderful delicacies of the soul no one knows how many infinitely precious things are crushed and broken. It is evidently a clear case for the emergency ward.—Jowett.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

It takes the world a long time to regain what it has lost when everything is disturbed by the passions of war. Nearly two generations have passed since the civil war, yet the bitterness that it caused has by no means been forgotten even though the country was united in what was believed a righteous conflict in the Spanish-American war and is now more than ever a unit in the present conflict. The younger men may have stood shoulder to shoulder for their country in these conflicts but the older element will never forget the march from Atlanta to the sea and some sections still burst forth in an occasional bitterness, the South over the conquests of the North and the North over the treason of the South. We were living in a sort of a fool's paradise hoping for the time when years would blot out the bitterness of the great civil war and men would go to war no more. The present conflict has woke us up from our dreaming to a realization that if our civil conflict brought its harvest of serpent's teeth the present struggle will be a thousand times worse. The war will end when the weaker side, whichever that may be, has been brought to the state where it can fight no more. It has become a war of resources against resources. The much talked about spiritual factor in the war will turn out after all to be a very material thing that only shows how much stronger the guns of one side are than those of the other. After it is all over there will not be the love feast of nations that some sentimentalists try to make themselves believe will end it all. 15,000 British seamen have perished by the under-sea weapon of the central powers and those who still remain are now pledging that they will never handle the goods of the enemy so long as they live no matter how the war ends. The central powers are gloating over a world held in slavery. The numberless ruins of homes and churches and cities and towns will for generations be monuments of hate. The crippled men, the ravished women and the orphan children will carry the wound of bitterness to their graves.

No matter what the few who cannot approve of war of any kind may say or do, we may be sure that the war will be fought to the finish that shows which side is the strongest. It is our mission to keep the world reminded that Jesus is the Prince of Peace and that His followers ought to make His example supreme. There will be enough bitterness in the world for generations to convince posterity of the uselessness of depending upon the sword to settle anything definitely. We want to do our bit in conserving the little sweetness that may be left.

One of the curses upon a people at war is the laxness which comes with it in matters of morals. War is simply the organization of every crime in the catalog into a force that will effectively gain the point for which the participants are fighting. We like to think that our troops are free of the baser crimes that the enemies of our country are practicing and because they are we will not have to pay the terrible price that a morality flung to the winds demands. With some in the enemies' country seriously advocating an increase of illegitimate births so as to keep up the manpower of the nation we can see how soon war stunts the purest and tenderest feelings of the soul. In our country we hear of much that goes to break down that for which friends of righteousness have stood for generations. For example, in one state where the Sabbath is still so much respected that Sunday base-ball is unlawful, the ball parks are to be opened to the sailors and soldiers on that day. Recently the proposition was made to establish a lottery and chance off a liberty bond. Attention was called to the unlawfulness of such a thing but the answer came, "If anybody objects we can say they are not patriotic." We do not know whether the raffle took place or not, but we do know that if it was done under the guise of patriotism, no one would have raised a voice against it. Fortunate indeed are we so far that the war spirit has not led people to a defiance of other moral and religious laws, but that is one of the things that go with wars and it is the one thing against which the American people must guard. Germany is full of young criminals because of the war, if reports coming through Switzerland are true. We must not feel that we will be free from the same tendencies if we do not guard against them in time. Human nature is the same the world over.

† REV. ANNA J. ALLEBACH †

Anna Jemima Allebach, daughter of the late Jacob R. and Sarah Markley Allebach, was born at Green Lane, Pa., May 8, 1874. She was educated in the public schools of her native town and at the age of 14 she attended Ursinus college where she prepared to teach as was her father's wish. At the age of 17 she taught at the Middle Creek school, near her home. Having proved a successful teacher the directors at the end of the first term offered her any school in their district. She was the first woman to teach in her native town. Here her career as a teacher was a most successful one; she was greatly loved by the children.

Early in life she studied oral English and voice culture and then established a Voice Culture department in Perkiomen seminary and also in Darlington seminary. The first Junior Christian Endeavor society in the Perkiomen valley was founded by her and she also called the first Christian Endeavor convention in said valley. The first session of the C. E. and Young People's convention of the Eastern District conference of the Mennonite church was called and arranged for jointly by Miss Allebach and Rev. N. B. Grubb, and held at Quakertown. Decoration day, 1896, and every year since then the convention meets on Decoration day. In 1896 she became a life member of the World's Christian Endeavor union.

In 1893 she became principal of the East Orange (N. J.) Collegiate school; in connection with this work she studied at the New York university, Columbia university and Union Theological seminary, New York. On January 15, 1911, she was ordained to the gospel ministry in the First Mennonite church of Philadelphia by the pastor, Rev. N. B. Grubb, the late Rev. J. W. B. Schantz assisting; since her ordination she has preached in pulpits of nearly every denomination. She has had a number of calls to different churches, but did not accept any call until several years ago when she did accept the call to become the active minister of the Sunnyside Reformed church in New York city. Here she worked faithfully until the end of her life and met with wonderful success, even to such a degree that the public press was attracted and became interested in her work. Of her work as a minister the New York World of December 23, 1917, had this to say: "Should you chance some Sunday morning to visit the Sunnyside Reformed church, do not be surprised if the service opens thus: 'If any of you here present are sick or hungry and who need employment or help in your homes, come to me after the service and I will help you.' And the Rev. Miss Allebach does help. There are many men and women in New York city who can corroberate this, men and women who know that this woman minister not only preaches but practices the gospel."

Her training for church work she received while serving Trinity Parish, New York city; while there she established a large free kindergarten, employment bureau, commercial school, cooking class, clothes bureau and a monthly church paper, The Intercession Messenger, which has a wide circulation not only in the United States but also in England. She was instrumental in organizing a council of religious education and also organized the first Christian Workers' conference in New York city. She served the City Missions conference and frequently preached for Lincoln mission and in Brooklyn. At the request of the mayor of New York city she formulated a Municipal Employment Exchange and also arranged the first conference on Home Religion and the first Church Forum in Brooklyn.

She wrote a world's peace prayer which was published in the Daily Bible, and which attracted a great deal of attention. She also wrote a Christian Philosophy of Life, which was approved and highly praised by thinking readers. Every spare moment of her life she was found busy with her pen. As a lecturer she was able, convincing and effective.

For the last few years of her busy life she was the spiritual counselor of Queen's-Nassau Counties Christian Endeavor of Greater New York.

She has always been a firm believer in equal rights and obligations as an American citizen. She has not only organized but was a member of many social and humanitarian organizations, all of which were for the betterment of humanity. Twice the governor of New York appointed her to serve as delegate to the International Purity league, and also served as vice-president of this organization. Not only has she been active in civic and religious work but her interests in the business

world were manifest, for she was one of the founders of the Institute of Business Engineers. She was requested in 1912 to present before the Federation of Women's Clubs in New York city a plan for a Domestic Workers' Training school. She was at the time of her death vocational director of Eastern college. Now her useful busy life has ended, but her work will live and continue to bear fruit, fruit that will always honor her strenuous life. On Saturday morning, the 27th day of April, she entered into rest at the age of 43 years, 11 months and 19 days.

In early life she united with the Eden Mennonite church of Schwenksville by baptism on confession of faith and retained her membership here until August 29, 1917, when she transferred her membership to the First Mennonite church of Philadelphia.

Funeral services were held in the Eden church, Schwenksville, Pa. Revs. Wm. Grubb, N. B. Grubb and others participated.

THAT CITY COUSIN

During the coming weeks thousands of city boys will go into the open country as members of the Boys' Working Reserve. They will help the farmer in raising food. Some will live in farm homes, some in camps. They will be the average live, healthy, fun-loving city boys. They will bring with them the background of the city, the ideas, customs and experience of the city. This summer will be something entirely new for them. It will mean readjustment to a new type of life. It will mean also that those whom they have gone to help will need to get used to them. In this twofold adjustment the country church can play an important part.

Every live country church will get in touch with the boys immediately upon their arrival, and may even have invitations waiting for them to attend the Sunday school and church services. Particular pains should be taken to get the boys in touch with the social life of the community, where that life is wholesome, and to foresee and forestall any possible friction between the city and country boys. Very often it will fall to the lot of the church to provide special means of entertainment at the week ends, such as baseball games, hikes, swimming parties, and the like.

The church should be the agency to see that the fit boys from the city get on to the fit farms. It must also do what it can to place reading matter of a wholesome character into the hands of these boys. They will particularly appreciate the best books. This summer will offer a golden opportunity to the country church in dealing with these boys and in bringing religion to them in terms of life. It can capitalize the daily service of the boy to his country at the beginning of each week of that service and right in the midst of those experiences which are new to the city lad. In some such ways as these the country church can meet its great opportunity and make still more of a contribution to the kingdom of God in the city when the boys go back to their normal life.

LIBERTY OF CONSCIENCE

"The clap-trap cry of those who would put down doctrine, is 'liberty'—liberty to think as you like, and to do as you will, to believe or not believe. There are some who say it is necessary there should be teachers in the church to instruct their hearers that black is white, alongside of those who hold by the old truth. The claim for such liberty reminds me of an occurrence some years ago in Radcliffe Highway. A man had a menagerie of wild beasts; and the elephant, fumbling about with his trunk one night, got hold of the peg which fastened up his den. So he got out, and being a member of the Liberation society, he proceeded to let out the lions, the wolves, and the jackals. There was soon a terrible noise in the back yard, and the master, waking up, rushed in among the animals with his whip, and soon had them back to their respective quarters. But for his promptness, there might have been great mischief done to the people of London. The teachers of false doctrine are playing the part of the elephant, and the lies which they are letting loose upon society must be hunted back to their dens. There must be no liberty to pull up the buoys and to destroy the lighthouses of the Christian church." — Spurgeon.

SIN

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barriers to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the report of an open sewer with a flask of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanliness of the sin is only daintily concealed. Well, now, if the holy Lord is to forgive our sin, it must be in some way that will not make light of it. However He may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the holy Lord made sin less awful by the manner of His forgiveness, what an awful world would this become! It is at the cross of Christ that we see what divine forgiveness has cost. At the cross, the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. Jowett.

THE C. E. TOPIC

May 19.

Education the Doorway to Service.

II Tim. 2:15; Luke 6:40.

The history of education is an interesting one. It began in the infancy of the race. Man had to show his superiority over the creature world in the things he knew. No condition of society can exist without some kind of education. The Eskimo of the frozen North must teach his children the secrets of life and the means of making a living. So must the savage of the deep forests of the tropics. Civilized man is a civilized man because the system he possesses is superior to the education of the savage or the barbarian and provides for more than merely securing enough to eat and drink and defending himself against any possible enemies that may come in his way.

We like to distinguish ourselves from lower classes of people by saying we are educated. We mean that our education is superior and theirs of no consequence in our estimation. In other words, we mean that we believe that we know more than they. This is true in the general sense. An educated person is one who knows. Getting an education is getting knowledge and this principle is broader than all the schools in the world. It is pathetic to note that there are some who have had all the advantages of the schools who nevertheless know little, while others who having little of the advantages of the schools show, by the breadth of their judgment and the use to which they put their knowledge, that they are persons of culture and education in spite of the handicap that a lack of scholastic opportunities placed before them.

Sometimes a thoughtless person leads himself to believe that an education is a dangerous thing because it places in the hands of the one having it the means by which he may make a dangerous person of himself. True, an educated rogue is many times more dangerous than one who is limited in his knowledge of men and affairs. But in this estimation of education an important consideration is left out. Education not only gives knowledge, it makes character. If one is a worse man for his education he has no education worthy of the name. Let us not make the mistake of thinking that education is just knowledge. The true type of education means manhood and womanhood of the kind that will make the world better and more efficient.

Christianity is the patron of education; it could not help being so. Our Lord was the greatest of all teachers. Those who were His pupils influenced the world for more than all the other great teachers put together. It is a significant thing to note that nothing in the line of education so supplies the world's needs as Christian education. Wherever there is a system of learning that lets Christ out of consideration there is sure to be failure. Christianity has always realized its responsibility to give the world its true education. In the dark ages when the superstition and ignorance of men seemed to be dooming the race into decline it was the culture and learning preserved in monasteries and among the clergy that preserved the knowledge of bygone ages for posterity. In modern times the church has been the champion of education. Sometimes the church meets the opposition of a godless form of learning, but when it does, it remains for the Christian forces to realize that if true education is to continue and survive they must give it their full support and be prepared to make sacrifices for it. In heathen lands the work of the missionary must be educational. The school and the church must work together as one. The missionary not only brings the remedy for sin, which is his chief task, but he brings with it the knowledge that raises his convert to a higher scale of life.

An education equips one with the means to help others to higher and better things; it opens the mind to the full development that God has made possible for it; it makes the whole world debtor to the one having it. The leaders of men in every walk of life are those who have enjoyed the greatest measure of education. Christians will gain their greatest influence with men and the mightiest power in the world in proportion to the amount of education they can command. The church must be the patron of education and its ministers should always be equipped to take the leadership in all things relating to scholarship.

As Christians our chief educational task is to "Study to show

thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth." Education alone never makes the child of God, but the one who has it and dedicates it to His service is the most effective kind of a Christian. God always expects us to bring out the best and the greatest that is in us and this means that we apply our minds to the discipline and improvement that learning makes possible.

We must also learn to know that book learning and school learning are not all of education. We must know men; we must know ourselves; we must know God and we must know God's Word.

THE S. S. LESSON

May 19.

Jesus Exercising Kingly Authority. Mark 11:1-33.

Printed Lesson Verses 15-18. 27—33.

Golden Text:—All authority hath been given to Me in heaven and on earth. Matt. 28:18.

It is significant that Jesus could go to the temple to worship although there were many things there that He could not approve. In our day too many people let outward circumstances come between them and God. Some stay away because they fear to meet those there who might be an offense to them. Jesus went into the temple even though there were money changers, sellers of merchandise, scribes and Pharisees there. His business was with God. Yet, even though He went there to worship, He could not be silent when abuses were to be seen on every hand. Perhaps one of the reasons why so many things are occurring in the house of God that should not occur lies in the fact that those who knew better do not protest. If we are a part of the church organization we are responsible for what goes on there and our influence should always be exercised for keeping the sanctuary what it should be.

The abuses in the temple could not have existed had the priests been doing their duty. It was for them to see that the worship of God could go on in the right way. When it comes to a study of facts we will find in our time that the things that are not consistent with the spirit of Christ in the house of God could not get a foothold if the ministers were true to their duty and to the ideals that the house of God stands for. In Christ's time it had become the custom of the sellers of doves and other sacrifices to occupy the outer court of the temple, there also the money changers had their stalls. Sacrifices were needed to be sure and it was a convenience for the worshippers who came from a distance to be able to buy them right there. The law required that the temple contributions be paid in the Jewish coin. For a little fee these dealers were ready to make these changes. But from a convenience these things became a nuisance and all sorts of trickery was indulged in. Worshippers were crowded out of their places to make room for these sellers and money changers. The spirit of worship was destroyed and the temple came to resemble a market rather than a holy place in which to draw close to God. In the lowering of the respect for the house of God people came to use the temple court as a short-cut when carrying burdens from place to place. The whole thing tended to destroy all respect for the temple, just as in modern times the entertainment, the bazaar, the social supper, etc., tend to lower the esteem one ought to have for the place of worship.

Jesus was the Lord of the temple. He could not see it defiled. Were He to have permitted it to go on it would no longer have been a holy place. It is His right to say how men shall behave in His house. He expects us all to assume an attitude of worship and reverence. Those who will not respect His house will not respect Him. He used severe words in condemning the offenders. They were called robbers, but that is what they were. They had robbed God of the respect belonging to Him and they had robbed the worshippers of the opportunity to worship undisturbed. They were making money out of religion. This latter is one of the worst insults to God. One who looks upon worship and worshippers as so many opportunities for making money has lost all sense of respect for God and religion.

Note that Jesus calls attention to the fact that the house of God is to be a house of prayer for all nations. Religion is something that God wants all men to benefit by. In the New Testament sense it is the duty of all Christians to see to it that all nations have the opportunity to know God and pray to Him. The prime object in establishing places of worship is to provide places where public prayer may be made. We may talk all we want about the social opportunities of the church and about feeling "at home" in the church. The church is to be the place of prayer; if it is not that, it has failed in its purpose.

The priests questioned the right of Jesus to do what He did. They were jealous of the power they had to keep the temple clean, but they had not exercised that power. Perhaps there was too much "graft" there for them. At any rate they were conscious of their failure to do their duty and were smarting under the rebuke that the cleaning out gave them. When men are caught red-handed in a laxity of duty they generally take offense at those who expose them. Nothing so provokes any kind of a sinner as to be rebuked publicly for his wrong-doing.

The priests and scribes, when they challenged the authority of Jesus, no doubt wanted to create the impression that their former charge, that Jesus did what He did by the power of the devil, was the answer to their question. Jesus silenced them by showing that they were the agents of the evil one who feared that the people would find them out, and that they were the servants of that one because they refused to listen to John, the undoubted prophet of God.

DEATHS

Fretz. — On April 8, 1918, in Quakertown, Pa. Isaac L. Fretz, aged 67 years, 2 months and 8 days. Interment on the 12th in Union cemetery. Services by Rev. A. G. Peters of the Reformed church and A. M. Fretz.

Stover. — On April 19, 1918, near Keller's Church, Pa., through an accident in his mill, Watson R. Stover, aged 38 years, 9 months and 4 days. Interment on the 25th at Tohickon Lutheran church. A. M. Fretz spoke at the house; Rev. Fetter at the church.

CONTRIBUTIONS

CONTRIBUTIONS FOR FOREIGN MISSIONS
For April

Mission friends in Moundridge, Kansas, $60; Tabor church, Goessel, Kans., J. S. Schmidt, $94.42; from a sister, Goessel, Kans., B. H. Friesen, $100; from a brother, Goessel, Kans., B. H. Friessen, $5; Bergtal church, Pawnee Rock, Kans., J. J. Schmidt, $28; Sichar and Herold church, Bessie, Okla., P. A. Quiring, $93; S. S., Bergtal church, Korn, Okla., P. L. Heidebrecht, $13.55; Bergtal church, Korn, Okla., P. G. Baergen, $12.15; Hoffnungsfeld church, Moundridge, Kans., J. D. Schrag, $342; New Friedensberg church, Vona, Col., J. J. Boese, $14.32; Bethesda church, Henderson, Neb., D. A. Janzen, $292.73; S. S., Bethany church, Kingman, Kans., H. Prieheim, $13.26; Mennonite church, Geary, Okla., A. E. Loganbill, $27.50; Menn. church, Sahuarita, Ariz., J. J. Boldt, $6.25; Herold, Sichar and Bergtal church, Bessie, Okla., P. A. Quiring, $41.10; Menn. church, Colfax, Wash., P. R. Aeschliman, $41; Tabor church, Goessel, Kans., J. S. Schmidt, $46.72; Greenfield church, Carnegie, Okla., P. W. Penner, $10.88; Springfield church, Eakley, Okla., P. W. Penner, $11.56; Salem church, Weatherford, Okla., P. W. Penner, $11.34; Friedenstal church Goteho, Okla., J. H. Schmidt, $100.85; Jos. C. Graber, Pretty Prairie, Kans., $25; Salem church, Freeman, S. Dak., C. B. Lehman, $140; Gerhard Geiger, Whitewater Kans., $28.50; mission friend, Marion, S. D., A. P. Waltner, $10; S. S., town church, Beatrice, Neb., S. D. Ruth, $44.75; S. S., Zion church, Souderton, Pa., R. F. Landis, $35; D. W. Friesen, Altona, Man., $16; Bethel church, Dubois, Idaho, D. H. Friesen, $9.45; Emmanuel church, Pratum, Oregon, P. Steffen, $20; Bethel church, Hydro, Okla., B. Thiessen, $39.29; Swiss church, Bluffton, Ohio, C. W. Roethlisberger, $100; S. S., Bethel church, Inman, Kansas, D. Friesen, $49.61; Christian church, Moundridge, Kans., A. H. Kaufman, $28.60; J. and L. Krehbiel, Moundridge Kans., $50; First church, Reedley, Cal., H. J. Krehbiel, $47.50; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $64.22; S.S. Menn. church, Ruff, Wash., P. Dirks, $5; S. S. Primary collection, Bethel college church, Newton, Kans., P. J. Wedel, $13.04; Bethel college church, ditto, $25.09; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $36.62; Jacob Mueller, Deer Creek, Okla., J. S. Dester, $1.10; Mennonite church, Deer Creek, Okla., J. S. Dester, $50.35; a sister, Goessel, Kansas., P. H. Unruh, $50; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $35.25; Menn. church, Geary, Okla., A. E. Loganbill, $44.30; S. S., Los Angeles, Cal., M. M. Horsch, $5; Mennoville, El Reno, Okla., P. W. Penner, $17.59; gift, H. J. Fast, Mt. Lake, Minn., $200; collection, Loewenberg-Krehbiel wedding, Donnellson, Ia., P. P. Hilty, $7.12; Menn. church, Menno, Wash., B. Nightengale, $20; Bergtal church, PawneeRock, Kan., J. J. Schmidt, $25; Menn. church, Escondido, Cal., H. H. Adrian, $24.47; Mennonite church, Hydro, Mont., P. J. Schroeder, $2.66; Y. P. S., Pawnee Rock, Kans., H. Heer, $25; First Mennonite church, Upland, Cal., A. P. Weber, $68.06; mission sisters, Moundridge, Kans., Hoffnungsau church, $250.

For Lepers in India.

Zoar church, Goltry, Okla., H. R. Voth, $11; Mrs. Maria Foth, Gotebo, Okla., $20.

Special Gifts.

J. P. Andres, Elbing, Kans., for teacher Dhansai, India, $40; Mission society, Avon, S. D., Eliz. Dirks, for worker in China, $40; Sewing society, Pratum, Oregon, Martha K. Goerz, for P. A. Kliewer, Mont., $10.25; Zoar church, Goltry, Okla., H. R. Voth, for Bible woman in India, $30; gift, H. H. Wedel, Gotebo, Okla., P. W. Penner, for lepers in India, $150; mission friend, ditto, $125; ditto, $75; ditto, for orphan in India, $25; Sewing society, Alsen, N. D., N. F. Toews, ditto, $25; ditto, for mission in China, $20; C. C. Sperling, Inman, Kans., P. Flaming, for church in Mauhadei, $125; Peter Sperling, ditto, $50; Magdalene von Steen, Beatrice, Neb., J. von Steen, Mauhadei mission, $10; Mrs. H. Schroeder, Goessel, Kans., P. H. Richert, for Champa mission, $15; J. B. Epp, Meno, Okla., printing for Hopi Gospel Hymns, $75; a sister, Meno, Okla., J. B. Epp, Bible woman in India, $18; Sewing society, Ft. Cobb, Okla., Martha K. Goerz, Bible woman in India, $7.60; Bethel Christian Student Union, Newton, Kans., J. Becker, for lepers, India, $50; Abr. Reimer, Beatrice, Neb., for China mission, $25.

With sincere thanks.

Gustav Harder, Treas.,
Whitewater, Kans.

J. G. Regier, Asst. Treas.,
Newton, Kans.

NEWS OF THE WEEK

233,742 DRAFT MEN CALLED TO CAMP

Washington, May 6. — Simultaneously with the announcement that 233,000 men from forty-five states had been called to join the colors in May, Secretary Baker indicated the scope of the government's plans for increasing its fighting strength, by stating that congress had been asked to appropriate approximately $15,000,000,000 for the army for the next fiscal year. That amount is exclusive of funds provided in the fortifications bill which not only covers coast defenses, but as a rule provides the bulk of heavy field ordnance.

Last year the army estimates aggregated six billion and six hundred millions to pay for a force of 1,500,000 men, which has already been exceeded.

The call for a quarter of a million men during May goes to all states except California, Oregon and Nevada, which, with the District of Columbia, already have supplied so large a part of their quotas that it was decided not to include them this time. The movement in most states will begin May 25 and will be completed in five days. By this order the War department abandons its plan of assembling men in even monthly increments of approximately 100,000. Under the original program it was intended to call out not to exceed 860,000 additional men during 1918. The call for 150,000 in April and 233,000 this month will bring out in two months half of the number originally contemplated for the year. Officials made it clear that it is now the purpose to mobilize all the men for whom equipment and training facilities can be provided.

"Let us avoid specific figures," Secretary Baker again said today. "They imply limits. There is no limit. We will call out enough men to make victory certain. We call them as rapidly as they can be trained and sent forward."

In preparation for this tremendous increase in the army the House Military committee was told today that every existing cantonment in the country will be enlarged and every national guard camp utilized to its full capacity. It is regarded as probable that some new cantonments must be built, but in the interests of speed and economic effort and material, pressure will be placed upon expanding existing facilities. Ground has already been obtained in the vicinity of several cantonments for the expansion and details of the new construction are being worked out by the general staff, which also is studying the necessity of and proper location for additional cantonments.

SENATE ADOPTED REPORT ON THE SEDITION MEASURE

Washington, May 6. — Protracted controversy in the senate over the sedition bill to penalize severely disloyal acts and utterances and interference with Liberty Loan sales and the army draft, ended late Saturday in adoption of the conference report on the measure by a vote of 48 to 26. The house is expected to agree to the report this week.

Opponents of the measure who have contended that freedom of speech and press would be curtailed, lost their fight to strike out a clause giving the postmaster-general authority to withhold mail believed to violate the espionage laws and to restore the amendment excepting from the law truthful statements made with good motives.

The bill was initiated a year ago and provides maximum penalties of twenty years' imprisonment and a $10,000 fine, or both, for a wide variety of disloyal acts. It amends the espionage act and, with the "woman spy" bill recently passed, completes the cycle of legislation urged by the department of justice as necessary to clothe the government with power to deal with sedition and disloyalty and prevent mob violence which has resulted from the department's inability to obtain convictions of persons making disloyal utterances.

That the legislation is unnecessary, unconstitutional, too drastic and confers too wide discretion on administration officials have been the principal arguments of those opposing it.

The final vote was along non-partisan lines, many Republicans joining a majority of the Democrats in supporting the legislation. Two Democrats, Senator Hardwick of Georgia, and Reed, of Missouri, joined with twenty-four Republicans in opposition.

LIBERTY LOAN DRIVE WAS VERY GRATIFYING SUCCESS

Washington, May 6. — An analysis of Liberty Loan reports today showed that probably 17,000,000 persons bought bonds in the campaign which closed Saturday midnight — 7,000,000 more than in the second loan and 12,500,000 more than in the first. Latest tabulations showed $3,316,628,250 reported subscriptions, but the treasury now believes the actual total, which may run to $4,000,000,000, will not be definitely known until May 13, four days after individual banks are required to report to federal reserve banks.

"Whatever the money total," said a treasury statement, "the loan just closed probably is the most successful ever floated by any nation. The marvelous distribution of the third Liberty Loan indicates that one out of every six persons in the United States may have participated in this loan."

Banks' resources, it was pointed out, have been drawn on comparatively little to make the loan a success and the prospects for future loans are brighter as a consequence.

SIXTY-EIGHT PASSENGERS DIED IN SEA DISASTER

New York, May 3. — Sixty-eight dead was the estimate today of lives lost in the sinking of the coast liner, City of Athens, rammed by a French cruiser off the Jersey coast early Wednesday morning.

The City of Athens was enroute to Savannah, Ga. In a thick fog the French warship crashed into it. Survivors here today declared the ship went down in seven minutes. Two lifeboats were launched. Many persons leaped overboard.

The missing include nine civilians, two women, one child, 14 French sailors, eight marines, and 34 officers and crew of the steamer. There were 135 passengers and crew aboard.

Although the accident occurred about 1 a. m. no word was known of it here, until the arrival of survivors. They told many stories of heroism. Dr. E. L. Brooks, Atlanta, declares that one of the wireless operators stuck to his post and went down with the ship.

Many of the marines proved themselves heroes. After jumping overboard and saving two men by dragging them onto floating wreckage, Ned Rogoff of Springfield, Mass., went back into the ice cold water to the assistance of a woman. He rescued her by swimming with her to a life boat from the cruiser. Swimming with a child on his back Joseph Spaeth of Buffalo saved a man and woman by assisting them to a life boat from the cruiser when they were becoming fast exhausted.

Quick work on the part of the French cruiser's officers, who rushed lifeboats over side and placed searchlights over the dark waters, prevented an even heavier toll of life. Most of the City of Athens crew casualties were among the stewards who were crushed to death when the war vessel's steel prow cut into their quarters. Survivors said the ropes of one lifeboat snapped, throwing several persons into the sea.

WOULD GIVE WILSON THE AUTHORITY TO CALL BOYS

Washington, May 3. — Blanket authority for the president to increase the army to whatever size may be necessary to win the war was proposed to the house military committee in executive session by Secretary Baker, Major General March, acting chief of staff, and Provost General Crowder. An administration measure amending the selective draft act to provide for this grant of power will be prepared immediately and prompt action on it is asked.

Secretary Baker told the committee it would be unwise to set any limit on the number of men who would be called to the colors and that the granting of complete discretionary authority to the president to increase the size of the army as equipment facilities may warrant, would have a great psychological effect on the enemy by showing how thoroughly the nation is throwing all its resources into the conflict.

YANKEES AT THIRD LINE

With the American Army in France. May 6. — American troops in the Lorraine sector the other morning carried out a raid on the German lines south of Halleville, on a 600-yard front.

After an intense but brief artillery preparation, the infantry, accompanied by pioneers, went over the top and penetrated the German positions to the third line. They found not a single German.

The attack was on a German salient. The artillery leveled the German positions completely, and the pioneers finished the job by blowing up all the enemy works, thus eliminating the salient.

A German raid which it was expected would be carried out on the sector south of Verdun failed to materialize.

An official note says: "On May 3, 300 American soldiers, after careful artillery preparation, raided the German lines at Dog's wood in the Lorraine sector, penetrating through the Germans' first, second and third lines."

CHANNEL STILL BLOCKED

London, May 6. — Latest reports show that the Germans are displaying great activity in endeavoring to repair the damage caused at Zeebrugge, the German submarine base on the Belgium coast, by the recent British naval raid. The channel remains blocked and it is thought likely will remain so for a considerable time.

Apart from the fact that the entrance is occupied by two sunken concrete vessels, the position of the sunken cruiser Thetis, which is at the edge of the shoal, is likely to increase the difficulties of dredging and prevent the harbor from being cleared up.

Admiral Jellicoe, former first sea lord, has warm congratulations to Admiral Keys, in command of the naval forces at the time of the raid, on his achievement. Plans for the enterprise were submitted and approved by Admiral Jellicoe when he was first sea lord.

BIG OFFENSIVE'S FAILURE WILL END IN PEACE DRIVE

London, May 6. — In the personal opinion of Lord Robert Cecil, minister of blockade, the failure of Germany's "knockout offensive" on the western front will result in a big peace offensive, directed mainly against Great Britain and possibly made in an attractive form but which will not afford any terms the allies can look at.

In this opinion, made in a statement Lord Robert expressed the belief that the new peace offensive would be largely for German consumption "because the rulers of Germany know if they have to rely on their own resources they cannot hold out much longer.

"I do not believe in the grandiose plans of the Germans," said Lord Robert, "but clearly they will play for peace unless they can achieve a victory by a knock-out blow. They want to prolong the war until they can get possession of Russia's resources.

"If they fail in the west there will be a very bad time in Germany and Austria. We cannot tell how bad. Therefore it will be their aim to lead their people to believe that they need hold out a few weeks until harvest and that then they will receive food from Russia. I believe if they rely on their own resources, they know they cannot endure much longer.

"Their plan, therefore, is to have a big peace offensive if they cannot knock out the allies. This peace offensive will likely be made very largely against Great Britain. That is to say they will put forward offers which are likely, in their estimation, to be attractive to this country.

"In comparison with the great outburst of Pan-Germanism engineered by the government just before the offensive, with its very high claims, the next offer probably will be more moderate, but compared with justice, anything but moderate.

"They can then turn to their people and speak of German moderation, but their offers will not approach anything we can look at. Not that by these offers they will really intend peace, but this offensive will be intended to keep up the courage of their people until they have established what they regard as an impregnable position in Russia."

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VOL. XXXIII. BERNE, INDIANA, MAY 16, 1918. No. 20.

IN MENNONITE CIRCLES

Among the other items of business acted upon by the Eastern District conference was the licensing of seven young men as evangelists.

The Souderton, Pa., church is completing arrangements for the celebration of its 25th anniversary, to be observed on June 15 and 16.

Freeman college announces a summer school to begin sessions on June 5. Special courses are arranged for those who desire to benefit by them.

Mothers' day was observed in many of our Sunday schools last Sunday. In some instances the program was elaborate and well worked out, special music and addresses being the features.

The annual May festival of Freeman college was held May 9. The College Oratorio society sang Gaul's "Holy City" and Mendel's "Come, Let Us Sing", taken from the 95th psalm.

Bishop William Gehman, one of the founders of the Mennonite Brethren in Christ church, died at his home in Vera Cruz, Pa., April 12. He was in the active service of the ministry for more than a half century.

The summer term of Bethel college covers a period from June 10 to July 20.. Courses offered are for the most part the same courses that are given during the regular term. Credits are allowed for college work done.

A note from Bro. John C. Muller, the secretary of the Northern District conference, which was to hold its session on June 16, brings the information that the notice of last week is recalled and that the meeting of conference is postponed until further notice.

The Sunday school of the First Mennonite church, Philadelphia, Pa., celebrated its 50th anniversary last Sunday with special exercises. Only one of the organizers of the school remains, Bro. John C. Egley, who was superintendent from 1873 to 1874 and for many years served as secretary.

NOTES AND COMMENTS

The banks of Nebraska report an increase in deposits of $50,000,000 under prohibition; an increase in loans and discounts of $38,000,000, and over 33% increase in the cash reserve.

President Carranza of Mexico said in a recent speech: "We are not opposed to religion. We are no less Catholic now than before the revolution. But let it be known and understood by all that what we are opposed to and what we will fight against and even shed our blood if necessary to prevent, is that the Roman Catholic church should return to Mexico as a political power."

Nearly one-half million Gospels of Matthew, Mark and Luke, in neat vest-pocket size, cloth-bound, have recently been ordered to be printed by The Bible Institute Colportage Association of Chicago. The most of this output is expected to reach the men of the United States army and navy and the prayers of our readers are requested for this distribution. Since the United States entered the European conflict, this association has issued and distributed more than 190,000 copies of wholesome books and Scripture portions for the soldiers and sailors.

Last spring the American Red Cross appealed to the American people for one hundred million dollars for war relief. The American people not only gave all that was asked for, but several millions more. What this has accomplished can never be told—the lives saved, the suffering assauged, the starving fed, the homeless sheltered, the heart-broken comforted—is beyond computation. More money is needed. The American people are appealed to for another two hundred million dollars in order that the great work may not falter. Sunday, May 19, is designated as "Red Cross Sunday". The period of May 20-27, inclusive, has been set aside as "Red Cross Week". There is no end to giving, you say. While our boys are sacrificing their lives, let us not be afraid to sacrifice our means that they may be helped.

The London Economist for February places the total gross debt of Great Britain at 5,678,600,000 pounds ($27,636,000,000).

The French minister of Finance in presenting the budget for 1918 estimated the public debt of France on December 31, 1918, at 115,166,058,000 francs ($22,227,000,000).

The public debt of Italy at the end of 1917 is estimated at about 35,000,000,000 lire ($6,676,000,000).

The debts of the central powers are estimated as follows: Germany, $25,408,000,000; Austria, $13,314,000,000; and Hungary, $5,704,000,000.

Our own public debt is now around $8,000,000,000, but more than half of this amount has been loaned to our allies and will be repaid us. It is estimated that of the total net expenditures of the United States for the fiscal year of 1918, exclusive of our advances to our allies, more than one-half will be defrayed by taxation.

The Central Christian Advocate says: "Of the 300,000,000 people of India, nine-tenths live in villages. These villages are so numerous that if Jesus Christ had continued to live on the earth until now and had visited one village daily, even now, after nearly 2,000 years, he would be far from having completed the circuit! There is a head man in every Indian village whose business in the evening is to rehearse in the ears of his villagers, none of whom can read, the traditions of their forefathers. Recently many of these village leaders have been converted to Christ and for traditions have substituted 'The Gospel of the Blessed God,' which they are preaching to those under them. The result is 'The Mass Movement', in which hundreds of thousands of the masses are pressing forward to be baptized, most of whom must be put off for lack of instructors who shall teach them 'the first principles of the Gospel of Christ'."

The Spiritual Slavery of Woman.

Mormonism is a system of slavery for womankind, says the Christian Statesman. Her married life is full of jealousy, bitterness, disappointment and hardship. She is the slave of her husband and an object of jealousy by her fellow wives.

But the spiritual slavery of woman is worse still. The present world movement is making for a larger democracy; for the recognition of the rights and the enfranchisement of all classes including women; for a fuller liberty—not so much a liberty to cast a ballot, it means that, but a liberty of spirit; a freedom of mind. Mormonism robs a woman of this higher liberty of the spirit. In the realm of religion the husband is the autocrat; she is the slave. Her eternal safety depends on a husband. Every woman that hopes to reach heaven must marry and be sealed to her husband for eternity so that on the resurrection morn when the husband has been raised up by the power of God, the dependent, enslaved and sleeping spirit of the wife on hearing the call of her husband shall rise also. If he does not call, she shall remain in her grave unresurrected. This, of course, will be hard on the spinsters who die unmarried; for in the resurrection they will have no husbands to call them up; it will be hard also on the polygamous wife if for any reason her earthly husband should not care to call her forth from the grave. Here is a spiritual slavery imposed today in America upon many thousands of deceived and wronged women worse than any ecclesiastical slavery imposed upon the spirits of men in the darkest ages of the church's history. The Mormon hierarchy has outmatched the Roman Papacy in chaining human spirits and robbing them of their rightful spiritual liberty.

Mormonism is, therefore, opposed to the highest democracy—spiritual democracy, and now while other forms of hierarchy are trembling on their thrones,

only soon to fall, so, too, this subtle, and enslaving, and un-American type of both material and spiritual hierarchy must be smitten from its seat of power and abolished from American life and institutions. Let everyone, therefore, make his influence felt in Washington, D. C., in behalf of this anti-polygamy amendment. And let our nation, while amending the constitution against this monster evil of Mormonism incorporate at the same time a recognition of Christ's law of marriage and of the family and the problem will be solved in a proper basis with proper sanctions.

CHICAGO MISSION

Sunday, May 5 was another of those big days for the Lord at the Englewood Gospel chapel. One hundred and twenty-five were present. Three of our Cradle Roll members were transferred to the Beginners' department of our Sunday school. This was done by presenting them with certificates and singing a song, suited to the occasion. "Suffer little children to come unto Me, and forbid them not," is beautifully in vogue today, or at least should be, as when the Master took them in His arms and blessed them. The morning offering, including the morning birthday gifts of two, was $65.00. On Wednesday night, immediately after the Bible study hour, the matter of church furnishings was taken up and discussed, and in a very few minutes resulted in the mission's willingness to pay $500 toward the seating of the new church. The whole amount, including pulpit, pulpit chairs, communion table, carpet, etc., is something over seven hundred dollars. The work has begun. The excavation is about completed. Since we have now begun with such encouraging support back of it, let us make a clean sweep of it, completing both chapel and workers' home, thus making this place not only a light-house here in Chicago for the salvation of souls, but a positive spiritual and material asset to the conference of which it is a part. An early response from our people of not more than fifty cents a member would not only save the situation here but help conditions in other places.

Yours in His service,
1420 W. 71st St. **W. W. Miller.**

A TRIP OVER OLD PATHS

Geary, Okla., April 30, 1918.

Dear Readers of the Mennonite: I find that I have gotten myself into trouble by promising to write occasionally, for since we left home, on the 24th, we have been so busy that there was absolutely no time to write and the indications are that matters will continue thus. Besides the surprise which the congregation gave us, of which I wrote in my former letter the folks at home gave us another evidence of their love. The evening before we started, the male chorus came to our home and gave us a serenade which was not only a farewell greeting to us but also to two members of the male chorus who had to leave the same week to go to camp. War time and government control of the railroads has brought about two things. In the first place it has eliminated competition. In 1913 my mother, sister and I made virtually the same trip we are making now. At that time when our intention became known four traveling agents called upon us. This time I had the pleasure of selecting my own route and figuring out the connections without the help of a traveling agent or being molested by them. The second thing is that traveling is more expensive. At that time you could buy a three-month excursion ticket to Chicago and return for $72.50; to make that trip now costs you $144.29. So I told my wife we were married one year too late, for if we could have made our silver wedding trip last year it would not have been so expensive. On the first day through the San Joaquin valley, after leaving the fruit district around Reedley, I noticed that the cattle are gradually recovering from the starvation of the winter for the pastures are now furnishing abundant nourishment. The other thing which impressed me are the wonderful high school buildings which all the towns in this valley have erected. Beautiful, practical buildings, costing from $60,000 to $80,000, when perhaps all the residence buildings in the town are not worth much more than that. Of course, it must be taken into consideration that these are union high schools and that perhaps ten outlying districts belong to the union. Near the top of the Tehatchipi mountains, 3963 ft., they have found a supply of water and on a plateau are growing fine pear and apple orchards. At the north end of the Mojave desert the Eddison Co. has developed water and the fine orange groves, like the orchards in the mountains, show what a wonderful transformation can be accomplished in California when you have abundance of water. In Los Angeles that evening we called on my two cousins, Abraham Ruth and Mrs. P. M. Goertz, the latter of whom has been sick for some time. We hope she may soon recover. These people, cut off from intercourse with their friends and their church, enjoy to have relatives call on them and though they may have affiliated with some other church, they have a tender spot in their hearts and a grateful memory for the church of their childhood. After a good night's rest in the best hotel bed in which I ever slept we continued our journey eastward on the Sun-Set Limited next morning. The sleeper was crowded and the berth above ours was taken by a lady who confided her troubles to Mrs. Krehbiel when I went across the aisle to get acquainted with the two brakemen who were "dead-heading" to the next division point at Indio. "Dead-heading" means when a railroad man rides on a train on which he is not on duty. These men told me how the railroad officials were trying by all tricks of the trade to make the railroads unprofitable to the government. Increasing expenses wherever possible, 12 men now dead-heading out to Indio would lie there perhaps for 10 or 20 hours and then dead-head back to Los Angeles, drawing full pay or over-time from the government, etc. I suppose these men were telling the truth; if so, it indicates that the government, when it has matters straightened out in Europe, will have some things to look into at home. I was glad for the conversation with these men, for when we came to the place where the earthquake which recently destroyed San Jacinto and Hemet in southern California had passed over the S. P. tracks they showed us the two water tanks which it had destroyed. The troubles of the lady who during this time was confiding to Mrs. Krehbiel were as follows: Married when young, after a few years divorced, after awhile married again, now leaving her second husband to go home to her parents in Arkansas and then to sue him for a divorce. Of course, the men were entirely to blame, which, however, neither Mrs. Krehbiel nor I were willing to accept at par. Is not this disregard for the sacredness of the marriage vows threatening civilization as much as the war? People begin to realize the seriousness of the times in which we live and are not as talkative as they were formerly. Up to this point in our journey I heard only two men and then only for a short time discussing the war.

The Mojave desert in California seems a lonely and desolate place, but the great desert in Arizona, New Mexico and Texas, through which we passed is a howling wilderness and I began to ask myself why God made such a place where nothing but Mexican section hands, starving cattle and jack rabbits can live. Then I remembered that I read a short time ago that Harold Bell Wright, the most popular author of the 20th century, is living in a tent somewhere in this desert, for two reasons: First, if possible, to regain his health, and then, to get away from humanity, that in this awful solitude he may get the inspiration for another book. Of course he being a millionaire and receiving a royalty of $100,000 per month on his books does not live in a tent 10x14, but has an equipment of 13 large tents and a number of servants. In the midst of this desert we stopped on Friday morning at Deming, N. M., to visit the two young men of our church at Camp Cody. They were at the station to meet us and after breakfast we secured a pass to the camp and visited all the brethren. There are about 35 Mennonites and ten others in the non-combatant division. The exemptions and liberties granted these men are greater than I thought possible in a military camp and they and we certainly have reasons to be thankful for them. I ordered The Mennonite sent to our two boys in this camp. Would it not be well if the Conference committee or the pastors saw to it that all the boys in the camps received the church paper? At the camp we lived through a sand storm which they say is a daily occurrence and because of this the soldiers of this camp have adopted by a popular vote the name "Sand Storm Brigade". This climatic condition makes it very difficult for a soldier to recover in case he get pneumonia. They had two military funerals the day we were there and the corpses were sent home on the same train on which we left the camp. At Yuma, Ariz., I noticed a sign on a garage as follows, "Free gasoline every day the sun doesn't shine." At Deming, they say, it would be perfectly safe to put up the following: "Free gasoline every day the wind doesn't blow." Going to California eleven years ago we were delayed 24 hours at Yuma, Arizona, because the Colorado river had broken its banks and was flowing into the Salton sea and had washed away the S. Pacific tracks. They made a new roadbed on higher ground. The N. S. & Mexican governments and the S. P. railroad co-operating, succeeded in confining the river to its bed and since then the sea has evaporated so that it is 29 feet lower than it was eleven years

ago and the telegraph poles of the former railroad line are reappearing above the water; but if an earthquake should ever shake down the ridge between here and the Gulf of California i. e. the Pacific ocean this sea would become 246 feet deep and the world-renowned Imperial valley would become again the bottom of the ocean as many suppose it formerly was.

After riding from Camp Cody 29 hours in a day coach, sleeper accommodations having all been taken, we arrived here in Geary. By request of the pastor I preached twice for them on Sunday and since then we have been visiting friends in this beautiful valley, which looks especially charming after you have journeyed through 1200 miles of desert. If the harvest turns out as well as it now promises the members of the Geary congregation will build a new church this fall, an improvement which they need and deserve. **H. J. Krehbiel.**

WHAT MY CHURCH STANDS FOR

R. F. Landis.

A topic which was considered by all the Christian Endeavor socities some time ago is: "What My Church Stands For." This is a splendid opportunity for each separate denomination to give the reason for the faith which is in them. Every church has some special truth peculiar to itself, making them in this sense a peculiar people. The whole is the sum and total of every particle of truth embraced by the separate churches. "The whole is greater than any of its parts, and is equal to the sum of all of its parts" is an axiom known to all. Applying this truth to Christianity, the truth set forth in the Scriptures, hidden in God, revealed by the Holy Spirit, is greater than human mind can grasp. Hence in trying to find out God men have devised separate denominations as the avenue of approach founded upon one or more of the truths contained in the whole truth.

Since this fact has separated all of Protestant Christians not only since the Reformation but since Paul's time we have no new subject to consider. Though we are divided there is one fountain head of our activities, Christ; though we are striving in various ways, "the crown of righteousness" and "the mansion prepared" is the haven toward which our sail is set. Although divided, yet we are one in the Lord. Yet in denominational zeal there is a great probability of exposing ourselves to various dangers. We are liable to hoist certain standards and insisting that these and these alone merit salvation. This is usually followed by the open declaration which God alone can make. "Judge not" has a special application to Christians denouncing other followers as lost. We can not limit God's infinite justice and love by our finite limitations.

Here we all need to learn a lesson from our Lord. Briefly glancing over His ministry we see that He was very sparing with His denunciation and criticism applying it to sin and unbelief. Even when complained to by His disciples or His opponents He was most sympathetic and kind. Now, then, the disciples were first called Christians at Antioch. Shall we ask ourselves why? Did they merely subscribe to certain truths? Christ had dwelt among them and the people must have seen some of Christ's likeness in them that they called them Christians. If we want to be more worthy of the name Christian we too, must be more Christ-like. The world is right in demanding a higher standard of honesty and life from a Christian man than from a non-Christian. One who professes the Lord Jesus Christ is supposed to be grafted upon Christ. The husbandman looks for different fruit from the grafted tree than the common tree. Likewise God and man looks for different fruit from the Christian.

Human devices help the husbandman and may help the Christian. If we make the aids to growth over important we may have growth without fruit. There may be signs of organic development without the Spirit of God stimulating spiritual richness. Both for denominational growth and the extension of the kingdom of God, which should be every Christian's chief business, we dare not be careless, thoughtless, or criticise our neighbor, but rather commend our way to others by being a peculiar people.

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

Having been more actively engaged in churches of different denominations than my own, and being exposed to the danger of being lost to the Mennonite church according to the fears of some, I am back, better for my experience and more proud to explain to all what our church stands for.

We hold to the old-fashioned belief in justification by faith in God, the Creator and Preserver and Redeemer of His people. We do not question the validity of the Scriptures, but believe the Bible to be the Word of God, inspired by Him and profitable for our souls. Though it may seem unnecessary and inhuman to some, we believe the vicarious atonement is the only means of salvation. The Old Testament says: "Without the shedding of blood there is no remission of sin." In the New Testament we have the crucified Lord. If anything less than God's sacrifice, prepared from the foundation of the world, would have been sufficient to atone for my sins His Son had not died. On the question of baptism we hold the New Testament idea of believers' baptism. "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Believe on the Lord Jesus Christ and thou shalt be saved." In believers' baptism we do not neglect the children, whom we believe are saved by some means of grace should they die in infancy. We follow the Master's example by consecrating them to the Lord. Yet the great distinction between Mennonites and other denominations lies in our belief in non-swearing of oath and non-resistance. We do not try to find Scripture to agree with us, but base our standards upon the Bible and find that today as never before thousands not calling themselves Mennonites hold the same principles in theory if not in practice.

In conclusion, these standards and no others are valid unless men and women so live them that others, seeing the transformation wrought, will desire the same power and blessing these truths bring. Charles Kingsley once said: "The health of a church depends not merely on the creed which it professes, but on the faith and virtue of its individual members." Say! how is the church health according to **you?**

THE SECRET OF SOUL-WINNING

John Balcom Shaw, D.D.

"He that winneth souls is wise."—Prov. 11:30.

The Revised Version renders this passage, "He that is wise winneth souls."

The two statements are equally true. There is but one secret of soul-winning—the Holy Spirit's co-operation with us. As dear Dr. Spencer, himself a great soul-winner, used to say, "Be sure that you co-operate with the Holy Spirit." * * * Wherein does our co-operation with the Holy Spirit consist? (1) When we become the subjects of His influence and of His gracious operation. (2) When we fully share His purpose. (3) When we actually join Him in His work. * * *

We must go to people; we must carry Christ and His church to them. I stood upon the steps of our church in New York one Sabbath evening and gave a shock to some by preaching to the multitudes as they surged past; and the crowds stopped and listened. When I said, "I will pray," there was not a man who did not reverently remove his hat. Hundreds were reached that evening who before would not go into the church. Get the seed into the soil.

An old pilot of the Hudson River line lay dying. I talked with him and he was respectful but unmoved. I felt that I must say something that would appeal to him; and I said—and I am sure that it was the Spirit who said to me, "Present Jesus as the pilot's Pilot"—"Now, my dear man, how many times you have piloted your steamer away from the rocks; the current is running against you now, and the fog is on, and you need a pilot. Jesus is the pilot's Pilot; won't you take Him on board?" And he said, "I will"; and then he passed into the haven of heaven's rest. And we sang, "Jesus, Savior, pilot me." And when we buried him there seemed a light on his face "that never was on sea or land," and as though, with a redeemed voice, he seemed to say, "I met my Pilot, and He brought me safely into port."

Perhaps it was the seed-sowing of years before which brought this pilot to the Savior. He was a wicked man but, hearing the singing as he passed a church—and in God's providence it was the church in which I ministered—he went within, was impressed, went home and read the Bible; continued, when his boat was in New York, to attend, and finally the result was as has already been described. Perhaps, and probably, but for that earlier seed-sowing, this pilot might never have secured the aid of the heavenly Pilot. But with all our living, and preaching, and praying, there is emphatically something else—personal touch, such as will reach a man when everything else has failed.

God help us to consecrate ourselves to personal work in our homes, in our social circles, in our churches; and God will honor the personal touch which we give in His name and for His sake.—Preacher's Assistant.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

In the Eastern District conference it has long been the custom to provide for the licensing of evangelists. This license permitted the one so called to preach, but conferred no other pastoral authority. Provision was made so that evangelists could be chosen by two methods, a church desiring to recognize the gifts of one of its members might request conference to grant such a license upon its recommendation, or conference, having in mind certain lines of usefulness, might call one to become evangelist without the action of their congregations. Persons so called by conference were generally useful in home missions. It has been found that this method of using talent has resulted in regarding the evangelist as a sort inferior minister or the office was regarded as one of the minor orders of the ministry through which the candidate passed. In either cast the matter has worked out to the general satisfaction of everybody. It has demonstrated that there is use and plenty of work for such who have the confidence of the church and feel the call to preach. Many of our ministers in the East have first served as evangelists and so fitted themselves for further responsibility. In this connection the term evangelist is not used as it sometimes is in other churches for one who makes the holding of revival services his calling. It is used to indicate one who has the right to preach from his church. In the old days of our church there were many ministers in the congregations, some churches having eight or nine and the work of the congregation was carried on by them all under the direction of the bishop or elder. Sometimes it was felt that the great number of ministers of the Mennonite church was one of its weaknesses and that instead of building up the cause it tended to factional difference. No doubt this was true in a number of instances, but the fault lay with individuals instead of with the system. We are all, in a measure, to preach the gospel and it is only because of convenience and the prospect of better results that we, like other Christian bodies, have drifted into the way of having one or a few ministers to a congregation. In this, as in many other things the Mennonite church has lost as much if not more than it has gained by letting go its peculiarities in attempting to be like other churches. We do not advocate having nothing but lay ministers but we do believe that the strength of the church lies in the efforts and the abilities of its ministers and the more we have of them the stronger we are bound to become. Perhaps one of the reasons why the system of many ministers fell down was because the activities of the minister were confined to the congregation to which he belonged. Some places lacked workers because there the membership was small while others had plenty because there were plenty of people. Transportation was not good and the means of making a living was not always at hand where the minister was most needed. In our day things are somewhat different. Large distances can be covered in a little while, and there are more openings for those who must devote part of their time to making a living. In the earlier days most of our people were farmers and there were few teachers, professional and business men among them. Now we have as many of this class as other churches. If several decades ago the church could use the farmer to preach the gospel with profit, even though he was limited in opportunity and educational advantages, we, in this day ought certainly be ready to encourage the development of the talent to preach wherever it shows itself. And young men of ability and education owe it to their church to offer themselves to be used wherever there is an opening for them. It was this that the last session of the Eastern conference had in mind. There are numerous places where there are openings for the preaching of the gospel and there are many young men who are capable of preaching and able to teach. These two should be brought together, and in order to do so seven young men received evangelist's licenses. We believe that a rather numerous body possessing nobility enough to cover the territory of a conference with preaching services wherever opportunity affords will do much to strengthen the church and lead souls into the kingdom of God.

AMERICAN MOTHERS! Will You Help to "Hold the Line"?

The question Uncle Sam is asking of loyal American Women.

By Mrs. Max West.

Back of that hotly contested battle line in Flanders and Belgium, which marks the stand of liberty against despotism; back of the splendid staunchness of the battle cry, "ils ne passeront pas!", to which the United States has sent and is sending such ringing response, stands another fighting line, hardly less important to the safety of civilization. This line is held by American mothers. Thousands of them have sent their sons to France, and thousands more will send theirs before this bitter fight is over. But in this "second line of defense", as it has been called, stand many mothers whose sons and daughters will be given to the service of the United States in the years to come in no less patriotic sense than those are given who now go forth to war. For at the close of this war and for generations to come the progress of civilization will depend upon the kind of men and women who are ready to take up its battles.

The young American mother must begin today to lay the foundation of perfect health, upon which the highest degree of physical and mental efficiency is built. To direct and manage the food and care for young children so intelligently that every child will have the best possible start toward such a life is the big, patriotic task which the nation is asking of young American mothers and it is one which will bring immeasurable reward in the years to come if it is well done now.

Many thousands of young children in this country are suffering from the lack of such intelligent care, particularly from poor food and improper methods of feeding. A recent article has called attention to the great importance of proper feeding in the first year of life, more especially to the great need of breast-feeding. But throughout infancy and childhood the food must still be carefully selected if children are to thrive. A great many mothers boast, smilingly, "Oh, my baby eats everything we have on the table!", as if that were something to be proud of. They fail to realize that the digestive machinery of a young child is no more capable of dealing with all the foods which an adult may eat than are their muscles and brain capable of doing the work of a grown person. This dangerous idea, which is widespread, is without doubt partially responsible for much weakness, illness, and imperfect development of the growing child's body.

To help mothers select and manage the diet in such a way that the child will secure all the elements necessary for healthy growth, and to suggest many details of the routine care of the normal child, the Children's Bureau, U. S. Department of Labor, Washington, D. C., will soon publish a simple bulletin on the care of the child of the preschool age, which any mother may have, without charge, by addressing the bureau. One practical point for mothers to remember is that milk is essential in the diet of young children, and that for them there is no other food of equal digestibility and availability that will take its place.

At the present moment a wide effort is being made throughout the United States to learn whether our young children are above or below par in physical health, by weighing and measuring those under six years of age. These measurements will be compared with average heights and weights for children of each age group. The attention of parents will thus be called to the needs of children who are noticeably below the average.

FAITH IN THE HEART

By Dr. W. E. Snyder.

The vital elements of our faith abide in the realm of what the psychologist would call the subconsciousness. They are the under-currents of thought. We scarcely may be aware of their existence yet they constitute the real essence of character. In them is to be found the secret of our prejudices, our affinities, and antipathies—the distinguishing marks of each personality. It is only by tapping the channels and diverting these currents into other channels that character is changed permanently.

The Bible is not intended to serve as an authority on science, and yet scientific principles underlie all its teaching. These are set forth in simple, direct language, such as the wayfaring man, even though he be a fool, might comprehend. Instead of the pretentious term, subconsciousness, the simple and more familiar word, "heart", is used to express the same idea. The issues or springs of life are "out of the heart," says the wise man; and he further counsels that the

heart should be kept with all diligence. A man is as he thinks "in his heart". It is when a concept passes through the field of consciousness into that of the subconsciousness, or rather when it passes through the head into the heart, that it is acted upon by the spiritual digestive organs and becomes a part of the tissues of the soul. It is only with the heart that men believe "unto righteousness."

Hence the faith that goes no farther than the head does not reach its seat of power and is not sufficient to meet the moral demands of life. It touches the surface only, is unstable, fluctuating, and does not affect character vitally. Faith in the head is an intellectual conception; faith in the heart is a moral conviction, a dynamo of power. Men do not die in defense of their intellectual conceptions. It is the faith that is felt, that burns as a fire in their bones, that gets possession of their motor nerves, that moves them to act, to suffer, or die in its defense. Peter, though possessing a fine intellectual faith, was yet afraid to speak out in the presence of a little maid; with a burning conviction in his heart he defied the whole Jewish nation.

The familiar phrase, "change of heart," as applied to conversion, is quite significant, expressive of the true nature of the change that is wrought by divine grace. Ordinarily a man does not take on any new articles of faith as a result of his conversion. He has no more creed than he had before; but his creed has more of him. It has worked its way into every avenue of his being, becoming a fixed and positive quantity, bringing all the powers of soul, mind, and body into subjection. A formal creed is thus transformed into a living faith, having breathed into it the breath of life. Both the creed and the man become new creations.

Since the head is the avenue to the heart, the only way to keep the heart is by guarding carefully what goes into the head. "Faith comes by hearing," and by hearing also, or by what may serve the same purpose, come the things that destroy faith. To use another figure, what comes into the mind is as seed sown. The heart—this subconscious realm—is the soil in which the seed germinates, grows, and produces fruit in character. The important thing to note about this growth is that it is unconscious. That is good psychology; it is also Scriptural theology. The kingdom of heaven is "as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." Solomon gave voice to a scientific as well as moral principle when he said, "Train up a child in the way he should go, and when he becomes old he will not depart from it." Of course, it holds equally in the case of the child that is trained or permitted to grow up in the way he should not go. What is heard in the home, in school, and elsewhere, will find its way into this substratum of the heart-life, becoming more and more fixed as the child advances in years. Fortunate it is if these early constructive influences are of the right sort, so that there will be no need to depart from them. But if not, then there is a life to be reconstructed, a necessity for the new creation.

Thank God for the possibility of a new creation for the misconstructed, marred life! This involves drastic treatment, a volcanic process whereby this substratum, in which the corrupt tree is so deeply rooted, is broken up. A new heart is substituted for the old one, a heart of flesh for the heart of stone. A superhuman work! A miracle indeed! Nicodemus raised a more profound question than he knew when he asked, "How can a man be born when he is old?" It is even more significant from a moral than from a physical standpoint.

Glorious as this is, there is yet a more excellent way, a more natural, logical, economical, Scriptural way, but which, alas! has been sadly neglected in the past, and even now is not approached as it might be, possibly because it is less spectacular. It is the planting of the true faith in the child heart, building the kingdom of heaven into the child life. What waste, what agony might be avoided if only the good seed were sown in the virgin soil! Assuming that reconstruction might take place later on, what advantages the properly constructed life has over the reconstructed life! Here, then, is the business, the problems of the home, school, church, and nation —establishing faith in the heart, forging moral convictions. Granted, it is not the whole problem; for a life runs amuck sometimes in spite of the best possible training. This is because there are yet other forces operating that must be taken into account. But as the proper seed sowing becomes more general the evil influences will become less powerful. — Religious Telescope.

WANTED—A WORKER.

God never goes to the lazy or idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's cup.

Amos was busy following the flock.

Peter and Andrew were casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.—Christian Observer.

THE C. E. TOPIC

May 26.

Doing His Will.

John 15:8-14.

We may express many ideas in many or few words, but in the three words of our topic we open a world of ideas that it seems to us no other combination of words in the language may express. In doing every action of our lives is involved and we, our fellow men and our God are brought into relation by our acts. When we speak of His will we have in mind the greatest personality that may be known—the Christ, the Redeemer of mankind. Will is something that we exercise whenever we want something, but here the fact to be considered is what our Christ wants.

There is a song which begins: "What are you doing for Jesus?" It is a singular thing that everyone is doing something. In nature there is a law that nothing is absolutely at rest and in our lives we follow that law by being active in some way or other. When the naughty boy answers his mother's question: What are you doing? with an impudent: "Nothing," we may be sure that he is doing something that she does not approve. It may be that the author of the old couplet "Satan finds some mischief still for idle hands to do," had this in mind. The most dangerous persons are those who are not profitably employed. One may be sure that they are occupied in something that involves wrong-doing. The Christian who does nothing soon becomes the worst nuisance in the church, not because he is not doing anything, but because he is bound to be doing something that either hinders or disturbs the progress of the work of the Lord. All through the Bible we find plenty of inspiration to be up and doing. Sometimes it is to testify, sometimes to endure, sometimes to be helpful and always it is to love and do what love prompts. The man who hid his talent in the napkin felt that he was innocent of any blame: He was greatly to blame because the time that should have been spent in investing the trust given to him was spent in something that was unprofitable and hurtful to his master. He was judged as a wrong-doer because he had not done right and had been occupied in a way that could not be approved by his lord. The excuse that many make, "I have never done any one a wrong" will never stand because it is a confession that that one has not done right.

There is plenty to be doing everywhere for the Lord. He has placed us just in the place where He wants us to be active. It is natural for the hands and the feet to move in performing the functions of our daily life. If we don't use them, no matter where we are, we will soon find that they are incapable of action. Exercise is as important as eating and drinking. So in the Christian life we are to exercise ourselves unto godliness, as St. Paul advised Timothy to do, and it is interesting to note that the word he uses is the same as the one used in speaking of the exercises of the athletes. The reasons that we are to be doing are that God demands it, that activities are a normal way of expressing one's self and the world is to be benefitted by what we do and God glorified.

If we are to do His will we must know His will. That involves our knowing Him. The better we know Him, the better will we be in a position to do His full will. There need be no doubt as to what is the will of our Lord. We have plenty of His servants to instruct us in it, but that is not all. He has given us His will through revelation. In His Word we may learn just what God wants us to do. It is so simply given that everyone who reads it is in a position to know exactly what to do under every circumstance. Years ago a book was written bearing the title: "What Would Jesus Do?" We know when it comes to a matter of right or wrong just what He would do and that is just what we should do. Again, we have the Holy Spirit to guide us. We are not left alone. He is the ever-present witness of Jesus and by His power we have it revealed to us

how we are to act and what we are to do. If any one pleads ignorance of the will of God it is because he shuts every influence that God wants him to follow out of his life.

As students of the Word of God we find that there are several lines along which we ought to act in doing His will. We may regard them as (1) Our duty to ourselves; (2) our duty to others; (3) our duty to God. In doing our duty to God in regard to ourselves we have to keep our minds upon our words, our thoughts and our actions. Our words must be witnesses of the religion we profess. They must be clean, respectful, wholesome, serious and helpful. A great many people go through life without realizing that their conversation is either the most helpful or the most hurtful thing they use in life. Surely if one belongs in the kingdom of God he will speak the language of the kingdom. A person is what his thoughts make him. We must pay attention to thoughts. They are the fountain from which both his words flow. "Blessed are the pure in heart" is a principle of the kingdom. This purity includes being free of envy, hatred, covetousness, self-righteousness, untruth, etc., as much as it does being free from the baser and beastly passions.

THE S. S. LESSON

May 26.

Jesus Silences His Adversaries.

Mark 12:1-44.

Printed Text, Mark 12:28-34, 41-44.

Golden Text. — Render unto Caesar the things that are Caesar's, and unto God the things that are God's. Mark 12:17.

The 12th chapter of Mark describes a busy day in the life of the Lord. The time had come when He was face to face with His most dangerous opponents who were stopping at nothing to destroy His influence and if possible get him out of the way. One by one He meets them and silences them to their own consternation. He begins with the most rebuking parable he had yet offered to expose the wicked leaders of the Jewish nation. The parable of the vineyard was plainly a picture of the way they had rejected and destroyed the prophets of God and were now ready to sacrifice His own son to their wickedness. It showed how far wickedness will go. Those who will not listen to the best of men whom God had sent to them will not hesitate to vent their spleen upon His only Son.

Naturally this exposure of the hearts of the scribes and Pharisees and Sadducees angered them and, while the latter were always at sword's point, they were willing for the time being to forget their differences and unite in their efforts to destroy Jesus. There is nothing so willing in wicked men as their uniting to do hurt to that which is good and holy. There may be kinds of evil but in the end it will be found that the chief aim of evil is to oppose and do God hurt.

The efforts that they made to catch Him are well worth examining. First they come with flattery. Flattery is always insincere. It is the meanest kind of lying. Then, they asked if it were right to pay tribute to the rulers, thinking that if He were to say that it was right he would appear an enemy of the Jews and if He were to say it was wrong they could accuse Him of treason to the Romans. Jesus did not consider either the possibility of getting the disfavor of either the Jew or Roman. He was the representative of a spiritual power that had nothing to do with either and so he showed that since the money belonged to Caesar it was right to give to Caesar what belonged to him and on the other hand he put in the claim that the things that belong to God should be given to Him. His tempters had paid to Caesar but they had neglected to give to God that which belonged to Him.

The next question was one which the Sadducees hoped might be used to make the doctrine of the resurrection look ridiculous. They appealed to a supposed and absurd supposition. Jesus turned them to the Scriptures and made them look absurd by showing how ignorant they really were of the Word of God. Here as all through the New Testament we find our whole faith stands or falls with the resurrection. Those who deny it miss its comforts, they are without faith and close their eyes to reason.

The question that the scribe asked Jesus, "What commandment is the first of all?" was answered in a less severe manner because it was not of the trifling kind. The spirit back of the question may have been as mean as the rest, but the question itself was one relating to one's personal relation to himself and his Maker. Jesus answers first, by calling attention to the fact that God is almighty and the only God and that it is the duty of all men as well as Israel to obey Him. The summary of the commandments and the emphasis upon the duty one owes to God and man may be said to be the whole law summed up in the shortest possible form. The scribes, unlike the Sadducees, paid more attention to the keeping of the moral law than they did to the ceremonial law. Here was a summary of their position. It is a summary of the position all of us should take. There must be this difference, however, we must live that law as well as profess it. If it depended upon the correctness of their creed there would have been little to complain about the scribes, but their lives belied their creed. In our day we find plenty of the same kind of people. Their lives do not prove all that they believe, or either what they profess to believe. The scribe called Jesus Teacher. That was right; He was a great teacher, but he should have acknowledged Him as his Master. It is more important to confess the Lord Master than it is to be correct in one's creed. "Thou art not far to the kingdom of God", was the comment that Jesus had to make to the one who so assented to His exposition of the commandments. Would that he had come into the kingdom. Like many others, he knew the way, but we have no record that he went that way. It is of greatest importance that one knows the way into God's kingdom; it is of greater importance that one finds the way into it. Since doubt had been cast upon Jesus and His work He once more appeals to Scripture to prove His highest claim — His divinity. Christ, the Son of David, is David's Lord.

The close of the lesson introduces the beautiful incident of the poor widow and her mite. She was a living witness of the kind of service that God approves. The Pharisees devoured widows' houses, but this one, possibly one of the victims, gave all that she had. It is the only kind of giving that is acceptable to God. Whenever we give we should read the incident again and then ask ourselves if we have really given enough.

DEATHS

Lehman. — Regina Lehman (nee Geiger) was born near Columbus Grove, in Allen county, Ohio, May 8, 1849. Her parents were John and Elizabeth Geiger. In her youth she was baptized and united with the Swiss Mennonite church. She was married to John P. Lehman, May 5, 1877, and never moved from the parental homestead where she was born. Mr. Lehman died in 1916. Mrs. Lehman has had much sickness in recent years. The immediate cause of her death was rheumatism which affected her heart. After several days of indescribable suffering she passed to her reward, May 1, 1918. Her suffering did not shake faith, and she was ready when her Master called her. She leaves to mourn their loss 6 daughters, 2 sons, 14 grandchildren, 2 sisters and many friends. About a year ago she united with the Grace Mennonite church, of which church five of her children are members. She chose the text for her funeral service: Phil. 1:21, 23. Funeral services were conducted at the Grace church on May 3 by her pastor, Rev. J. F. Moyer.

CONTRIBUTIONS

RELIEF COMMISSION

For March and April.

Bethel congr., Fortuna, Mo., for the American Red Cross, per S. J. Moser, $59.27; Senior Sewing society, Halstead, Kans., for war relief work, per Mrs. Anna Dester, $13; Sichar congr., Cordell, Okla., for the wounded, per J. W. Schmidt, $18.33; Bethel College congr., Newton, Kans., for the Armenians, per P. J. Wedel, $56.15; New Hopedale congr., Ringwood, Kans., for home relief work, per B. B. Becker, $237.42; Menn. congr., Wisner, Nebr., for the Armenians, per H. E. Leisy, $18.30; Hoffnungsau S. S., Buhler, Kans., for the Armenians, per J. J. Dyck, $31.81; Herold congr., Bessie, Okla., for war sufferers, per P. A. Quiring, $39.60; Fannie Kinsinger and Lisette Kinsinger, Collinville, O., for the Armenians, $10; by various donors, Berne, Ind., for the Syrians and the Armenians, per S. F. Sprunger, $34.25; D. W. Friesen Altona, Man., for Orphanage Blumental, Jerusalem, $5; Abr. P. Neufeldt, Inman, Kans., for the Armenians, $10; ditto, for Siberia, $10; Bergtal congr., Pawnee Rock, Kans., for the Armenians, per J. Schmidt, $43.00; Salem congregation, Freeman, S. D., for Syria, per B. B. Lehman, $35; Bethany congr., Freeman, S. D., for relief work in Palestine, per J. M. Regier, $60.44; Mrs. H. A. Bachmann, Woodlake, Calif., for the American Red Cross, $1; anonymous from Whitewater, Kans., for sufferers in Siberia, $25; anonymous from Cantonment, Okla., for war sufferers, $10; Bethel congr., Fortuna, Mo., for the Y. M. C. A. for work among the soldiers, per S. J. Moser, $35; by various donors, Berne, Ind., for Syria and Armenia, per S. F. Sprunger, $38; H. A. Bachmann, Woodlake, Calif., for war sufferers, $1; a brother, Goessel, Kans., for orphans in Chicago, per B. H. Friesen, $25; anonymous, for war sufferers, per J. F. Lehmann, $10; Albert Claassen, Cantonment, Okla., for war sufferers, $40; Phil. Sprunger, Berne, Ind., for the Armenians and the Syrians, per S. F. Sprunger, $10; Alfred Wiebe, Upland, Calif., for the American Red Cross, $1; H. R. Voth and family, Goltry, Okla., for the Y. M. C. A. of America $5; Aug. Hirschler, Donnellson, Iowa, for Syria and Armenia, $10; Mrs. H. Bentzinger, Donnellson, Ia., for Syria and Armenia, $2; Salem congr., Butterfield, Minn., for where needed, per J. Koller, $28.89.

A Correction.—In the last acknowledgement it was stated: Zoar Menn. congr., Gotebo, Okla., for the needy in Armenia, $63; Franz Buller and others gave for the same purpose. These gifts all came from Goltry and not from Gotebo.

Gratefully acknowledged,

P. P. Hilty, Treas.

Donnellson, Iowa.

FOR NON-COMBATANT CAUSE GENERAL CONFERENCE

Caroline Burkhalter, Tuba City, Ariz., $1.50.

Gratefully acknowledged,

J. F. Lehmann, Treas.

NEWS OF THE WEEK

FORTY PER CENT. GOES THIS YEAR

Washington, May 13. — Approximately 40 per cent. of the men in the United States now listed in Class 1 will be called to the colors this year. The total number of available — 2,013,495 — has been made public by Provost Marshal-General Crowder, following the decision of the house determining that draft quotas shall be based on the number in this class, no credit being given for volunteers.

Following are the net number of men now in Class 1, less all deductions, and the quotas under the second call in Indiana and adjoining states: Illinois, 130,966 net number, 52,035 second quota; Indiana, 52,379 net number, 20,812 second quota; Kentucky, 42,627 net number, 16,937 second quota; Michigan, 86,865 net number, 34,513 second quota; Ohio, 104,771 net number, 41,619 second quota.

The county conscription boards are receiving notice that there is an opportunity for voluntary enlistment for Class 1 men up to May 20. Under this voluntary induction the men may enlist where there is need as follows:

Sixty three men for railroad brakemen, flagmen and conductors. Report at Fort Benjamin Harrison.

Twenty-five locomotive engineers and firemen. Camp Dixon, Wrightstown, N. J.

Five car repairmen. Fort Leavenworth, Kansas.

Ninety gunsmiths, Camp Hancock, Ga.

The house adopted the conference report on the bill to base draft quotas on the number of men in Class 1, accepting the elimination of its amendment authorizing credits on quotas for volunteers. The report awaits action of the senate.

Because of a senate amendment exempting ministerial and medical students the house sent back to the conferees the conference report on the bill providing for the registration of youths attaining the age of 21 years since the registration last June 5.

The vote on the rejection of the senate amendment was 182 to 118, Representative McKenzie of Illinois, supporting the house action, declared that opposition to the drafting of divinity students comes from men who have money invested in theological seminaries.

More than 1,300,000 have been called in the draft and either are in France, in camp, or under call to go into service before June 1.

The total of 1,300,000 includes all men summoned in the May contingent. There is every indication that even a larger increment will be summoned in June than was called in May. A progressive monthly mobilization will continue through the summer and fall as soon as the cantonments are expanded. It is expected that at such a rate, the army will reach a full strength of more than 3,000,000 within the next twelve or thirteen months. It is possible, some officials say, that the number will be closer to 5,000,000 than 3,000,000.

AMERICAN ARMY NOT TO BE USED UNTIL IT IS COMPLETE

Ottawa, May 13. — So confident is the entente of its ability to withstand any drive the Germans can launch that it has been decided not to use the American army until it becomes a complete and powerful force, according to a cable summary of operations on the western front, received here from the War committee of the British cabinet.

"The position is now," said the summary, "that the Germans, determined to concentrate every available unit on one enormous offensive, are draining their country dry to force a decision before it is too late, while the entente are so confident that, having been given the choice of a small immediate American army for defense or waiting till they are reinforced by a complete, powerful, self-supporting American army, they have chosen the latter."

"To the sledge-hammer uses of masses of men by the enemy the allies are opposing the strategy of meeting the blow with the smallest reserve possible. Troops on the wings are permitted to give ground within limits whenever the enemy has been made to pay a greater price than the ground is worth, the whole aim being to reduce the enemy to such a state of exhaustion that our reserve at the right moment can restore the situation.

"In the present operations the British army has withstood many times its own weight of enemy masses. It has retired, exacting the fullest price. Meanwhile, Foch holds the bulk of the French in reserve, sending units only to points hard pressed. This strategy has justified itself in that in three weeks it has seen the enemy brought to a standstill without a single strategic objective being fulfilled and with losses so immense that his reserve is in danger of proving inadequate to his policy."

ONE KILLED; THIRTY HURT

New York, May 13.—One man was killed and thirty firemen were injured in a fire in the storage warehouse of the Merchants' Refrigerating Co., on the Hudson river waterfront Saturday night.

The building which covered an entire city block and contained huge quantities of food and other war supplies, belonging to the government awaiting overseas transportation, was taken over by the government about twenty days ago. The property loss was estimated at approximately $500,000. The fire is believed to have resulted from the blowing out of a cylinder head in an ammonia gas condensing machine in the engine room.

The building was completed in January and is said to be the most modern of its kind in the United States and one of the largest in the world.

MOTHERS OF U. S. TO UNITE

New York, May 13. — Organization of the National Association for Mothers of Defenders of Democracy, intended to unite the women of America in an effort to shorten the war by their sacrifices in behalf of sons and husbands, was announced here Saturday. It was said that branches will be established in every state, and subbranches in every community where twenty-five or more women have given their sons or husbands to the defense of the country.

The purpose of the association as announced are to combat pro-German propaganda, to organize women for work in munition and war plants, to introduce at home the same democracy between "classes of society" as exists on the battlefield and to urge mothers and wives to write more cheerful letters to their relatives in service.

TORNADO TAKES HEAVY TOLL OF LIFE

Chicago, May 10. — Reports reaching Chicago at midnight last night increased to six the toll of dead in the tornado which late yesterday afternoon swept the central portions of Illinois and Iowa.

A farmer residing at Toulon, Ill., fifty miles northwest of Peoria, and his son were killed late yesterday afternoon when their home was wrecked. A nine-year-old boy fell into a creek which had overflowed its banks at Franklin, Ill., and was drowned, and these deaths, together with two previously reported at Franklin and another reported at Nashau, Iowa, brought the total up to six.

No estimate could be made last night of the damage to property and to growing crops. It is expected, however, to amount to hundreds of thousands of dollars.

Sioux Falls, S. D.—A message received here late last night at a railway office reported that eighteen persons were killed in a tornado at Calmar, Iowa, last night and that three were killed and one injured severely at Mason City, Iowa. At the railway office here it was said that Mason City was the source of the message.

Des Moines, Iowa, May 10. — A tornado which struck near Nashua, in Chickisaw county, at 4:30 yesterday afternoon resulted in at least one death and the injury of a considerable number, it was reported here last night.

The storm cut a swatch seven miles long and from one-quarter to a mile wide.

Roy Husband, a farmer living near Nashua, was killed.

RAIL MEN GIVEN $300,000,000 BOOST BY THE WAGE BOARD

Washington, D. C., May 10.—Wage advances to 1,939,399 railroad employees, ranging from 1 per cent. to the highest and 43 per cent. to the lowest paid workers and aggregating $300,000,000, were made public in an exhaustive report by the railroad wage commission to Director General McAdoo.

GERMANS ARE INACTIVE IN FLANDERS AND PICARDY

The German armies in Flanders and Picardy are still inactive except for their artillery wings, which are carrying out bombardments on various sectors.

Evidently the enemy is not yet prepared to test his strength against the reinforced lines of the allies, although it is still expected that the day is not far distant when he again will try to break through the allied front. Meanwhile, the British and French armies are letting no opportunity pass to peck at the Germans at points where the enemy front is considered particularly vulnerable.

North of Kemmel, the French have recovered another slice of territory in a sharp fight in which they came into hand-to-hand combat with the Germans. In addition, more than one hundred prisoners were taken.

The Germans endeavored to offset this advantage by an attack against the French northwest of Orvillers-Sorel, but the defenders turned their artillery on the enemy and successfully withstood the attack, inflicting heavy casualties and captured more prisoners.

RAID ON OSTEND DARING EXPLOIT

London, May 13. — The old cruiser Vindictive went to her last berth, 150 to 200 yards within the entrance to the harbor of Ostend, one of the German submarine bases on the Belgian coast, under a terrific fire from the German naval guns and machine guns on the shore, according to the Central News. Preparatory to the raid into Ostend, the naval air forces bombarded the town and dropped bombs continuously on the harbor works, causing fires. Later the airmen were assisted by destroyers and monitors, in bombarding the enemy positions heavily.

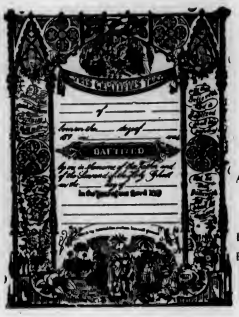
The entire operation was carried out on similar lines to the raid of April 23, when concrete laden cruisers were sunk in the harbor of Zeebrugge, the most important German submarine base. For the second time in a month a smoke screen was used successfully. About 2 o'clock in the morning a large force of destroyers and costal motor boats steamed up toward the shore, the motor boats going alongside of it. The weather was everything desirable until fifteen minutes before the Vindictive was sunk when a sea fog drove in shore and reduced the visibility to a range of between 300 and 400 yards. The Vindictive experienced the greatest difficulty in finding the entrance to the harbor. The enemy employed star shells and searchlights extensively and for twenty minutes the vessel was in full view of the enemy batteries. As she cruised up and down, seeking the entrance, she was repeatedly hit and several casualties were sustained. It was 2:20 o'clock when the piers were sighted almost alongside and then the German machine guns opened a fearful fire.

Having found his bearings, the captain swung his concrete laden cruiser around and rammed her stem against the eastern pier, leaving his lieutenant to work the engines with the object of sending the ship across the channel. Then he discovered that the cruiser was aground aft and that it was impossible to turn her any further. He called his crew from the engine room and stokehold and then set off explosive charges.

Airmen according to the Central News, report that the Vindictive is lying submerged at an angle of forty degrees at the eastern entrance with her stem against the pier. While the vessel was being abandoned, two motor launches went alongside under a heavy machine gun fire and succeeded in bringing off the men, including the wounded.

London.—It is declared on unquestionable authority that the sunken cruiser Vindictive lies in the neck of the channel, at the entrance to Ostend harbor at an angle of about 40 degrees. It is obvious that a vessel 300 feet long lying at this angle does not effectively block a channel some 300 feet wide, but a very useful purpose has been served.

A partial and very serious blockade has been achieved and under the conditions of tide and rapid silt prevailing on the Belgian coast, the obstruction will certainly tend to increase.



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VOL. XXXIII. BERNE, INDIANA, MAY 23, 1918. No. 21.

IN MENNONITE CIRCLES

Rev. E. F. Grubb has severed his connection with the Mennonite sanatorium of Alta Loma, Cal. He will leave this work the last of June.

After serving the Wadsworth (Ohio) church for a period of nine years as pastor, Rev. W. S. Shelly resigned the work. His resignation was accepted on April 28.

The article "What is the Message of a Mennonite Minister to His People in War Time?" which appeared in this paper some weeks ago, has been reprinted for distribution by the Eastern District conference.

Rev. W. S. Gottshall of Bluffton, Ohio, completed a successful series of meetings in Moundridge, Kansas. In one of his meetings he paid his respects to secret societies and declared that a Christian could not take their oaths.

The (Old)Mennonite brethren announce the following conferences: Eastern A. M. Mattawana, Pa., May 28 and 29; Ohio, Columbiana, May 25 and 26; Indiana-Michigan, Wakarusa, Ind., June 5 and 6. The Mennonite Mission board of this conference will hold a meeting at the latter place on the day preceding the conference meeting.

Bro. A. S. Shelly of Upland, Cal., who is soon to assume charge of the Bluffton (O.) town church, has been visiting brethren in Kansas. Bro. U. S. Stauffer and Sister Stauffer of Quakertown, Pa., are with Bro. Shelly, sharing the hospitality of the Kansas brethren.

Bro. J. J. Franz, a member of the Mennonite Brethren church of Hillsboro, Kans., now residing in Chicago, writes to the editor urging that Mennonite people generally interest themselves in the coming General Conference for the Evangelization of Russia. The Mennonite made note of this event several weeks ago calling the attention of its readers to the fact that here was a matter which should be of vital interest to our church. The date of the conference is June 24-28. Bro. Franz is a member of the Conference Executive committee.

In a recent address ex-President Taft referred to the Pennsylvania Germans as being "more American than the Americans". The early settlers of Pennsylvania among whom there were a large proportion of Mennonites, came to America to avoid just the thing that is now making a hell of continental Europe. Quite naturally they are not now in any way in sympathy with the things that make democracy unsafe.

The West Swamp (Pa.) church has greatly beautified its grounds by laying broad cement walks which extend clear through the cemetery. One of the trying things about country churches is the mud that annoys the worshippers in bad weather, making it sometimes very inconveniest for holding the regular services. Improvements of this nature will go far toward keeping up the interest of the people in the church services in bad weather.

A brother in New York was thoughtful enough to send the editor a letter by the first trip of the air-mail service which the government has established between New York, Philadelphia and Washington. It is quite a remarkable thing to receive a letter by airship less than three hours after it was written nearly a hundred miles away. In a little while perhaps we will be getting used to such things, no doubt we will then feel that we can not do without them. We recall that some years ago, when trolley service was being introduced into large cities, we signed a protest against it because we thought it too dangerous, as did the greater portion of our townsmen. Today we would protest a great deal louder if we had to go back to the horse-drawn car or to "Shank's mare". We were glad for the brother's letter by air-ship, but since the postage just now is twenty-four cents, we will resume our correspondence by the old method for a while.

IN MISSIONARY CIRCLES

The Presbyterian church reports for the year just ending that the missionary gifts have been $2,260,000.

At the beginning of last year the Presbyterian Board of Foreign Missions had 1,353 missionaries at work.

Dr. Sherwood Eddy, the noted missionary evangelist, is at present conducting a campaign in China and meeting with enormous success, a repetition of his former visit in interesting Chinese students in Bible study.

The Foreign Missionary society of Denmark recently sent out eight missionaries. In spite of the war and hard times the missionary spirit of this little country continues to burn. Work is being done in India and Manchuria. The income of the society for the year was $488,000.

At this writing several of the largest Protestant bodies are in session. The Presbyterian General Assembly has just elected its moderator, The Northern Baptist convention is in session at Atlantic City, N. J., and the Southern Baptist convention is holding its meeting in Hot Springs, Ark. Missions are discussed in each of their meetings.

The Y. M. C. A. has had a remarkable growth in China. There are 28 city associations with 18,000 members, 6,000 members in schools and 7,200 in Bible classes. The association has 146 Chinese secretaries. In a recent drive for new members in Shanghai Mr. Han-chang, manager of the Bank of China, won the first prize for having secured the largest number of new members.

The total population of India and Ceylon embraces one fifth of the population of the earth and is estimated at about 325,392,000. The area of India, Burma, and Ceylon is 1,913,124 square miles or about one third of that of the United States, while the population is about 171 per square mile, or six times greater than that of our country. Of the entire population 1,500,000 are communicants or adherents of Protestant churches. There still remain 730,000 villages unoccupied by missionaries.

The Home Mission Council, constituted by the evangelical denominations, through their boards and secretaries has established headquarters at 156 Fifth Ave., N. Y., and elected Dr. Alfred W. Anthony executive secretary. Dr. Anthony has been active for many years in Federation Home Mission movements. The plan is to give the home mission work of all denominations the benefit of active co-operation.

A missionary who had lived a life of power in Africa was asked the secret of that power. As he stood in the midst of the little prayer group of a summer conference, those around him almost saw a halo on his head. They fancied he lived far above the petty annoyances of their daily lives. They were brought down to an every-day earth when he told them that his secret was an alarm clock. Said he, "When I first went to Africa the great rush of duties and opportunities fairly overwhelmed me. Early and late calls came and knocks sounded at my door. Every night I went to bed utterly exhausted. In the morning when I woke I thought, 'Surely the Lord would rather I turned over and took another nap to fit me for the many duties I must face this day, than that I should get up to pray.' Then I began to realize that my work was lacking power, so I resolved to get up an hour earlier each day and to spend that hour in prayer. Through that hour of prayer God has wrought great things and now there are thousands of Christians in our mission station, who do not know that Christians anywhere ever attempt to face the duties and opportunities of a day without prayer.—Sel.

The Mennonite and the Christian Herald to one address for $3.25.

NOTES AND COMMENTS

The total membership of the Protestant churches in California is reported to be 313,063.

Mexico City, is spite of the recently disturbed condition, has a Y. M. C. A. with a membership of 1,857.

The membership of the Society of Friends, recently compiled, shows a membership of 97,960 in the United States and in England 20,056.

China has only about 440 newspapers for its vast population and of these there are only fifty having a good circulation. The average is not more than 3,000 per issue.

Out of nearly 200 federal prisoners brought before the New York courts in a few April days, 130 were charged with selling liquor to soldiers in uniform, most of whom pleaded guilty and were sentenced to prison for from one day to eight months.

Brigham H. Roberts who some years ago was barred from congress as a polygamist, is serving by the appointment of the governor of Utah, as a chaplain in the United States army in southern California. Why do the people of this country permit such a thing?

At the annual meeting of the Young Men's Christian associations of Massachusetts and Rhode Island, speakers said that investigations by judges and others in the United States had shown 65 per cent. more crime among boys and young men last year than in the previous 12 months. The increase was largely due, it was declared, to conditions resulting from the war — decreased home supervision, caused by the absence of fathers and older brothers; employment at high wages, with a resulting increase in spending money; darkened streets at night, due to fuel supervision, and an interested spirit of adventure causing boys to imitate soldiers and sailors in their vices rather than in their virtues.

The Christian Advocate is responsible for the following remarkable statement: "There are great areas in the Northwest of the United States which are meagerly touched by the church, as is seen by the following statements. We are told that in Colorado there are 137 places with a population of from 150 to 1,000 people without a Christian church. There are 428 places of sufficient size to have a post-office, but no religious services. In Idaho there are 1,000 villages and neighborhoods without either church or Sunday school privileges. It is reported that there is a section in the State of Montana in which the children of 900 school districts are without any religious instruction and that it would be necessary to travel 150 miles to reach a minister. Two counties have a population of 20,000, only one half of whom are reached by any Christian agency. Nevada has only 90 churches, but is reported to have 1,500 saloons. New Mexico and Arizona are also developing rapidly, with thousands of new settlers, and are greatly in need of more Christian workers.

Fifty years ago the negroes in the United States owned scarcely the clothes on their backs; today, according to the Home Mission Monthly, 250,000 of them own 20,000,000 acres of fertile soil and on this and other land which they rent they cultivate over twice as many acres as are contained in all of the farm land of New England. Illiteracy, which fifty years ago stood at ninety per cent., has been reduced to thirty per cent. and negroes constitute nearly three-fourths of the teaching force in schools for their race. In the various steps of their advance they have been aided by those white people of both South and North who recognize that our duty lies quite as much in helping the negro of America as his more picturesque brother in Africa. "The average white person knows only the negro servant or laborer, not the teacher, the minister, the doctor, and there is the tendency to judge the race by faults rather than successes. The negro needs a gospel practiced before him as well as preached; he needs a helping hand, not a discouraging shove when he is trying to climb."

Of the 1,500,000 Porto Ricans the bulk are Roman Catholics. Some are devoted to their religion, but there is a large, though ever-decreasing number, that have little interest in any religion. As Dr. Franklin Rousset once remarked about the French Catholics: "They are Catholics when they are born, when they get married and when they die, but are nothing in between." The population is almost ninety-nine per cent. native, with a liberal allowance of Spanish blood and a very slight scattering of other nationalities. The number of Americans is comparatively small. Obviously, then, a great deal of the work must be educational in character, as well as religious. There must be workers of all colors, as the population is sixty-five per cent. white, thirty per cent. mulatto and five per cent. black. There is no color line, at least where it exists it is so incidental as to have little bearing on the situation as a whole.

A LETTER FROM A MENNONITE Y. M. C. A. WORKER

(The following note from Bro. Kratz to The Witmarsum, the Bluffton College paper, will no doubt be of interest to his many friends who are readers of The Mennonite.)

May 5, 1918.

I feel that I ought to thank the students and faculty of Bluffton college for the very kind send-off they gave me; the sincere expression of well wishes; and the very generous gift presented to me. The Witmarsum is the mouthpiece of the student body, so for that reason I want to make this acknowledgment through its columns.

It might also be interesting to record some of my impressions of New York City during this campaign for the Third Liberty loan. The most striking thing about the city is the countless number of soldiers and sailors on the streets. Men in uniforms are everywhere, either aimlessly seeing the sights or a half dozen in a group selling bonds. Almost every street corner has its booth for selling Liberty bonds, especially on the principal streets. These bond sellers are not only men in uniforms but volunteers, male and female, old and young, almost without number. The men in uniform are not all Americans. At present there are 500 Australians in the city, men who took part in the Gallipoli campaign and in the Somme battle of 1917. They are now on their way back to France to fight some more and everyone of them looks like a fighter: lean, tanned, dark brown, everyone the embodiment of vigorous health. Then, there are a hundred "blue devils" of France showing the same condition of health and exhibiting great enthusiasm for the cause of the allies. General Pershing also sent some of his veterans, members of the N. Y. 69th regiment, who had distinguished themselves on the battlefield.

A word about myself. I am to go to England or France, wherever the need is the greater, as an athletic director, under the auspices of the Y. M. C. A. I feel this activity makes me directly responsible to the students and faculty of Bluffton college: first, because in a measure I will represent the ideals of the college by my conduct; second, because last winter we subscribed to the fund that is carrying on this work. The work will be the conducting and organizing of recreational games during training or rest periods. There are about 300 or more of us in the city at present and more coming in all the time. I met several personal friends, men who are going over to do this same kind of work.

Hoping that I may write the next letter from "over there".

Sincerely,

Oliver Kratz.

FUNERAL CUSTOMS

of the Jaba Tribe in Nigeria, West Africa.

By F. E. Hein.

"That through death He might bring to naught him that had the power of death, that is the devil; and might deliver all them who thru fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

The last part of the above quoted Scripture exactly describes the condition of the heathen. For an example I will describe in some detail the sickness and death of the chief of Kwoi where the Sudas Interior Mission has a station.

Several months after the station was opened the chief took sick very gradually with what turned out to be the dreaded sleeping sickness. He tried many kinds of native medicines, but only grew worse. He then suspected that evil spirits were trying to kill him, and in trying to hide himself from them he went by night through the tall grass where there was no path, to a nearby village and hid in the house of a friend, but when he got no better he concluded that the evil spirits had discovered his hiding place and were again tormenting him, so he went back to Kwoi again secretly and hid in a hut about half way up the side of the mountain at the foot of which the town is built, but all of no avail, the spirits could not be deceived and as he kept getting worse he was finally carried back to his own house where he went to sleep and slept for several weeks without waking up enough to recognize even his own relatives and thus he passed away out of heathen darkness into eternal darkness. Oh how sad! While he was still able to comprehend it I often told him the story of Christ and His love, but it seemed to make but little impression on him.

During the night he died, and at daybreak the friends and neighbors gathered in the compound

and began to wail out loud for about an hour or so and then they retired to an open space in the town reserved especially for that purpose where one of their priests had set up a drum which was about four feet tall, and as he began beating it the mourners began marching around it five or more abreast, one company after the other, until the circle was complete and they all kept step to the beating of the drum, marching slowly and singing in a sad tone something I could not understand, many of them wept while they sang, the tears running down their black cheeks. Some of the women, relatives of the deceased, broke out in loud frantic screams and with their hands thrown up in the air ran to an ash heap near by and threw themselves into the ashes squirming as though they were dying with grief. The above described mourning was kept up until the second day at noon. During this time the corpse was being prepared for burial by some of their priests who acted as undertakers. The body was first wrapped in a clean white cloth and over that a grass mat was wound and tied with thin ropes. The two big toes were left exposed but tied together for a special reason not known to me. A grave was dug inside of a hut in his own compound in the following manner: First a round hole was dug about four feet in diameter and two feet deep and then in the center of this a smaller hole was made which was about two feet in diameter and about four feet deep and at the bottom of this a cave was made to one side about six feet in length into which the corpse was laid and then the small hole was covered with a flat stone and the wide part filled in with earth packed hard and pounded so as to be even with the rest of the floor in the hut. In the middle of the grave an empty beer bottle was put in upside down to mark the grave in case it would be needed again to bury some of his successors. In the afternoon of the second day the corpse was brought for burial, carried on the heads of four natives and placed in the hut where the grave was. At the door of the hut stood two guards with large leather shields and long wooden spears and helmets on their heads made of straw caps covered with long horse-tail hair and several short horns fastened onto the top which gave them a frightful appearance. These men were supposed to prevent evil spirits from doing harm to the dead chief. There was considerable loud wailing going on all the time but just when the corpse was lowered into the grave a signal was given to those outside and guns were fired and a terrible shrieking followed, especially by the wives and near relatives of the chief, some of the women threw themselves flat on the ground screaming and scratching the ground in their terrible grief. The older men were sitting around smoking their long pipes and weeping quietly with the tears running down their sad faces. It broke me all up too as I was standing there and looking on and seeing how utterly hopeless these poor people were. And I thought no wonder the Apostle Paul said we were not to mourn as those who have no hope. I thought if only the people at home could see such a funeral they would do much more to bring the gospel to these benighted souls.

The day after the burial is the big day of feasting and general merriment. They gather again at the place of mourning and begin drumming and the women and the girls start to dance (but never with the opposite sex) which continues until about noon when some food is served to all who wish any, and while they are resting, suddenly a woman arrayed in man's apparel comes along with a spear and shield and dances and makes fun and soon she is followed by a large band of old warriors and young braves who had arrayed themselves in the most ridiculous manner and armed with all sorts of native war implements consisting of wooden spears, leather shields, bows and wooden arrows, and all sorts of war clubs, and after marching around the place of mourning several times they go out into the open where they form two parties and then a sham battle ensues where they rush at each other as though in real earnest and one side will give way and flee and the others chase them for a little distance, then suddenly the fleeing ones will turn around and put their pursuers to flight and thus it is kept up for several hours. During this time several women dressed up as men act as slave catchers catching other women and binding them.

These sham battles give one a good idea of how native warfare was carried on in former times before the British took possession of this country, when one tribe used to go against another and even natives of the same tribe fight against each other over some of the most trifling things. But the Mohammedans were their chief enemies for they used to devastate whole towns and villages in order to supply the demand for slaves. But thank God for the persistent efforts of the British officials who have put an end to this awful traffic in human souls and have freed nearly all the slaves who wished to be freed.

But as will be seen from the foregoing the people are still in worse bondage than that of Mohammedan slavery. For they are bound by heathen customs and superstitions which Satan has used as a means to hold them in his powerful grip. While there are hundreds who have already accepted Christ's redemption, there are yet millions who are still without hope and their lost and deplorable condition cries out to every follower of Christ, "Come over and help us." Dear reader, have you done all you could to fulfill Christ's command to go and preach the Gospel to every creature?—The Missionary Worker.

MISSIONS AND THE PASTOR

Many pastors are flooded with literature to show them what they, as key men, should do for missions. They sometimes overlook the things that missions will do for them and their congregations.

1. An interest in world-wide missions broadens the pastor's horizon and reduces the provincialism of his people.

2. A knowledge of other races, their customs, creeds and needs, increases intelligence and deepens sympathy. It gives the culture of travel to stay-at-homes.

3. The advocacy of missions at home and abroad gives preachers a larger message and an authority and courage based on the great commission of our Lord. The varied character of modern missionary work gives an opportunity to enlist the co-operation of all classes of people. A world-wide missionary program is inspiring on account of its greatness—its universality.

4. The achievements of Christian missions offer the conclusive answer to the honest sceptic. They furnish examples of modern miracles and of apostolic power. The life stories of missionaries are thrilling and elevating.

5. An interest in the progress of missions on the frontier strengthens faith and leads to more earnest and definite prayer. No one can see the obstacles in the way of the gospel without realizing the need of human dependence on God, and none can see these barriers fade away by divine interposition without increased confidence in the power of God to overcome the lesser difficulties at home.

6. When a pastor and his people really learn to give cheerfully to missionary work their hearts are opened so that they give more gladly to the needs seen at home. It is always the experiences of churches that there is that giveth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty—in local expenses and in personal matters.

7. Lastly, a whole-hearted co-operation in world-wide missionary work links a pastor and his people more closely with God and His living purpose and program for the world. The result is seen in deeper sympathy with divine ideals and methods, stronger spiritual life and renewed consecration of boys and girls and young people to the service of Christ.—Missionary Review of the World.

THE MASTER OF HUMAN LIFE

L. H. Hough.

When Jesus was in the world as a man among men He referred to two kinds of mastery which He was to exercise in respect of human life. In the first place there was His mastery as a friend. To the men who gladly and willingly accepted His lordship He became an inspiration and helper and guide. His lordship was radiant with love. He was ruler, but He was also intimate friend. In the second place He was to be Master as judge. He said with stern clearness that the man who refused His friendship must one day meet Him as a judge, and He declared emphatically enough that the moral welfare of the world and the destruction of evil would be looked after in an entirely final way from His seat of judgment. He wanted to be the world's friend. The incarnation was an adventure in unselfish friendliness, but it was an ethical friendliness, bound at least to become the foe of those who repudiated righteousness. So the stern words fell with weight and might from the lips of the Prince of love.

In the world today He is working as a friend, seeking to win men's hearts, seeking to obtain their willing devotion. He has the secret by which they can master all the selfish, turbulent forces in their lives, and as they admit Him He gives them the peace of the victory over evil in their lives. In the world today He is working as judge and right sternly the hand of His judgment is making itself felt in the very events of contemporary life. He wants a world of good will and He is stronger than all the forces of ill will in sheer commanding power. So He is moving toward the day when good will shall enforce peace in spite of the ill will of the world.

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EDITORIAL

SUNDOWN

[When the wounded in hospitals come to die, says a British officer, their last request, in the great number of cases, is for the prayer, "Now I Lay Me Down to Sleep".]

When the sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep."

I am at my journey's end,
I have sown and I must reap;
There are no more ways to mend—
Now I lay me down to sleep.

Nothing more to doubt or dare,
Nothing more to give or keep;
Say for me the evening prayer,
"Now I lay me down to sleep."

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep."

What have you more wise to tell
When the shadows round me creep,
All is over, all is well—
Now I lay me down to sleep.
—B. L. T., in Chicago Tribune.

It is not unusual to meet people who regard our non-swearing of oaths as something peculiar, as though doing exactly what the Lord commanded to be done were a thing peculiar for Christians. True, many Christians do not accept the words of our Lord, "Swear not at all" as being something to be taken literally, and no less a person than Martin Luther declared the taking of an oath, under certain circumstances, to be a Christian's duty. Even some of the historic creeds of the church are committed to oaths. In a number of instances, at the time when these creeds were made, they had the persecuted sects that denied the oath in mind. Various reasons are given for oaths. Some say because of the sinfulness of man some terrible punishment for violation of the oath must be held over his head in order to make him truthful, others say that there must be a power in the hand of the rulers that will compel a respect greater for truth than a mere man would have. It is even held forth that if it were not for the oath the world would be full of criminals who would be exceedingly dangerous to all authority because they would in no way respect truth. With the teachings of theologians, the practices of eminent men, the demands of the state and the everyday usage of the custom in our courts of law and in other places we ought to feel that we have good and sufficient reasons for disagreeing with these who regard the oath with respect. What are they? The first reason is that Jesus says: "Swear not at all," and His apostles understood Him to mean that the command was to be taken literally, as we may note by the fact that James repeats the command. Again, if the Christian were to be expected to swear he would need to have a double standard of truth, one kind of truth would be the truth he spoke without taking the oath and the other the kind of truth he would have to speak while under oath.

The oath is intended to prevent untruthfulness, but it fails. One who would lie while not under oath would be just as great a liar under oath were not the fear of added punishment for false swearing a peril to which he would be exposed. The command to "Swear not at all" was given in the interest of truthfulness. A godly man will so live and speak that it will not be necessary to put him under oath to make sure of the truth.

Oath-swearing was once a judicial thing—something only to be met with in courts to be used on solemn occasions. In such cases it was enough of a violation of the spirit of Christ's command to warrant honest Christians taking an attitude against swearing, but in our day the matter has been driven to such a degree that respect for the oath is altogether gone. We have heard judges say that if false swearing were to be punished by the courts, as it should be, there would not be enough jails to hold the offenders. From being a sacred matter it has degenerated to part of the mummeries and childsplay of the secret fraternities, it is used in all sorts of places. Your doctor swears to the Bureau of Vital Statistics that you were born on such a day or that you are cured of the measles to the Board of Health. Your plumber goes to the Department of Public Works and swears that your waterpipe has been mended according to law, your election officer swears that your vote has been counted and that he did not take a bet on the result of the election prior to the election, etc. Everything to cheapen the value of the truth.

It has been observed a number of times in this paper that the vice of profane swearing is on the increase everywhere. If the judicial oath is unnecessary and not in accord with the commands of Christ the profane oath is a deliberate insult to Him. There are plenty of men who plead that the thing has become a habit with them and that they don't mean anything by it anyway and that they do it unconsciously and cannot help it. Such excuses have no value except to show the insincerity of the ones who make the pleas. A man can help swearing. He doesn't generally swear at his wife if he is a gentleman; he would not swear while with the president or in the society of gentlemen and ladies; he would not swear at a policeman or a court officer unless he deliberately wanted to break into jail. Indeed, when we come to the root of the matter, the man who swears does so because he wants to do so and because it serves some purpose he has in mind. A Christian cannot and a gentleman will not be guilty of such insulting conduct as profanity.

The time when a body of Christians can flock by themselves and live for themselves apart from the rest of the Christian world has gone by long ago. If we are to be Christians at all we must be working hand in hand with other Christians. The matter of belonging to separate communions, while still important, is not of so much value that one party must wrap its cloak about itself and shun the other party as worse than heathen even while it is spending money and effort to bring the heathen into the relationship of Christian brotherhood. The Mennonite church has lost much and gained little by its exclusiveness. It has created the impression in other communions that it feels other Christians unworthy of its fellowship and, among its own young people, it has sometimes brought out a spirit of resentment that led them to affiliate with others and ever after give themselves over to unkind, unfriendly and impatient criticism of the fold in which they were brought up.

We are proud of our church and sincerely believe in the principles for which it stands. We are certain that we represent a phase of Christian truth that needs emphasis. Moreover, we are convinced that the type of Christian life produced by our homes, churches and schools can bring the world great blessings. Our fathers were ever ready to give life and all in testimony for the truths their church taught and upon us has fallen the serious responsibility of keeping that truth before the world. In order to do this we must be aggressive in our Christianity. If in conjunction with others we may give greater emphasis to the truths we teach we must work with them. Our testimony has always been for peace. Is there any reason in the world why we should not have been hand in hand with the other peace sects? We have become a missionary people. Should we not work hard with other missionary peoples? We stand for strict private morality. Why, then, should we be keeping ourselves from worthy reform movements inaugurated by others?

One of the bad results of our former exclusiveness has been the loss we have sustained because we have not followed our young people and those of our number who have gone to the towns and cities to live. It seems as though we felt that a Mennonite church must have a Mennonite atmosphere in which to exist. We have waited for numbers to increase before we have followed our people to non-Mennonite communities, never thinking that with a little start our churches might increase as do other churches, by winning others from the community. It has too often been the attitude that we must have Mennonite stock with which to build up our organizations. While we were waiting for a Mennonite organization to develope others have seized the opportunity and gone in and used our material to establish their organizations. In this late day there still remain fields for our endeavors, if we will but step in and occupy them. Wherever there is a town into which our people drift we should follow them. This taking it for granted that they will remain loyal to the home church, has proved itself time and again, a foolish delusion that meant loss of men and means that might have been conserved for our church.

We have thought ourselves to be a rural church, adapted only to a rural community. The idea had a limiting influence upon us and made us feel that we were not big enough to undertake the big things for Christ and our church. Why, with the start we have had, are we limited to a few country communities? It was because we did not feel that our field extended beyond our narrow limitations. What we should have had in times past and what we may still have is a vision as big as the na-

tion with the Mennonite church established in every corner of it. It is not too late to begin to realize that vision even though our past inactivity hinders its speedy realization.

THE CHRISTIAN HOME

Mother, Home, Heaven—three queen words of the English language! It is difficult to think of one without including them all. There is a sweetness and charm which pervades them like the sweetest music.

To the Christian, home is not home unless it is "Christian". Happy would it be for the race if the word "home" needed no qualification, but that every home were Christian.

Home is the place where every member of the family gathers around a common hearth, a common interest. It is, no doubt, the smallest unity of society that God ever intended; for He did not create one man and one woman, independent of the other, but for each other, and thus organized the home. It is then the earliest and one of the divinest institutions. The Edenic world with all of its beauty and brightness offers no more blissful scene than that of the home untouched by sin. The only regret which we can entertain in relation to it is, that sin encroached upon its spotlessness and marred its sanctity and beauty.

The Father.

In order that the home be really Christian, the husband and father must be Christian. He is the God-appointed head of the home. He it is who provides for and protects the inmates of this institution. It is he who has toiled long and hard, through rain and cold, that he might measure up to his home responsibilities, such as the feeding, housing, clothing and educating those whom God has entrusted to him. No doubt most of us cherish in sacred memory the hardships and privation of a father, whose parental instinct led him to sacrifices in our behalf. Some of these fathers are gone and we seek to honor them by this recognition. We wish that we might tell them now how much we appreciate what they did for us.

The Mother.

No home can be truly Christian without a Christian mother. While all relationships have their peculiar charms, that of motherhood stands in a class by itself. No service too humble, too difficult, too exacting for mother. She is the first and last to sacrifice for her offspring. It was she who kept vigil over us long before we were conscious of our own existence. It was she who watched over our beds while others slept, breathing up a prayer such as only motherhood inspires. It was she who taught us to lisp our earliest prayer: "Now I lay me down to sleep"; and, in a way unknown to ourselves and mysterious to all the world, molded our characters largely into what they are.

Someone has tried in a few poetic lines to state a reason why God made our mothers, and wrote as follows:

"God knew the sort of tenderness
Our wayward hearts required;
God knew the sort of kindly love
Our lonely souls desired;
God knew the need of friendship strong,
The need above all others;
God knew our need of tuckings in—
That's why He made our mothers."

Some of these mothers, like many of our good fathers, are gone, but they still live. Those of us who have them should cherish them. Nothing that we have or can give is too good for them.

The Children.

No home is complete without children. No husbands and wives have had the very best of themselves called out and developed who have not experienced parenthood. It alone strikes our deepest chords of sympathy and pathos as well as our highest keys of pleasure and delight. God has made human-kind with parental instinct, which begs recognition. Intentional childless homes are inexcusable, and unavoidable childless homes are subjects of pity.

Another poet has beautifully described the "Family" in the following lines:

The family is like a book—
The children are the leaves,
The parents are the covers
That protecting beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Should scatter and be lost!

Children constitute a strong argument for the necessity of Christian homes. Homes ought to be Christian from their very beginnings, that is, before children come into them. Parenthood should be ready to receive these "little ones" as from Him who blessed them, and said: "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Unfortunate is that child who is born into a home which is not Christian.

Childhood is the most sacred obligation which man can possibly have, because it is not a matter of timely interest only, but also of eternity. Parents should never be too much occupied to give attention to their innocent and legitimate questions, which are the result of the unfolding of their lives. The one supreme obligation of parents toward their children is to save them for Christ and His kingdom. We can afford to fail in business, in our professions, in a social way—in every other way—but we cannot afford to fail in bringing our children into the fold of Christ and His church. This cannot be begun too early. While the crisis, their conversion, may be sudden, yet the approach to it is gradual and tedious, and the nurturing and training afterwards is a long, patience-exacting process. Sooner than we sometimes think they are capable of being led into the experience of sanctification when properly taught in terms which they can comprehend.

Factors.

The subject of "Factors" in the making of Christian homes is one which would require much space, but a passing notice here may be helpful.

Houses are not necessarily homes. There are piles of marble, colonial verandas, costly interiors and expensive furnishings which do not constitute homes at all — just so much marble, wood, fresco, etc. Homes may, on the other hand, be quite humble. Mansions and wealth are not indispensable to happy homes. It takes more than these things: it takes **love.**

Good reading, wholesome pictures, godly examples, physical necessities, all enter into the making of Christian homes. Here love reigns, Christ is honored, God's Word is obeyed, and everything is valued in the terms of kingdom relationship. Here first things are put first, and these first things are in relation to "the kingdom of God". Not only on the walls of this home, but upon the walls of the hearts of this home hangs the motto:

"Christ is the Head of this home,
The unseen Guest at every meal,
The silent Listener to every conversation."

The Christian home is a fireside, around which gathers the family group, composed of father and mother, whose parental determination is: "As for me and my house we will serve the Lord"; children who second father's and mother's choice, and go forth from its sacred altar of prayer to be a blessing to fellow men and promoters of the cause of Christ.—Gospel Banner.

THE MINISTRY OF MEDITATION

Thou shalt meditate therein day and night. Josh. 1:8. Why should Joshua so meditate in "the book of the law?" Because by meditation we get the heart of a thing. Memory may give us the letter; it is only meditation that will give us the spirit. We may know all the words of a poem, and yet know nothing of the holy place where its genius dwells. The shy spirit of a great poem is something like a shy bird—it only comes out as we watch long in perfect stillness. And so it is with the law of the Lord; a swift, rushing reading gives us nothing; prolonged meditation introduces us into its mood, and we have fellowship with the spirit in which it was born.

Nowadays there is too much reading and too little thinking. We run about over wide surfaces, me do not descend into any depths. We know the letter, we are strangers to the spirit. One saying of the Lord, meditated upon, will yield more inspiration than a whole chapter read at a gallop. We talk of "doing" things. We "do" Rome in a couple of days. We do the English Lake district in a few hours. We "do" much and we "see" nothing. We read much and we do not enter "the secret place of the Most High."

"Be still and know that I am God." There is a knowledge into which we enter when the soul is perfectly quiet, when we have laid aside the feverishness of the fretful day, and permit our wearied souls the ministry and solace of contemplation. In these quiet seasons the mind is not so much reasoning her way to conclusions as just feasting upon the glory of the Lord. Logic is laid aside, and the soul gives herself to devotion. And in such moments we have the unspeakable help of the Holy Spirit, who is the Spirit of counsel and of might. He will guide our contemplations, and He will help us to appropriate the glory upon which we gaze. Our meditation will be sweet; and more than sweet, for in such meditation we shall absorb the strength in which we can resume our journey, and take up the next task on the ever-varying road.—Jowett.

THE C. E. TOPIC

June 2

Christian Duty and Privilege.

6. Service in Church and Community. Mark 12:28-34.

Religion and service, if one's religion is true, are one. Time and again our Lord impressed it upon His disciples that He came

to minister rather than to be ministered unto. He called them to service and He sent them out to serve. By numerous exhortations and parables He dignified and commanded service. We are to be builders, laborers in His vineyard, seekers for the lost, helpers to those who are in need, teachers of the ignorant, ministers to the saints, etc.

Two lines of service are noted in the topic, in the church and in the community. What is to be our service in the church?

The church is a testifying church if it is true to its mission. We serve by being living testimonies. All the world is to know that we belong to Christ by the witness of our lives. They must be clean, pure, blameless, and without blemish. No man can serve his Lord with soiled hands and soul. Our conversation must be of the kind that will lead men to take note that we have been with Jesus. Our motives must be true. The world will soon discover the sham in the life of the one who is a professor from wrong motives.

We serve by teaching. Jesus was the peerless teacher. His followers are sent forth to teach and make disciples of all men. Wherever men are found there will be found a field for teaching activities. If Paul could find a pupil in prison and Philip could find one in the desert we certainly cannot complain that God does not open up opportunities for us. In our communities, in our shops, in our schools and even in our churches there are always chances to tell about Jesus and the great things He has done. It is the great duty of the Christian church to teach the way of salvation to all men who are not in Christ. Every sermon, if it is worth calling a sermon, should make clear the way of salvation. But the church should not stop with that. It should always interest itself in education in such a way that the world will be better and wiser. A minister's sermon is a message given not only for his hearers but to his hearers that they may carry it forth to the world in their lives and conversation. How little do we hear in our day from churchgoers of what the minister said or what he asks his people to do. In giving greater publicity to the gospel message as we hear it week after week, we have one of the most useful openings for service.

We serve by helping. There are poor everywhere. The poor are the special wards of Jesus and His flock. Whatsoever is done for them is done to Him. Helping the poor by giving money is not always doing all that is expected of us. A beggar comes to our door. We give him a nickel or a dime and so we cheaply try to bribe our conscience. We have done little. Either we have given too much or we have done too little. It may be love or advice or help to self-respect that that one needs more than our coin, or he may be in dire need. In that case our small piece of money doesn't let us off. A small coin will not amount to anything as help to the one who really needs life's necessities.

We serve by being Christ-like. He wants men and women to live His life over again for the benefit of those who need the inspiration of a holy and pious life. All the giving and all the teaching and all the preaching in the whole world will not accomplish as much for Christ and the establishment of His kingdom as the consecrated lives of His faithful people.

The two ideas of service, duty and privilege, must get into all of our living. Whatever Christ commands us through His Word, through conscience and through the gospel message is a duty. For every neglect of duty we are always held responsible, no matter where it is. For the neglect of our Christian duty we will answer before God. A privilege is a thing we are glad to embrace. We should always be glad to do every service that our Christ expects of us. He has saved us. He has regarded us when we were unworthy. He has given more for us than we may ever expect to do for Him. He is patient with us and will never forsake us if we but trust and obey Him. When we may do something for Him are there any greater reasons why we should deem it a privilege?

It is hard to distinguish a service in the community from a service in the church. The church is a part of the community and owes to it its greatest and best efforts. We best serve the community when we are faithful to our church duties. This does not mean that we should confine our activities strictly to the church, but it does mean that the church should realize that it owes all it has to give to the community and that it should be an instrument in Christ's hands for doing for men all that He expects to be done for them.

THE S. S. LESSON

June 2.

Jesus Warns and Comforts His Friends. Mark 13:1-14:9.

Printed Text—Mark 14:1-9.

Golden Text—He that endureth to the end, the same shall be saved. Mark 13:13.

The end was rapidly drawing on. It was but two days until the passover, when the great and holy feast of the Jews was to be celebrated. The passover feast was the ancient institution established in the days of Moses in order to keep the Jews in mind of the great things God had done for them. It was a memorial of the passing over of the angel of death in Egypt, of the crossing of the Dead sea and the coming of the Children of Israel out of bondage into freedom. The lamb slain symbolized the Christ who was to give His life to save others. With Jesus going up to this passover a new passover was to be instituted which was to be a memorial of the Lamb of God slain upon the cross for the sins of the world.

We get an idea of the utter lack of true devotion and faith in the scribes and priests when we note their attitude toward Christ and the passover. They did not want to permit Jesus to live because His life was a rebuke to their ungodliness and they betrayed their unfitness for their sacred trust by using it to conspire against so good a man. They were professionally interested in keeping the feast according to ceremony, but in their hearts they were unworthy to celebrate it as ministers of God. When religion becomes a mere professional thing it becomes a dangerous thing and those who hold it as such will not stop at crimes against the good and pure to further their plans.

The scribes and priests showed how cowardly they were. They pretended to be zealous for a pure passover for professional reasons, but they feared that the large gathering of people it brought together might result in their turning against them. In all these things they figured without God. They did not know that their wickedness would result in the fulfillment of prophecy and in giving the world a Redeemer whose sacrifice would forever make another passover unnecessary. Whenever the ministers of religion become corrupt they may still hold firm to the form of religion but they nevertheless make a place for themselves among the worst of men.

The incident in the house of Simon the leper is one of those intimate pictures of Jesus which shows His personal relation with various kinds of people. Simon, the leper, was probably one of those unfortunate ones whom Jesus had healed. We can imagine His presence in that home was one of special significance. He was a neighbor and friend of the close friends of Jesus, Lazarus, Martha and Mary. Could there be a greater testimony to the goodness and power of Jesus than the bringing together of one who had been cured of leprosy and one who had been raised from the dead at the same table with Him? In our time and country it would be entirely out of place for one to intrude upon a family entertaining a guest but in the East then and now this was not an unusual thing. The woman who came brought with her the costly jar containing the rare ointments. Both were costly and much prized. The vessel itself was a rare possession, highly prized and carefully preserved. The ointment was something that people in the East valued. There are records of the stuff sometimes costing its weight in gold. In this instance it was the most valuable possession the woman had, no doubt it represented the saving of a life time. The pouring of the ointment over the head was true to the custom of the time. Guests specially to be honored were anointed. The costlier the ointment the greater the honor it was intended to show. The giving of this costly gift to Jesus conveys to us a splendid lesson in giving. It was a gift prompted by love. It was a giving that cost a giving until it hurts, we might say. Moreover, it was a love that prompted the giving that must simply give and could not ask itself, How much? More is given to religious purposes in our time than ever in the world's history, but we doubt if all the millions the statistician could array before us could mean as much as the giving of this precious ointment. It represented a giving of the best and all.

All was not harmony about that table. There was fault-finding there just as there seems to be everywhere. The fault-finder seemed to have lofty motives for his criticism, but so does every fault-finder. Had Judas had a record for being good to the poor whom he might have helped any time his criticism might have come with better grace. We know that the love of money was his curse and ruin and here we only get a hint as to his real character.

No lovelier or more encouraging word could have been spoken than the comment of Jesus: "She has done what she could." Could that be said of any or all of us? We may have done much, but have we done what we could? It is over and over again intimated to us in Scripture that it is our duty to be doing all that we are able to do.

Note the blessing that follows this sacrifice. So long as the Gospel of Christ and His resurrection is preached this is to be spoken of her. She is immortally linked with Jesus and His triumph.

NEWS OF THE WEEK

THIRD LIBERTY LOAN WAS GREATLY OVER-SUBSCRIBED

Washington, May 20. — The total of the Third Liberty loan is $4,170,-019,650, an over-subscription of 39 per cent. above the three billion minimum sought. The number of subscribers was about 17,000,000. Every federal reserve district over-subscribed, the Minneapolis district going to 172 per cent., the highest and the New York district to 124 per cent., the lowest.

In announcing these figures two weeks after the campaign closed, the treasury explained that the total may be changed slightly by later reports from federal reserve banks, which have been at work for a week tabulating the great number of subscriptions which came in during the last days of the campaign.

"This is the most successful loan the United States has offered, both in number of subscribers, and in the amount realized," said Secretary McAdoo in a statement. "Every subscription was made with the full knowledge that allotment in full was to be expected, unlike the first loan, when allotment was limited to $2,000,000,000, and the second loan, when allotments were limited to one-half the oversubscriptions. I congratulate the country on this wonderful result that is irrefutable evidence of the strength, patriotism and determination of the American people.

"This great result was achieved, notwithstanding the fact that the public has been called upon to pay since the second liberty loan and to and including the month of June income and excess profits taxes, to the amount of approximately $3,000,000,000, which will make a total amount turned into the treasury of the United States from such taxes and the Third Liberty loan of about $7,000,000,000.

GERMAN-IRISH PLOTS WERE HATCHED IN THIS COUNTRY

Washington, May 21.—Evidence of plotting between German and Irish agents in this country for an uprising in Ireland has been uncovered by United States government agents and in part is responsible for the recent arrest of Irish leaders by the British government.

This evidence which may be made public soon, is understood to show definitely that Irish leaders, mainly Sinn Fein sympathizers in the United States, have been in touch with German representatives who agreed to provide money to finance a rebellion in Ireland and possibly to send arms and ammunition to Ireland by submarine or blockade runners. There even was some discussion of the chances of sending German soldiers to take part in warfare in Irish soil.

The uprising was to take place when the Germans reached the channel ports after their great drive in France, and it was believed England would be thrown into confusion by the German victories.

Ireland was to be freed entirely from British influence if possible and the Germans counted strongly on the Irish trouble to divert Great Britain's attention from the fighting in France and at the channel ports at the time when it would be most necessary for the country to keep calm to prevent a German invasion.

Information concerning these plots has been gathered by several investigating agencies for the United States government and turned over to the State department which forwarded it to representatives of the British government. In many cases the information provided leads by which British secret agents found evidence of plotting in Ireland.

Negotiations were permitted to proceed for some time in the hope that more of the plotters would be rounded up finally and the arrests are believed to have been ordered by British officials at this time because it became evident that an open outbreak was about to be precipitated. It is hinted that a number of Sinn Fein sympathizers in the United States are under watch for further developments in the plot.

The secret system of negotiations had been in progress several months, it is understood. This tends to confirm the statement from London that the series of arrests several days ago had no direct connection with plans to conscript the Irish. Some information was contained from Germans held in internment camps in this country. There is indication also that the seat of the German Irish negotiations was transferred at times to other American republics.

It is made plain here today that the United States government's interest in the Irish plots is solely to prevent Germany by this method from attacking cobelligerents of the United States and that this government is not seeking to meddle in the Irish situation, except for this reason.

As soon as all the persons suspected of participating in the conspiracies are arrested, the evidence gathered may be made public to show the necessity for nipping the plot. Some doubt exists as to whether these disclosures will be made in London or Washington. Officials here today are inclined to believe they would come from the British government.

EXPLOSION'S DEATH TOLL MAY TOTAL TWO HUNDRED

Pittsburg, May 20. — Probably 200 men were killed Saturday when an explosion of T. N. T. demolished the plant of the Aetna Chemical Co. of Oakdale on the Panhandle division of the Pennsylvania railroad, sixteen miles from this city.

Coroner Samuel C. Jamison has ordered a census of the town in an effort to ascertain number of persons killed. The company opened an office and through circulars distributed throughout the valley called upon all survivors to register without delay. It also asked persons whose relatives are missing to report the fact to the company. The office will be in charge of J. W. Hoffman, time-keeper at the works, who said he had his time sheets in his hand when the explosion occurred, and in spite of the fact that he was blown through his office door he succeeded in saving them.

A detail of mine rescuers from the arsenal station of the United States bureau of mines, arrived in Oakdale Saturday night, and equipped with oxygen helmets penetrated the dense mass of gas which still overhung the site of the plant in search for bodies.

Pittsburg, May 18. — Five hundred workmen in the explosives plant were startled at noon by a report, not much louder than the crack of a pistol. It came from the soda house, but they knew its deadly import, and as one man they rushed for the nearest exit. Before they could gain the open, the very air seemed to burst into flame, the earth heaved and rocked, and with a roar that was heard for miles, the long factory buildings were hurled high into the air, carrying with them ponderous equipment and scores of men. A great cloud of dust and smoke settled over the scene and through its deadly fumes torn and mangled forms dropped to the earth, many dead, but others to meet their end in the flaming debris.

MORE MEN MUST REGISTER JUNE 5

On June 5 all young men in the county who have become 21 years old since the last registration for military service will be required to register. This registration all over the country will probably add 800,000 to the men now available for duty, who registered a year ago.

WANTS ALL MEN BETWEEN 18 AND 45 TO WORK OR FIGHT

Washington, May 17. — Speaking in the senate for his resolution calling on government departments for information as to the extent of the nation's industrial man power, Senator Cummins of Iowa, declared that all energies of the country must be called into action if the war is to be won.

"My proposition," he said, "is that every able-bodied man in the country between the ages of eighteen and forty-five—and I am not sure but that a few years ought to be added to the latter limit—must work in a useful way or fight. This at least should be the policy until we see clearly that there is a surplus of civil energy that can be permitted to go to waste in unnecessary labor or lie dormant in idleness.

The resolution asks the department to determine how many men can be withdrawn from civil life for the army without crippling industry, how many engaged in nonessential tasks can be transferred to more necessary work and what legislation is needed to accomplish the transfer.

Senator Cummins said he understood the increase of the army and the adjustment of the civil population to production were to be decided by the president. In his opinion, he said, this "forebodes irretrievable disaster."

"As commander-in-chief, the president has nothing, should have nothing, to do with raising armies," he declared. "It will be most unfortunate if we are led or coerced into a mistake in this regard.

"I take no pleasure in either remembering or mentioning the costly, humiliating blunders which some of the executive departments of the government have made since war was declared. We can recover from these blunders if our allies can hold on; but we are face to face now with a situation in which a mistake will be fatal and I for one am utterly unwilling to have it dealt with and its questions decided by one man or a few men, in the secrecy and prejudice of a council of officers whose training and traditions may blind them to the most essential factors of the mighty problem. The questions and policies involved must be considered in the open by men from every station in life."

AUSTRIA-HUNGARY IS IN THE CLUTCHES OF GERMANY

London, May 15. — The meeting of Emperor Charles and Emperor William at German great headquarters has aroused keen speculation, which the official account of the conference has done little to satisfy. There is an inclination, however, to take it for granted that the meeting resulted in giving Germany a firmer grip on Austria-Hungary and the dual monarchy's internal and external policies; in fact, that from now on Austria-Hungary will be little more than a German colony.

Emperor Charles is pictured as doing penance for his peace letters to France and as promising not to offend again. Emperor William and his military advisers are seen as having accepted this promise at its face value, but as taking in the way of security for its fulfillment more active control of Austrian affairs to save them from anarchy, in the interest of the ruling German minority. The fact that Germany has taken control of the Bohemian food supplies indicates the Austrian government is not adverse to German interference in its internal affairs.

The benefits to be derived from peace with Roumania and Ukrainia and the economic relations between Austria and Hungary are now pressing questions. There is much bickering over the spoils. The Austrians are saying that the Hungarians, who refused to feed Austria, have had more than their share. In this connection a Vienna dispatch to the Cologne Gazette says there is marked disquiet in Austrian economic centers on account of the agreements with Russia regarding the oil industry, which are regarded as harmful to Austrian interests and also on account of the maintenance of the old commercial treaty between Austria-Hungary and Roumania, which is disadvantageous to Austria and favorable to Hungary.

PLANS ARE IMMENSE

London, May 17. — American preparations on the western front are amazing in their immensity and plans are being made to care for 5,000,000 American troops, Harry E. Brittain, secretary of the English branch of the Pilgrim's Club, told the Royal Colonial Institute last night. If the Germans do not give in, he added, the number of American troops will be increased to any amount necessary.

Sir Charles P. Lucas, former head of the dominions department at the colonial office, said he wondered whether the Germans realized what the entry of America into the war meant.

The United States, asserted Miss Higgins, had answered the call of blood.

KAISER'S SIX SONS SAFE

Amsterdam, Wednesday, May 15.— The gaps torn in the ranks of the German nobility by the war are emphasized in the current issue of the German Adelsblatt, a periodical devoted to genealogical research. It enumerates among the killed twenty-five counts, of whom seven belonged to the house of Dohna and seven others to the house of Finck von Finckenstein, and 633 barons, of whom thirteen were of the house of Wangenheim.

In addition to the foregoing, the Old Nobility, as it is known, has lost 843 members, while what is classed as the Later Nobility has suffered 863, the largest being those of the family of Von Wedel, twenty-two members, and Von Arnim, twenty-one.

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ANNOUNCEMENT

By the advice of several congregations of the Northern District conference the officers of said District conference have decided to postpone the Annual meeting of said Northern District conference, to be held at Munich, N. D., in June next, until such a time as they deem proper to call said meeting.

We urgently request that the several standing committees and all other officers of said conference continue in their work assigned them. Furthermore would we kindly ask all member-congregations of the Northern District conference to remember the great work and the urgent needs of our conference in their continuous prayers and especially contribute financially more freely than ever before to the great work of the Evangelization committee.

Rev. A. P. Waltner, Pres.
John C. Mueller, Sec.

HOME MISSION

In the Home Mission fields work has been going on steadily, and a brief review of these activities is herewith presented.

The Mission field in Altoona, Pa., which the board took over last summer from the Eastern District conference, is being developed with increasing energy. Several months ago several lots were purchased in a suitable location for a building site. The intention was that as soon as enough money would be in the treasury to build a chapel for a permanent home of the mission. However, even before the purchase was completed, the building in which the mission was conducted for years, was sold, and had to be vacated within a short time. Unfortunately no building could be rented in that neighborhood, which made it impossible to continue the meetings. Something had to be done, and done promptly if the work should not seriously suffer. At the suggestion of the superintendent of the mission, Bro. Jacob Snyder, a simple but roomy chapel was erected at a relatively small cost, and in this chapel the work is now being carried forward with encouraging results. Services and Sunday school are well attended. All the work has, until recently, been done by volunteer workers. Now Sister Elizabeth Foth has been called and has entered this field as missionary worker. The building which cost about $1500.00 is probably entirely paid, however, about $900.00 are needed to pay out the building site. Here is an opportunity for a friend of missions to make an investment which will bring rich returns for eternity.

On the first day of April (Easter Monday), H. T. Unruh was ordained to the Lord's service in the Home Mission field in the large Alexanderwohl church near Goessel, Kans., in the presence of a large concourse of people. He has been in charge of the Hutchinson mission since the summer of 1917. The meetings which are being held in an Adventist church are gaining constantly in attendance. Services and Sunday school are now attended by 30 to 50 persons. Bro. Unruh has been instructed to visit the churches in Kansas during weekdays, holding missionary services in the evenings. His address is No. 723 E. 7th St., Hutchinson Kansas. It is intended to build a church in Hutchinson, and if the funds are available for that purpose, then also to build a residence for the missionary. The church is urgently needed. Without it the work cannot develop to best advantage. A home for the missionary is also needed, as without it the missionary is never sure just where he may live, and must be moving from one renthouse to another. That the work here is not in vain is evident. One woman, mother of a family, has recently turned to God and has been received into membership, while a young married couple is at present receiving instruction in Christian fundamentals, preparatory to baptism. New families are coming to Sunday school and to the services. The seed which is being sown grows and is bearing fruit to the glory of God.

To the mission work in Chicago the Lord continues to add His blessings, as shown in the reports of Bro. Miller. Within the last months the writer has had the privilege repeatedly to attend the meetings there and to become somewhat acquainted with the activities and conditions. The new location in a hall near the old meeting place, which has been taken because the former place had become too small, has also become too small to accommodate the steadily increasing number of attendants. The Sunday school under the efficient superintendency of Bro. C. A. Lehmann is in a very prosperous condition. The Junior Endeavor which was started several months ago, is under the leadership of Sister Niswander. It is attended by many boys and girls about 8 to 16 years old. That these children are willing to forego their afternoon play to attend these meetings shows how intense the interest created is. It is truly surprising what a fund of Scripture knowledge they have already acquired, and how enthusiastic they are in doing the work. The Scripture knowledge which they gain and the wholesome instruction and advice which these children receive here will benefit and bless them throughout their lives. As already stated, the new hall will probably soon be outgrown. So it is particularly gratifying to be able to report that work on the new chapel has now been started, and that the same is to be finished early in August. This new building with its assembly hall, accommodating over 250 persons, and the large Sunday school room in the well-lighted basement, will probably meet the needs of this mission for several years. For the building of this chapel the churches have already contributed quite generously. The board had thought that enough funds had been accumulated that the chapel could be built free of debt. However, the regulations governing the erection of public buildings are such that in order to satisfy these regulations it costs considerably more than it would otherwise. Besides this the war conditions have caused a great increase in the cost of building materials and of labor, which increases the cost still more. The result of this is that while there are $9400.00 in the Chicago building fund $2000.00 more will be needed to pay the contractor and for furnishing the interior of the chapel. Bro. Miller has volunteered to continue to solicit in the churches for the purpose of raising the funds which are still needed. At this particular time the constructive work in the Lord's cause is especially needed. Everybody is well supplied with money. Would it not be especially appropriate if our people who stand for the doctrine of saving life and not of destroying it, would without any special efforts to solicit these funds, moved by the spirit of Christ, voluntarily supply the funds needed? Contributions for the Chicago chapel, as also for all other Home Mission purposes, should be sent to J. E. Amstutz, Halsead, Kans., treasurer of the Home Mission board.

Nearly a year ago Bro. M. M. Horsch accepted the superintendency of the mission at Los Angeles. His work there has been signally blessed. In turning the work over to Bro. Horsch the object was, in addition to conducting the mission there for the unchurched population of that section of the city, also to make an effort to gather the members of the Mennonite faith, who reside in the city, to provide spiritual care for them, and if possible to organize them into a church. This intention and effort the Lord has blessed beyond expectation. For not only could the members of our faith be gathered and meetings held with them, but they have been united into a church organization, the constitution of which has been signed by thirty-four charter members. At the same time the mission work has made great forward strides, and the hold upon the community has been visibly deepened. The Sunday school under the care of Bro. H. D. Voth is prosperous, and gaining steadily. Sister Feigner's activities among the families, in the women's and girls' meetings and in the Sunday school are manifestly appreciated and are bearing good fruit. Now, that Bro. Horsch has accepted a call to return to his former pastorate at Upland, Calif., it is felt as a special leading of the Lord that just at this time Bro. and

Sister P. W. Penner, who cannot return to India, could be secured for this field, and they have already entered into the work there. No doubt their hearts are depressed that they cannot at this time continue their labors in India. However, there are undying souls in Los Angeles to whom they may now bring the same good tidings, and they will do so with the enthusiasm with which they preached the gospel in India.

At Woodlake and Porterville, Calif., Bro. F. J. Isaac continues a fruitful itinerant ministry. In Canada, where Bro. David Toews is superintendent of the work, the brethren J. D. Buller and N. W. Bahnman are ministering to several churches and districts, and report that the Lord is rewarding their ministrations with a rich ingathering of precious souls. In Manitoba, Bro. Benj. Ewert, under a joint arrangement between the Canadian Conference Mission committee and the Home Mission board, has labored in Winnipeg, and has made preaching tour among the churches. There are open doors in Canada for the Lord's work, particularly in central and western Canada. But workers can not be found who are willing to enter this field. Oh, that the Lord might touch the hearts that workers might be found willing, even eager, to enter this great and promising field. The field is open, the harvest ripe and waiting. Who will enter this field of the Lord? The field is white for the harvest and waits for your sickle.

H. P. Krehbiel, Sec'y.

CHRISTMAS IN CHAMPA

The following is an extract from a personal letter written by Bro. and Sister P. A. Penner concerning their work at this time:

"Christmas was a happy time in Champa. I do not want you to understand that Christmas is necessarily made happier by a present, yet presents help to do so. We had so many presents for our Indian Christians that they received vastly more than they ever have received before. I am glad to report though that they showed themselves genuinely grateful. Be that a part of your reward. Shortly before Christmas we had the great privilege to welcome into our missionary circle Miss Martha Burkhalter. It was a great pleasure to have her come. We are so much in need of workers that every person you send is welcomed with special joy. Can't you sent us a married couple or two? Just one call of the president, and millions of young men responded and are now in training, and here our Captain, the Lord Jesus Christ, had made a call equally as urgent and certainly just as much of a command as Mr. Wilson's and yet a mere handful of workers respond. Please, do come over and help us. I sit at my table many times and last evening in the Leper Asylum office thinking of the vast amount of lost opportunities just in Champa alone. We simply just cannot attend to everything. We say in all humility, that we try to be busy, but when 5 schools, 3 outstations, the large Leper asylum, the preaching work, the Bible Women's work, the medical work, the judicial work, if you please, make continuous and persistent calls, we must nevertheless just close our ears to some of them.

"On December 13, the new wards, ten in all, were opened by the deputy commissioner and on the day following our leper women moved into them. Now they are not only comfortable but have enough room. Before this time they had been somewhat crowded. We have room now for at least 150 women and 300 men. Just now we are erecting a buildfor the untainted children, i. e., children of lepers, who, however, are not lepers. We have about a dozen of them with the probability of getting more into the homes. These quarters are to be completed before the rains. We have about 201 inmates in the homes at present. Some die, others are admitted. Yesterday one of the most pitiful cases of leprosy was buried, a woman, a mass of sores and putrifying wounds. I cannot get callous though I have been among these people for sixteen years. How often, oh, how often do we stand near the bed of one of these people and we can do absolutely nothing to save the life that is ebbing away. God be praised that many have been saved, and we shall meet them in heaven and their welcome, "Sahib, we learned to know Jesus in the asylum at Champa" shall be pay enough for all that it has cost us to leave home and friends and loved ones.

"We cannot say when we will be able to take our next furlough to America. It is due, as you perhaps know, but since the way does not seem to be open for us to go, we will have to wait until the Lord shows plainly that it is His will that we go. Pray for us that strength may be given us for the duties that lie before us.

"Yours in the Master's service,

"P. A. and Martha Penner."

H. J. KREHBIEL'S TRIP

Eleven years ago, when mother, sister and I were in Europe we made at Biedersheim what I have since called an "avalanche visit". It was in this wise; when we came to the village where some of our relatives lived and they found out that the American guests would stay but a half day, the people at each home we visited joined our company and went with us to the next home. By 5 p. m., when we wanted to leave, our company had grown to such proportions that no home in the village was large enough to contain us. Here in Kansas we have been making what I shall term in my diary "cyclone visits", for two reasons: First, because we went at such a rate that one day we called at twenty homes, and in the second place we ended these visits at Moundridge in the face of a northwest wind blowing at about 55 miles an hour, that seemed to me like a young cyclone. Going at that rate, of course, I had no time to collect my thoughts or transfer them to paper and this accounts for the intermission in my reports. In my last correspondence I had taken you with me as far as Geary, Okla. But before we go per auto 40 miles to Kingfisher where my other sister lives, I must just give you a touch of human nature which crops out at Geary as it does everywhere else in the world.

We drove 8 miles southwest of the village to the S. Canadian river — a very treacherous stream that objects to, and proposes to destroy every bridge across it. The Rock Island R. R. after having 8 bridges destroyed (the ruins of the last steel structure is still to be seen protruding from its grave in the sands of the river bed) has, by spending $200,000 and putting the concrete piers of the new steel bridge 65 feet below the bottom of the stream, conquered the river's raging fury. But the county has not such a sum at its disposal, and so the wagon bridge was out again because of the recent flood. When we were there the flood had subsided and the river was as tame and harmless as a lamb and everybody was fording it. But the north approach to the ford led through a man's yard for the distance of a block and in order to get through you had to pay a toll of 50 cents. If you got stuck in the sand he would hook up his mules to give you a lift which cost you all the way from $1.00 to $5.00 according to the size of your auto and your purse. I had once thought of making this trip by auto, but I am glad I did not, for I am afraid I might have encountered many hold-ups like this and have my confidence in human nature shaken still more. The drive to Kingfisher through the fruitful fields was delightful and I thought of the wonderful changes that had taken place since the Indians half century ago roamed over these prairies which then produced nothing but jack rabbits, coyotes and skinny ponies. Now we saw prosperous farmers living in comfortable homes, banks, automobiles, churches, movies, but thank heavens no saloons. Coming to El Paso, Tex., our train had a carload of recruits for Camp Funston. The only wet spot between San Francisco and New Orleans on the S. P. Ry. is Lordsburg, N. M., and these boys had taken a supply of liquid fire at this point. All of them felt hillarious and were sure that when they got to Europe they would bag the kaiser, but it seems that they had very generously shared their liquid happiness with the news agent on the train, so when they reached El Paso, he was as limp as a rag and the two soldier boys who tried to keep him upright, themselves not very steady on their legs, finally gave up the attempt and by the assistance of two others lifted him onto the baggage truck and hauled him into the depot with the other baggage. I thought then, what a blessing that our government has applied prohibition to our army and navy and how much should we have to dread the drafting of our boys if this were not the case. Oklahoma has improved more rapidly than any other state in the Union for when 20 years ago it was opened for settlement to the white people, the soil being fertile, the capital and intelligence of the other states rushed into it like a mighty flood. Seventeen years ago I had to wait at Oklahoma City 6 hours for connection. At that time it had a population of about 8,000 and I took my family across two vacant lots to a two-story frame hotel. Today the city has a population of 110,000 and at that place there are two modern, fire-proof hotels the one eight, and the other ten stories high. Kingfisher is a county seat with cozy homes, prosperous business places and mills and elevators that handle from 300,000 to 500,000 bushels of wheat a year. The most remarkable things in Kingfisher are the white ants (termites) and a singing negro, called Father Sykes. The white ants are making an offensive against my brother-in-law's house. They attack subterraneously and he lays

ambuscades for them. At the point of their entrance to the basement between the cement blocks of the floor he places three soft boards on top of each other and they begin their work of destruction on these. When in about a week several hundred thousand have joined in the attack he turns the boards over and pours the artillery of hot water on them. Old Father Sykes is granted the privilege by the Rock Island Ry. Co. of singing on the platform to the passengers of every train. For this franchise he keeps the platform swept. When the passenger train pulls in, the old negro begins to gesticulate, dance a jig and sing a religious song. For instance, baring his head and pointing to the sky he will sing while he keeps time with his feet: "Heaven's so high", then stooping down and pointing to the ground he continued, "And I am so low, I don't know whether I ever go to heaven or no". Then follows the chorus, "But the old ark is a movin', it's a movin' right along." At the first strain of the song the windows of the coaches begin to open and the passengers begin to throw out pennies, nickels, dimes and even quarters. The faster these come the more joyous the singing and the more enthusiastic the dancing of the old negro. After the train left a group of us gathered around him to help him figure out the proceeds. He never having gone to school knows nothing about mathematics, so he counts every 10c-piece for a loaf, every 5c-piece for a fish and five pennies also make a fish. So each time he gets so many loaves and fishes. The day we left I wanted him to sing an enthusiastic farewell, so I threw him out all the loaves and fishes I had and was sorry that I did not lay in an extra supply for the occasion. Speaking of the old negro I got ahead of my story for we are not yet ready to leave Oklahoma. At Perry, 80 miles northeast of Kingfisher lives J. W. Ruth, cousin of my wife, and with him his aged father who 40 years ago at Summerfield, Ill., was known as Squire Ruth. The roads being good we proposed an autoride to see them. We enjoyed every mile of the drive except at a town called Dover where the road is full of chuck holes and sandbars, but my cousin, August Ruth, who lives there, promised us that by the time we come again that part of the road too will be in good condition. Mr. Ruth and his dear wife at Perry were greatly surprised to see us for we arrived just at the same time with the card which announced our coming, but as we had brought our lunch with us, the situation was not so embarrassing. The land at Perry is not so productive as at other places in Oklahoma, but the Ruth's have several hundred brown Leghorns that lay from 12 to 17 dozen of eggs a day and makes for them a nice living. With the old squire who is physically almost helpless, but whose mind is clear and whose memory is good, I talked about the good old times and the good old people in Summerfield 40 years ago. It was a great pleasure to the gentleman and equally so to me to wander back through the pathways of memory and to look upon the pictures and photographs hung up there. But as I am actually to walk amidst these scenes again in a few days, I shall defer telling you about them until I have enjoyed this pleasure.

H. J. Krehbiel.

Newton, Kansas.

FROM THE BIBLE INSTITUTE, LOS ANGELES

Dear Friends and Readers of "The Mennonite": — Greetings from the Mennonite students at the Bible Institute of Los Angeles. There are over a dozen of us here, coming from a half dozen different states of the Union and Canada — from the Atlantic to the Pacific. We are now coming to the close of a busy, happy, and we trust, fruitful school year. Two of our number will graduate, while the rest hope to continue here another year.

Denominational differences are not noticed in the school; we are just one big family of Christian brothers and sisters. The fellowship of the whole student body is wonderfully sweet, — and if one slips in who is not really a Christian or not fully consecrated, he does not long remain so. Constant Bible study, prayer and testimony have a wholesome effect on the Christian life. But we are only saints "in the making" and far from perfect.

"We love our teachers", as the children say, and we deeply regret that one of them, Dr. Wm. Evans, will end his work with us at the close of this term to enter apparently a larger field of work. May God make him a blessing to others as he has been to us.

Besides the Bible study and the training preparatory to Christian work, which is wholesome and thorough, there is that wonderful spirit of Christian fellowship to which I have referred, seen in all the social life of the school. This fellowship frequently becomes a mountain-top experience at the close of a holiday such as Thanksgiving day or Christmas, or at close of a day of recreation out on the hills or in some beautiful mountain canyon.

Perhaps a student's first experience of this kind seems ever afterward to have been the best. Such will be my memory of the close of Thanksgiving day last November. The day opened with a praise service on the roof, thirteen stories above the street, our faces toward the rosy morning sky from whence we thought our Lord might just come at that hour. Then came a Union Thanksgiving service, and dinner with all the students present besides some guests. It seemed a perfect day from beginning to the close. In the evening we had music and a program in the comfortable homelike social room of the Girls' Lyceum (one of our Christian organizations), where we finally gathered about the large open fireplace, the lights being turned out and the glow from the hearth showing only dimly the two hundred or more young men and women. We could only tell by their voices who was speaking as one after another rose to testify, to praise, to confess or to pray. Sometimes the voice was hardly controlled, and now and then the testimony was interrupted by a pause that was more expressive than eloquence could be. The minutes slipped by, an hour, — and nearly a hundred had spoken. The Lord was there. Many of those young men have been called into the service of our country; two girls are on the way to foreign lands, Africa and China. But how often will our hearts recall that evening and feel again the joy of that hour of fellowship with each other and with the Lord? This is only a little bit out of our school life, rich in experiences that build up Christian love and satisfy the heart's longing.

It is my privilege to help a little in our mission here in the city, and the workers as well as the mission children have become very dear to me. How I wish every reader could visit the mission, and especially see the faithfulness of the workers. The work has been harmonious and encouraging under Bro. Horsch's guidance, and we anticipate the same conditions with Bro. and Sister Penner who are now in charge. My special interest is with the little ones whose lives are mostly full of hardships, and yet, how they love us! Dear friends, pray for our mission and workers. Someone has said, "Prayer changes things", and so many things need changing.

Sincerely,

Anna G. Stauffer.

558 S. Hope St., Los Angeles, Cal.

NO ONE WAS EVER TURNED FROM YOUR DOOR

The storm-beaten and storm-blown world is knocking at the door of the American farmer for help. Country after country has been devastated by the iron heel of the war god. Ship after ship has found the bottom of the ocean, and cargo after cargo has been lost. Nation after nation has come face to face with the grim possibility of starvation. The possibility is facing even our own rich land. The world is knocking at the farmer's door and he will not turn the world away. Farming was never so hard, labor was never so scarce, feed was never so high, machinery never so hard to get, shipping conditions and markets never so uncertain. It is a hard request that the world has made, but it is a request that comes because of the world's need, and the American farmer does not turn the needy from his door.

Hard as it is, every other essential industry is also dislocated, turned aside from its usual course, short of workers and handicapped by needed repairs that there is no time to make, troubled by all the conditions which trouble the farmer. And because we are Americans and because we are Christians, we will pull our belts a little tighter and roll up our sleeves a little further and work just a little bit harder, and answer the world's cry of need.—By Rev. Edmund de S. Brunner.

RUSKIN'S ADVICE TO A STUDENT

John Ruskin once gave the following advice to an Edinburgh student in a letter dated Aug. 6, 1854: "I am sure I never said anything to dissuade you from trying to excel, or to do great things. I only wanted you to be sure your efforts were made with a substantial basis, so that just at the moment of push your footing might not give way beneath you; and also I wanted you to feel that long and steady effort, made in a contented way, does more than violent effort made from some strong motive or under some enthusiastic impulse. And I repeat—for this I am perfectly sure—that the best things are only to be done in this way. It is very difficult thoroughly to understand the difference between indolence and reserve of strength, between apathy and serenity, between palsy and patience. But there is all the difference in the world, and nearly as many men are ruined by inconsiderate exertion as by idleness itself. To do as much as you can healthily and happily do each day, in a well-determined direction with a view to far-off results, and with present enjoyment of one's work, is the only proper, the only essentially profitable way."

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

The churches throughout the country are noting the scarcity of candidates for the ministry more than they ever have done before and everyone knows that for a number of years past the cry has been: "We need more men to go into the ministry." But the situation just now seems to be becoming acute. Various reasons were advanced why the ministry did not appeal to young men. Some of the reasons were of a kind that showed that the persons declining to make a profession of the ministry did the right thing. For example, when one said that it should not be his life's work because it did not pay enough there was no further need of coaxing. One who considers the financial end of the ministry is in no fit condition of mind to take up its work. It was said that the activity of the lay members of the church in later years gave to many all the opportunity they desired for Christian work and they were satisfied to work where as lay members they had the opportunity. No doubt there is considerable in this explanation, but the ministry is a calling, and one who receives it and honestly responds to it finds himself in the same position the apostle found himself when he exclaimed: "Woe is me if I preach not the gospel."

The present day situation is complicated by the military situation. Already the military situation has such a hold upon young men that they feel that it is their duty to take up their share in the uncertainties of war. College halls are still where once there were multitudes of young men preparing for vocations or trying to find the places into which they should fit. It may be that many are deferring the choice of a vocation until after the war and that with the coming of peace there will be an increase of candidates. True, the theological student is exempt, but in many quarters young men hesitate to claim exemption even though they cannot feel quite in sympathy with military things. The great demands of the mission field in former years helped to make the home field short in men, a shortness to which the churches were glad to submit, knowing that there is greater need in foreign fields even than at home. This mission demand has not increased, neither has missionary interest lost its hold upon people. So long as there is a mission spirit in the church we can afford to get along rather short-handed in the pulpit. But today the need has doubled in both the home and mission field. What are the young men of the churches going to do about it? They respond to the president's call because they feel that it is their duty to do so. Here is the great Captain of our Salvation, as Bro. Penner puts it, calling for volunteers at home and across the seas. Can we do less for him than the multitudes are doing for their temporal rulers? The Mennonite church, having a peculiar position to attain, needs men of ability and consecration to represent it and its position now and in the future, our old men are passing away, our churches are exposed to all the trials of the age and our people are needing teachers to instruct them and shepherds to keep them together. We stand for principles of truth and righteousness that must not perish from the earth. Pastors, teachers and heads of families have upon them the responsibility of impressing these needs upon the young men of our time. Can we depend upon them doing their part and upon our sons responding?

The word conservation has been very much overworked during the months since the war. We are urged to conserve many things so that the war may be won. Sometimes the scarcity of wheat is mentioned and we are to save it, then it is the sugar, then it is the fuel, then again it is the meat. We try to do our duty and try to swallow our chagrin when we note that those who have an abundance of such things to sell and take advantage of the occasion and of the scarcity of the articles to the extent of getting a bigger profit. Some months ago we were everywhere advised by poster to eat fish, cheese, eggs, and chickens so that the soldiers across the sea would have enough to supply their needs while they are doing what is expected of them. Immediately the articles named jumped sky-high in price and poor people found themselves limited to greater efforts in making their incomes supply their necessities. We know that the time calls for the limit in sacrifice, but why demand the greatest sacrifices from those who are already making the greatest sacrifices? Why, when we are asked to limit ourselves to certain necessities are the costs of these things not kept down to where poor people can get them? If unlimited supplies of fish can be bought at the Atlantic coast for five cents a pound, why should they cost fifteen in a city just sixty miles away as soon as the government advises patriotic people to use more fish? Yet, in spite of the soulless profiteer who grows fat during every war, we feel it a good citizen's duty to help the authorities to conserve our resources. We owe it to the future generations as well as to our own not to waste the good things God has been so gracious as to bestow upon us without stint. We will have to realize that it is our foolish wastefulness that makes the future uncertain and dangerous.

Conservation of natural resources is a matter of material concern, but there are resources vastly more important than material things about which the Christian should concern himself. The apostle advises us to "hold fast that which is good". Good things are always worth preserving, but the best things are priceless. These best things, the things of our spiritual life and development, are to be conserved above everything else. War-time is more than a waste of lives and goods, it is apt to be a destruction of the finer spiritual things that generations of faith and piety have been fostering. Systematic and regular worship in the house of God are certainly worthy things to foster, yet from every quarter there comes the complaint that interest in public worship is lagging. The Sabbath is one of the pillars of the church, yet it was only the other day that a prominent minister of one of the large Christian bodies announced that when it came to keeping the Sabbath while engaged in government construction, the one who did so was a traitor. Soon the language and spirit of the camps will have a full hold upon our population and then there will be a forgetting of what Jesus said concerning the way we should act toward our enemies. The bitterness against public enemies has not far to travel until it finds a place where the same bitterness toward private enemies can flourish. It will be a harder thing to conserve the character that the Christ inspires than to conserve anything else, yet in all things and at all times we should be Christlike.

CHRISTIAN DUTY AND PRIVILEGE

Conduct in the Home and School.

Blanche Myers.

First, let us look at its importance in the home. It is here that ideas are formed and the character molded. It is too often the case that parents are so busied with the trifles of life that they take no interest in their children. Few men or women attain to middle life, and fewer still to old age, who do not wish that they might have their lives to live over again in order to improve them. This is one of the supreme values of human experience. How important it is that the young should profit by the experience of the old. Far too few of the young men and women attend schools, very often due to the parents not encouraging them. They think the education they received is sufficient, but they should think how times have changed. Our own times and our own lines are far more difficult to understand than remoter days. This is especially necessary at a time like our own when the whole world is astir with new ideals. This should lead parents to appreciate the worth of an education. It is the parents' Christian duty to attend to their child's welfare. Whatever the child may do reflects on the parents and their home life.

It is also the duty of the child to obey his or her parents and nine times out of ten if the child is brought up properly there should not be any trouble about its conduct in the home. Another thing to consider is to make the homelife pleasant. By this I mean furnish entertainment for the children and their friends. One of the most essential things is good books, papers, magazines and a church paper. No family that values the spiritual welfare of the children wants to do without the church paper. Also music, in whatever line the family may be interested. A time should be set apart for these amusements since the children must not be allowed to neglect reading the Bible and be taught to pray. Now the question may be brought up about means to furnish this entertainment. Such things as books, music, etc., can be had in our times at such a small cost that every family is able to buy them. If the parents think they cannot afford these things and furnish no entertainment in the home, maybe not on account of lack of money but lack of interest, where will the

children be? They will go out to find amusement such as moving pictures, street corner loafing and smoking, poolrooms and many other questionable places. Must they not have money to go to these places? Would it then not be a wiser plan to keep the children home and allow them to bring their friends indoors where the parents will have the privilege of meeting their associates. We all know that children as a rule are care-free and should always be employed. It is the parents' duty to see that their children are not idle. We all know an idle brain is the devil's workshop. During the summer the parents should give each child a piece of land to cultivate, and where there is a large family each child should be assigned its own work. If children thus become interested in their labor they will not find time for disobedience. Well-directed energy on the part of the younger ones has been a valuable asset. Parents often do not practice enough wholesome discipline. The children are allowed too much license. Can we then blame them for becoming disobedient?

Now let us take up the part of the school. No church is greater than its schools. They rise and fall together. Good schools in a community make a good church and good discipline in the families make a good school. All thoughful people realize that the hope of the human race lies in education. It is a pathway leading upward into light. A highway which ascends from ignorance, prejudice, superstitution and all other forms of mental darkness. In the state of Pennsylvania there are about 1½ million children taught by 41,000 teachers at an annual expense of more than 58 millions of dollars. That means about $40 per child. At present when fathers and mothers give up their sons to serve the country in her army and navy, they must give other sons to serve the same country in the higher arts of peace. They should be willing to sacrifice to send their sons and daughters to school. The people's duty is to stand by the schools and aid them in every way possible. Christ Himself was the greatest of all teachers. Never was there a time like the present for boys andgirls to secure education. Many of them have such a driving power that they are able to work themselves through school. These are not usually brighter than other boys and girls, but they just want an education harder than some others. They are not afraid someone will laugh at them or their patched clothing or their old styles. They put those things in the background for higher things. They think it is their duty to be the sort of men and women God wants them to be. As measured by time, conduct for a young person in the home and school is of more importance than conduct in the church. Little time, relatively, is spent in church, but much time is spent in home and school. This does not mean that standards of conduct vary. It does imply that in the ordinary relations of life the question of conduct is of the utmost importance. Now to sum up the most important ideas on the topic, first in the home we have (1) speech, (2) spirit of helpfulness, (3) spirit of tidiness, (4) love for our own folks, (5) treating servants with sympathy, encouragement, inspiration, or consolation.

In the school: (1) Conduct in school, (2) exacting teachers, (3) place of fellowship, (4) fair play, (5) open-hearted friendship. We know in the school, as in life there are leaders, some bad, some good. Noise is not leadership, nor boldness, nor general naughtiness. Leadership is a matter of personality. When it is united with good will, lovableness, it is irresistible. Covet influence of this kind, which inspires and never harms.

We might give as an example of this topic a door on creaking hinges whose squeak irritates every time the door moves. Some people are like that — always grumbling never pleased with anything. As the hinges need oil, so do some people need the oil of love. If a door could listen to its creaking it probably would do something to stop it. Let us listen and see if we creak in the home, or if we are doing our duty and are courteous and kind elsewhere.

Upper Milford, Pa.

CHILDREN AND WAR FOOD SUBSTITUTES

By Mrs. Max West.

The necessity of guarding the food supply of young children, and assuring to them an abundant diet of properly selected foods, is assuming every day a more critical phase as the war stringency increases and demands for the conservation of foodstuffs become more urgent. A most wholesome educational movement is going forward among the American people in the use of different foods. Nature is exceedingly adaptable, and the healthy human being can be fed with a fair degree of success on widely varying diets.

But while the adult may thrive very well on substitute foods of various kinds and even be better off with some of these dietary changes, it is not always true that young children will profit by the same course. The child's dietary requirements are less flexible than are those of grown persons, and insufficient or unsuitable food is likely to have serious consequences.

Authorities on the subject state that there is practically no substitute for either milk or green vegetables in the food of the growing child. Milk should be given in many forms. Directions for the use of milk in a variety of ways are contained in a bulletin of the Children's bureau, which will soon be ready for distribution.

Spinach is one of the best of green vegetables. It can be prepared in a number of ways and should be used freely in the daily diet. Fish and chicken are better for children in many cases than beef or other meats, and where these foods can be obtained one or the other may be given to children.

In the face of the great need for conserving wheat the use of new cereals has become a matter of necessity. There seems to be no reason why such food may not be as wholesome as wheat, if properly cooked. Mothers may need to be warned that all cereals, and particularly the coarser ones, like oatmeal and corn, need very long cooking to be suitable for children. Therefore it stands to reason that the "quick" breads and griddle cakes, which have been exposed to cooking heat perhaps only a few minutes, will not be well digested and that all preparations of cereals should be subjected to long slow cooking if they are to enter into the diet of young children.

At this moment, also, people are being urged to eat all the potatoes possible as another substitute for wheat. The request is made that families shall eat potatoes three times a day but this is not intended to apply literally to the youngest children, who would not get a sufficient variety of food in the day's meals if given potatoes at each one. The manner of cooking potatoes must be constantly varied or the family will tire of them. The methods will include frying and scalloping, delicious to the adult palate, if well done, but not suitable to young children. It is wise, therefore, for mothers to remember that children under five will hardly be able to eat potatoes more than once a day, and that for them the vegetable is better when baked, mashed, or freshly boiled and served simply with the addition of a little salt and milk or cream. Thus prepared they are so completely cooked and so finely divided that children do not swallow them in chunks. Frying, on the other hand, makes foods generally less suitable to the digestion of children.

THE C. E. TOPIC

June 9.

Progressive Christians.

II Pet. 1:1-11.

Progress means going on to better and better things. It is growth. It is development. It is a struggle for perfection. It means a final victory. We like to think of the world as being progressive. Sometimes our fond dreams about progress get a rude shock. We certainly cannot say that the present day bloody struggle into which the Christian nations have plunged, is progress, neither can we say that the ungodliness and pleasure loving of the present day is in the line of spiritual progress. Yet, with it all, we see great possibilities of progress before the Christian world, and before the individual Christian.

Christianity has progressed in every age of its history. There never was a time when it was not spreading over a larger portion of the earth's surface. From a small handful of men and women in the beginning it now numbers its followers by the millions in every continent. From a humble beginning it has now attained the leading position of the religions of the world. We see possibilities of greater development when we get an appreciation of the church's missionary plan. It is, as we know, the ambition of the church to spread the gospel to the remotest corner of the world and give every people, nation and tongue an opportunity of hearing the gospel message and accepting Jesus Christ as Lord and Master. Furthermore, it is the plan of all Christian Endeavor to make the earth a better and fitter place in which to live. Because of the efforts of the Christian people many of the ancient curses of the world have been removed, slavery is one of these. Christian progress now dictates that the remaining abuses be destroyed. We have every reason to believe that one after the other such curses as intemperance, impurity, greed, graft and injustice will disappear before the onslaughts of the righteous indignation that the righteous are storing up against them.

Another sign of progress is the growing unity of the Christian people. For some reason Providence has permitted the church to become divided. Many kinds of churches and creeds have

developed. Some of these have served a useful purpose, others only seemed to hinder. Today we are finding out that even though we may differ in some minor points we are nevertheless Christians and can work together for the common good and the glory of our Lord Jesus Christ. It cannot now be said, as it once was, that Christianity is a house divided against itself. This unity is especially to be noted in works of mercy and reform.

A plant that does not grow, that is, does not progress, has already commenced to die. We must always bear this in mind in regard to the church. It must progress not only in numbers but in work and in spirit. Larger things must always be ahead of it. It can look back to a glorious history and rejoice in its triumphs but it may look forward to a larger opportunity and greater achievements and broader fellowship. It has always the aim of making the nations of this world the kingdom of the Lord Jesus Christ.

In the Scripture lesson in connection with this topic we have a program of progress stated in this order: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Let us see how we may follow this plan. Faith is the beginning of all that is included in Christian duty. Without faith it is impossible to please God. Faith must be a taking God at his word, a trusting and obeying Him. No one ever was approved of God without faith. We must understand it, practice and profess it before we can go in in the life that our Lord approves.

After faith comes virtue. It is the carrying out what faith professes. Lip service has its place, but life service has its reward. To profess and not do anything else is making a scrap of paper of all that God's Word is. Believing rightly is important and all should be able to give a reason for the faith that is in them, but living rightly is more important and to one who does not live right all his faith is mockery.

Knowledge follows. It is our business to know. What are we to know? First of all, we are to know what is the will of God concerning us. He teaches us by His Word. No one in our time and country is excused from knowing what he has declared to be His will. Bibles are in every home. Preaching and other kinds of worship are in every community. We have Christian teachers everywhere. If one is ignorant of the letter of the Word of God it is because he wants to be so. We also acquire knowledge by experiences in the Christian life all of which are to help us on to better things, letter lives and better hopes. Our conscience is a God-given guide to the right kind of knowledge. We should be sure that it is the will of God and then we should follow it.

Temperance follows knowledge. Being temperate means more than merely not taking strong drink, although that is important. We should be temperate in all things. This involves temperance in our words, our affections, our habits of life, and our pleasures. The intemperate person has not progressed very far in the Christian life.

Patience is another quality of right living. God is patient with us in our great faults: we should be patient with God and with one another. Godliness is a step in this progress. It means be as much like God as one has strength to be. Brotherly kindness follows. We are God's children: we owe one another the affection of brethren. Charity is included because it is the Christly thing. Read in this connection I Cor. 13.

THE S. S. LESSON

June 9.

Jesus Faces Betrayal and Denial. Mark 14:17-26.

Golden Text: Watch and pray that ye enter not into temptation. Mark 14:38.

During the period between the last lesson and this the disciples were making preparations for the last supper in the upper room, but in the meanwhile Judas was also making preparations for the betrayal of His Lord. Think of it! While some were preparing with loving hands the most intimate association with Jesus one was selling Him for a price. There are always those who may be doing the Lord and the cause of right the greatest harm at just the time when others are engaged in showing their love. We should always guard against the wrong as well as make preparation for doing all the good we know how. The Jew always looked forward to the time when he might eat the Passover in Jerusalem and thus have a part in the nation's great memorial feast. Now the disciples were having a part in the preparation for the memorial feast which was for all time to remind men of the greatest love that God might show.

The upper room in which the feast was eaten was one of the many such chambers to be found in the city for the accommodation of visitors. Jerusalem had a visitor there who was to make the day and the occasion one of the most notable in all history. Judas was there, too. He was to make for himself the reputation that for all ages was to be the one most despised ever written about or spoken of. How different might the course of history have been had Judas been as true as the rest. In a single hour he did that which was to blast his career and make possible the worst crime ever known. The importance of a small portion of time cannot be estimated when in so short a time one man can do so much harm. Surrounded about the board, as they were, it was to be expected that all would have been the most loyal. It is often from those most intimate with the work of the Lord that the greatest harm is done to Him and His cause. The devil has a way of sneaking into even the inner circle of the Lord's elect. We must always be on our guard for him.

It required the greatest sadness on the part of Jesus to tell the rest that one of their number would be a traitor. He had many hard things to tell them and the world in His time, but this, no doubt was the hardest sentence He ever had to utter. We cannot fully appreciate the great load of sorrow that He must have felt upon His heart with the knowledge of this infamy, but in a measure we may feel the amazement they must have felt. Naturally they would ask: "Is it I?" Sad as they were, here was reason for the greatest sorrow. It was bad enough that the world did not appreciate their Master, but why should one of their number stoop to such baseness? Every Christian realizes that there is iniquity and baseness in the world and that the powers of wrong will stop at nothing, but when one who stands with them is guilty of the basest things that may be done against the Lord the shock is always severe.

The Oriental meal was different from ours in the way it was served. All dipped their food from a common dish. They regarded themselves one family with one common interest. Here was an example of the meanest kind of false friendship. That this betrayal was in accord with prophecy did not make Judas any the less responsible. He did as he was inclined to do and there was nothing that robbed him of being a free agent. No man can sin and then throw the responsibility upon God. God knows what man will do, even if it is evil, but God does not compel any one to do evil and every wrong is done because we want to do it against every influence that God exerts to keep us from doing it. Jesus never forgot His mission. It was to tread the bitter path of suffering and death. He knew that prophecy had described it in every detail and He was ready to submit. There are many hard paths for us to tread in this life. Some of the hard things we know beforehand but we are always encouraged by the example of Jesus who did not complain and willingly submitted.

The institution of the Lord's Supper which followed the eating of the Passover was the establishment of a new Passover. The old Passover reminded the participants of all the mindful things that God had done for Israel as a nation. The Lord's Supper reminds the whole world of what God through Jesus has done for all men. Theologians have disputed over the meaning of the words with which the Supper was instituted. Some apply them litterally, others see in them a greater truth pictured through figurative language. The Supper certainly is a memorial supper designed to call attention in the most serious way to the sufferings and death of Jesus. Its observance is commanded as a duty for all who own the Lord as their Master. Blessings certainly follow when it is eaten in humility with the agony and death of Jesus in mind. The symbols used were the simplest to be gotten, but the most expressive. As wheat is crushed and broken to make bread so the body of Jesus was crushed and broken for the life of the soul. As wine is the very life of the grape crushed out so the agony of the Lord brought Him to shed His blood. We take food into our bodies to become a part of us. The bread and the wine remain bread and wine but the knowledge that we have of His agony is nourishment for our souls.

DEATH

Neuenschwander. — On May 23, 1918, in Berne, Ind., Helena Neuenschwander, nee Hirschy, aged 31 years, 10 months and 12 days. She became a member of the Mennonite church in February, 1902, and was married to Wesley O. Neuenschwander on May 16, 1911. The deceased is survived by her husband, two children, her parents, two brothers and four sisters; one sister preceded her in death. On May 25 funeral services were held at the Mennonite church where the ministering brethren, P. R. Schroeder and S. F. Sprunger spoke words of consolation.

CONTRIBUTIONS

Received for Los Angeles Mission.

Unnamed, $10; Girls' Circle, Upland, Cal., $15. Sister Cor. Jantzen, Los Angeles, Cal., $5; Sunshine S. S. class, Upland, Cal., $7; unnamed, $2; also bundle of clothing, etc.

With sincere thanks.

M. M. Horsch.

NEWS OF THE WEEK

WOULD RAISE AGE LIMIT FOR ENLISTMENT OF MEN

Washington, May 27. — Another move toward full utilization of the country's man power was made when Secretary Baker sent to congress the draft of a bill proposing to raise the maximmm age limit for voluntary enlistment in the army from forty to forty-five years. All men over forty so enlisted would be assigned to non-combatant service.

In a letter to Speaker Clark asking that the bill be pushed, Secretary Baker said:

"Every man above the age of forty years who is enlisted in non-combatant branches of the service will make available for duty with the line troops, men within the prescribed age limit for all troops.

"Many men whose long experience as mechanics and artisans will make them particularly valuable to the various staff corps and departments may be thus secured instead of younger men without such experience and the efficiency of the staff corps and the departments thus will be increased."

There probably are 7,500,000 men between the ages of forty and forty-five and many thousands of them already have expressed their desire to serve by bombarding the department with applications. While the great majority of the men will be restrained from enlisting by family and business ties, the number at liberty to join the colors is expected to be more than sufficient to meet the purpose in view.

Staff corps positions include many duties behind the front. Every headquarter unit includes a number of positions for which the older men would be just as well suited as the present occupants, who, under the new plan, would be released for line duty.

Official estimates are that a modern army to be maintained as an efficient unit must have between forty and forty-five per cent. of its actual strength on duty behind the fighting zone. This means that of the first one million men sent to France, four hundred thousand serve along the line of communication, in hospitals, or at the various headquarters and debarkation bases.

ALL MEN OF DRAFT AGE MUST WORK OR FIGHT

Washington, May 24. — Every man of draft age must work or fight after July 1 under a drastic amendment to the selective service regulations just announced by Provost Marshal-General Crowder.

Not only idlers, but all draft registrants engaged in what are held to be nonuseful occupations are to be brought before Local boards and get the choice of a new job or the army.

Gamblers, racetrack and bucket-shop attendants and fortune tellers head the list, but those who will be reached by the new regulation also include waiters and bartenders, theater ushers and attendants, passenger elevator operators and other attendants of clubs, hotels, stores, etc., domestics and clerks in stores. The order may require all professional baseball players of draft age to engage in some useful occupation or join the army.

Theatrical performers were excmpted from the regulations at the direction of Secretary of War Baker, who is said to feel that the people can not do without all amusement in war time and that other amusements could be dispensed with more readily.

"No interpretation of the new regulations and no expression of opinion as to whether or not one or another sport or game is included will be made," said a statement by General Crowder, "until a specific case is presented through official channels."

Deferred classification granted on account of dependents will be disregarded entirely in applying the rule. A man may be at the bottom of Class 1 or even in Class 4, but if he falls within the regulation and refuses to take useful employment he will receive a new number in Class 1 that will send him into the military service forthwith. Local boards are authorized to use discretion only where they find that enforced change of employment would result in disproportionate hardship on his dependents.

It had been known for some time that some form of "work or fight" plan had been submitted to President Wilson, but there had been no intimation that it was so far-reaching in scope. Both the military authorities and department of labor officials believe it will go a long way toward solving the labor problem for farmers, shipbuilders and munition makers, and will end for the present, at least, talk of conscription of labor. The announcement gives notice significantly that the list of nonuseful occupations will be extended from time to time as necessity requires.

Besides the idlers, the following classes of livelihood were named by General Crowder as being closed to draft registrants after July 1:

A—Gamblers of all types, employes and attendants of bucket shops, and race tracks, fortune tellers, clairvoyants, palmists and the like.

B.—Persons engaged in the serving of food or drink in public places, including hotels and social clubs.

C—Passenger elevator operators and attendants of clubs, hotels, stores, apartment houses, office buildings and bath houses.

D—Persons, including ushers and other attendants, engaged and occupied in and in connection with games, sports and amusements, excepting actual performers in legitimate concerts, operas and theatrical performances.

E—Persons employed in domestic service.

F—Sales clerks and other clerks employed in stores and other mercantile establishments.

As predicted some time ago the plan is one of the most drastic and far-reaching steps ever undertaken by the War department. The scope of the regulations will soon be extended, General Crowder states, by adding several more nonuseful occupations to the list.

"Men, who are now engaged as above, or who are idlers, will not be permitted to seek relief because of the fact that they have drawn a late order number or because they have been placed in Classes 2, 3 or 4, on the grounds of dependency," the regulation states. "The fact that he is not usefully employed will outweigh both the above conditions.

In addition General Crowder has provided that any local board will be empowered to force draft registrants to work whether it has original jurisdiction over the man or not. A man loafing around a Chicago pool hall, though registered in New York, can be sent to work or the army by the Chicago board.

In determining idleness, regular vocations are not to be considered. Another provision is that where "there are compelling domestic circumstances that would not permit change of employment, without disproportionate hardship to his dependents, or where a change would necessitate removal of the registrant or his family to another locality, the board may give consideration to the circumstances."

RAIL FARES AND WAGES BOOSTED

To meet railway wage increases, just announced, and higher costs of coal and other supplies, this year, Director-General McAdoo has ordered railroad freight rates in the United States raised 25 per cent. and passenger fares increased to 3 cents a mile from the present basis of about 2½ cents.

Director-General McAdoo has telegraphed chairmen of state railroad commissions notifying them of the increased rates and asking them to cooperate by suggesting readjustments or changes. The director-general does not expect state authorities to overrule any of his rate orders, however.

It is estimated the program will bring between $800,000,000 and $900,000,000 more revenue to the railroads within the next year. It represents by far the biggest rate increase in the history of railroads.

Director-General McAdoo announced that general pay increases for nearly 2,000,000 railroad employees would take effect next Saturday, retroactive to January 1, last.

The increase will amount to approximately $300,000,000 a year. Half of this sum will be distributed as back pay in lump sums of $100 to nearly $200 each.

The new freight charges, which cover both class and commodity rates, become effective June 25 and the passenger increase will go into effect June 10.

Issued under authority granted by the railroad act to President Wilson acting through the director-general, the order wipes out all lower interstate rates effective for either freight or passenger traffic.

Travelers in standard sleeping and parlor cars are required to pay 3½ cents a mile in addition to Pullman fares and in tourist sleeping cars 3½ cents. Pullman rates remain the same.

Commutation and other suburban rates on railroads are increased 10 per cent. Fares on electric interurban lines are not affected.

Special excursion, mileage, convention and tourist rates, with a few exceptions, are discontinued, privileges such as stopovers and free side trips are abolished and excess baggage charges are increased.

A number of flat increases, instead of percentage additions, are ordered for coal, coke, lumber, ore, stone, grain, cotton, live stock, meats, sugar, bullion and other commodities.

Existing differentials and rate relationships between various localities are to be preserved so far as possible, but many readjustments will have to be made later. All rates are subject to review by the interstate commerce commission.

VERY SMALL PER CENT. OF BOYS FAIL TO MAKE GOOD

According to reports received by the State Council of Defense from the various county directors throughout the state, hundreds of members of the United States Boys' Working Reserve have found employment on farms. Almost without exception these boys are making good, although occasionally personalities do not match, and the farmer and the boy disagree.

Of the eleven boys who have returned home after giving farm life a trial without success, four blame the farmer and the other seven admit failure. One boy left because his employer conducted a continuous blasphemous tirade against him. This report was verified upon investigation. Two other boys left because they were compelled to work on Sundays from morning until night in the rain. Another boy left because the farmer hired him out to neighbors at $2.00 per day although he was only paying the $25 per month. This latter experience is absolutely contrary to the policy of the Reserve for, according to Isaac D. Straus, federal state director, no exploitation of this boy labor will be tolerated under any circumstances.

Of the boys who admit failure, two were not adaptable to farm work, four returned because of homesickness and one was discharged because he appropriated fourteen eggs which he sold to the village groceryman in order to raise the price of admission to a local "movie". This boy confessed his guilt to the farmer, shed copious tears, begged forgiveness and returned home sadder but wiser.

So far these failures constitute less than five per cent. of the reported number of inexperienced boys who have been placed.

MIGHTY GERMAN ATTACK ON THE ENTIRE AISNE FRONT

London, May 29. — The Germans forced a passage of the Aisne river west of the British sector, compelling the left of the British line to fall back, the war office announced.

The enemy maintained pressure all day against the British on the Aisne front. Severe fighting continues today.

The Germans are developing attacks of great strength along the entire Aisne front.

In Flanders, on the Lys front, local fighting was resumed.

With the French Army in France.—Whether the German attack north of the Aisne is merely a demonstration in force with the object of drawing the allied reserves cannot be gathered from the opening stages of the fighting.

The length of the front between the flanks on the attacking line seems to imply a great effort on the part of the enemy to capture territory in order to claim victorious progress immediately after starting and thus improve the morale of the German public. Both the French and British troops are fighting with the greatest energy and bravery, the officers and men working together in absolute harmony.

The allied commanders have the situation well in hand and had prepared to meet an attack in this region. The allies hold a series of commanding hills and the western flank is very hilly with deep valleys.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, JUNE 6, 1918. No. 23.

ANNOUNCEMENT

The General Conference Committee on Lodges requests our churches for contributions to enable the committee to carry on the assigned work. The conference has entrusted us with a difficult, thankless work and expects that we do something. We trust that we shall have the moral as well as the financial support of the churches in our endeavor to fulfill the wish of the conference. We are planning to introduce the work by giving out a pamphlet for free distribution among our people. Just how the work will develop later we cannot say yet. All contributions should be sent to **P. P. Wedel,** Sec'y-Treas., Moundridge, Kans.

IN MENNONITE CIRCLES

Bro. Gerhard Friesen was installed in the work of evangelist in the Tabor church, Kans., on Sunday, June 2.

According to the latest report appearing in the Gospel Herald, the grand total raised in the (Old) Mennonite church for the Mennonite Relief Commission for War Sufferers now amounts to $106,-304.16.

Rev. J. B. Baer installed Rev. J. P. Boehr as his successor in the Summerfield (Ill.) church Saturday, June 1. Bro. and Sister Baer expect to spend some time resting in Mt. Lake, Minn.

The annual convention of the Young People's societies of the Eastern district conference was held as usual in the historic Saucon meeting house near Coopersburg, Pa., on Decoration day. Unfortunately the severe rains interfered somewhat with the attendance.

Brethren of the Central Illinois conference are locating upon lands in the neighborhood of Sweeny, Texas, where the prospect for a flourishing Mennonite colony looks good. It is expected that within a year steps will be taken for the erection of a church building.

Last Sunday afternoon, in the Mennonite church in Newton, Kans., the Sisters Maria Richert, Frieda Sprunger, Anna Dirks and Maria Janzen received their consecration as deaconesses for work in the Bethel hospital.

The Bundesbote reports that quite a number of the churches, accustomed to the use of the German language are now introducing English into their services and that the change is especially to be noted in Sunday schools and Young People's societies.

The Board of Foreign Missions will hold a meeting in Henderson, Neb., on June 10. The board requests that all the friends of missions throughout the church join with them in prayer and thanksgiving for the many blessings enjoyed by our missions.

The Western District conference will hold a special meeting in Bethel college on June 9. Matters relating to the union of Bethel college with the conference and the report of the Committee on Non-resistance will come up for discussion. It is expected that the business will be completed the same day.

The Deaconess hospital at Newton, Kans., reports that during the past year 642 patients were treated, 267 operations were performed and 95 children were born in the institution. The Mountain Lake hospital, which is affiliated with the Newton institution, reports that 88 patients were treated, 37 of which were surgical cases.

The growing work of our nursing Deaconess Sisterhood has been commented upon in The Mennonite quite often. The work needs all the interest and support our people can put into it.

NOTES AND COMMENTS

On May 20 the American Red Cross began its drive for its second hundred million dollars. All the preliminary work has already been done.

The way to preach down errors is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing error have magnified it, have given dignity to a hitherto unseen and unknown foe. The most that church-going people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. It is a failure, an ignominious failure. A little time ago in the history of New York, Thomas Paine said, "In five years there will not be a Bible in America." How we smile today when we read his words.—Dr. R. S. Storrs.

We need not go three days' journey to Mount Moriah in order to erect an altar and offer a sacrifice; there is place for an altar everywhere, and the first uneasy burden that comes to us to be borne, the first expensive duty that comes to us to be done, if borne with the gentle obedience with which Christ bore his heavier cross, and done with the tender submission with which Abraham laid upon the wood his precious offering, will likewise take us up a little way through the cloud toward the clear shining, and give us intimations, at least, of the same voice of promise that spoke peace to troubled Abraham and that made blessed even his hour of struggle and pain.—C. H. Parkhurst.

J. D. Van Buskirk of Seoul, Korea says in Missionary News: "I preached in Taichun the other night, and after urging the people to consecrate all to the Lord, we discussed how to get a new church there. They now have a tiny one-room hut they use, and they pack too many folks into it. The local leader urged sacrifice in giving and they nobly responded. A little congregation of less than forty poor Koreans gave pledges for over $90, which would represent more than ten times that amount in America. There was one young man who makes a meager living as a barber, and his Sabbath observance costs. He is so faithful that he has been made an exhorter. He arose and said, 'You all know me and that I have no money; that it is all I can do to make a bare living at my trade. I have but one thing I possess, that is my little two-room house. But for the sake of the Lord's work here I will sell my house and give the price to the church. And the Lord will take care of my wife and me.' His house is for sale and he also pledged that out of his earnings he would give them $10 in money. If I did not know that the Lord will not let such sacrifice and faith go unrewarded, I should protest against his giving so. He gave his all. I never saw a happier congregation than that little congregation that night and this man was happiest of all."

A total abstainer recently gave his reason for abstinence. As a young clergyman he had the oversight of a lodging house for poor men. Within a few months four former clergymen sought the shelter of the house, friendless and poor. Investigations revealed the fact that in each case strong drink was responsible for the pitiable condition of those who had once been leaders of men. Of course each one foolishly imagined that he could drink in moderation without harm, but, like so many others, he discovered his mistake when too late. The clergyman asked himself, "Is some one going to pick me up out of the gutter and put me into a fifteen-cent lodging house?" His answer was a resolve to be a total abstainer, which resolve he has always adhered to notwithstanding the many sophistries he has read and listened to.—Sel.

E. L. Hinton, the new president of the Gideon camp at Conway, Arkansas, tells the following splendid story:

"A few days ago I was starting on an auto trip from Perry to Perryville, when I was hailed by a voice which said, 'Say, friend, can you give me a ride?' 'Yes,' I replied, 'get aboard,' as I recognized an old friend who for years was on the downward grade. He looked so much better that I inquired how things were going with him. Thereupon he said, 'Hinton, you know how fast I was sinking. Well, one day I arrived home on

a regular trip, and in the usual condition. My good wife, God bless her, gave me another wifely talk, pointing out to me where I was drifting, and in the name of our children pleaded with me to change my style of living. Her words went home, and, too, I thought of the pleading of several of my traveling friends who had become Gideons. I asked God to help me. He did, and now I am a Christian, the superintendent of a Baptist Sunday school, and have a happy and prosperous home and am surrounded by a loving wife and children. I tell you every traveling man should become a Gideonite. It means a perfect life, prosperity, and an eternal home when this life has ended. I hope that my experience, Brother Hinton, will turn some fellow traveling man into the right road, with God's help."

That a desire for peace is not wanting even among the Turks may be noted from the following item appearing in the Advocate of Peace:

"The spectacle of a Turk crying 'Kamerad' to Armenians is given in the recent appeal of Kémal Midhat Bey, secretary of the newly formed Ottoman League called "Peace and Deliverance", to his "compatriot Armenians". The league mentioned has for its triple object the attainment of an early peace for Turkey, the reconciliation of all Ottoman peoples, and the rapid evolution of Turkey into a "modern state". Midhat Bey is the grandson of Midhat Pasha, known as the 'father of Ottoman liberty.' The appeal written from Geneva, Switzerland, runs in part as follows:

"To Our Compatriot Armenians:

"For about four years a spirit of blind folly has impelled the governors of Turkey, young and old, to a rage of indescribable and foolish destruction. The plundering and massacreing of all sorts should be replaced by an era of peace and concord in which we have lived in mutual good will for more than 600 years—you Armenians, and we Muhammedan Turks.

"To justify these crimes, the present government of Turkey has published a cynical, lying pamphlet against the Armenians. After slaughtering the women and children, it was necessary to invent all sorts of accusations against the unhappy Armenian people. If amongst the Armenians there were some blamable, it was the duty of the government to search them out, and punish them according to the laws of the country. But because of some revolutionists—and they are always found—to deport, massacre, pillage, and destroy more than a million of peaceable citizens, strong in their innocence, is an inexcusable act, which we, liberal and truly patriotic Turks, condemn with all our might, and which our religion emphatically repudiates.

"In loyalty and in sincerity, we extend to you our hand, which has not been defiled. Accept this hand, frankly and without any fear, to unite in a common effort to obtain in the near future the realization of our ideal—our freedom and our national prosperity.

"On the part of the Ottoman League of Peace and Deliverance,
"(Signed) Kémal Midhat."

FROM OUR MISSIONARIES IN INDIA

227 So. Ave., Los Angeles, Cal.
May 21, 1918.

Dear Readers:—May the above address draw your attention, viz. this is our present address. For a change we have entered the home mission field, probably until the doors to the foreign field will be opened again, if the Lord does not come before that. Our hearts are in India, again this shall not be understood as if one is unwilling to look after the duties just now entered upon. It has been our principle and it shall be hereafter, wherever those are required of us, God help, we hope and pray these months that are spent here in the Master's cause will be accompanied by His richest blessings all the while. Pray for us, the work and the people we come in touch with.

Here following we wish to bring a message from dear India in reply to the gifts sent last fall arriving there shortly before Christmas. We also thank once more the friends for making it possible for us to send the boxes, also letting their prayers ascend to God's throne in behalf of their safe arrival. The news of such contributes a large measure of satisfaction over the work done.

With many greetings remain your co-workers in His blessed vineyard,

P. W. and Mathilde Penner.

To all the dear Friends who have remembered the Missionaries, their Children and our Indian Christians during Christmas, 1917:

Greetings in the Master's name!

The Apostle Paul once said: "It is more blessed to give than to receive." We believe that he knew what he was talking about, although he most likely never had much to give. But friends, we do feel like saying that it was a great blessing to receive—to receive the many gifts that you sent us and the Indian Christians and their children. If it was not a blessing to receive, certainly a great joy. We will tell you later where the blessings come in. Let us begin at the beginning.

With the exception of Brother and Sister Steiner who had gone to Calcutta to receive their fine boy, Bradford Ezra, all of your missionaries were in Champa for the dedication services of the leper asylum annex, which took place on December 13, 1917. During the days of their stay in Champa the following message was received from Madras: "Arriving Champa Saturday morning. Burkhalter." We felt like shouting for joy. The missionaries, who had intended to go to their respective stations immediately after the dedication services, of course, stayed in Champa so as to be here to welcome Sister Burkhalter. On account of some difficulties, she was detained one day longer, so on Sunday morning at 2:56 we were permitted to welcome our sister in Champa. Regarding the services, etc., we will not mention any particulars, but we do desire to say that the day did not close until we had united our voices and hearts in praise and thanksgiving for having brought our sister safely to her field of labor. And we prayed that her life might be very precious in God's sight so that she might be of great blessing to the benighted people of dear India. We also remembered our Sister Foth, who was unable to come with Sister Burkhalter, but whom we believed to be on the ocean. We are certainly very sorry that she could not come, and do hope that she may be here soon.

Sister Burkhalter brought along with her 11 cases of Christmas gifts, large cases, if you please, for the missionaries, their children, but especially for the Indian Christians and their children. Not on Sunday but the following day after dinner, in America we say after supper, the cases were brought into one of the rooms of our bungalow and opened. But don't think that we were so excited as to delve into these cases at once. In our happiness we did not forget Him who is the giver of all gifts. We stood around the opened cases and sang with a vim: "Praise God from whom all blessings flow." After the singing of the hymn the unpacking began. If our exclamations could have been "phonographed" you would have received a record, the like of which you don't generally find in music stores. We were a happy lot and we feel sure that is what you wanted us to be. As one useful and handsome gift after another came out of those cases, we could not suppress our feelings of pleasure and gratitude. We desire to thank you most heartily for the many gifts that have been sent to India for the last Christmas. We cannot begin to mention each gift separately, that would take pages of paper. God richly bless and reward you for your gifts and for the motives that prompted them. During this war time where all articles of food and clothing have risen enormously in price, your presents are a great help, especially to our Christians. Would that we might take each one of you by the hand and thank you — would that we might write to each one a postcard. Since this is next to impossible, however, please accept these lines as addressed to all of you.

And now, can you believe that it was a blessing to receive? It was certainly a great blessing to know that we have many dear people at home that remember us and the Lord's work. We believe that they remember us in their prayers as they have thought of us with their gifts.

It was certainly a great blessing to see in these gifts a token that the Lord does "take care of you" (us). To Him be all the praise! A great blessing to know that Bro. and Sister P. W. Penner love their fellow-workers and the dear people among whom they have so faithfully devoted seven and a half years of their lives. To you also, our co-laborers, many thanks for the interest manifested. God reward you for your labors of love.

We pray that God may help us to show our gratitude to Him and the churches at home in a greater willingness and zeal to be used by Him for His glory and the salvation of souls.

With many hearty greetings we are gratefully your co-workers,

C. H. and Lulu Suckau.
P. J. and Agnes H. Wiens.
E. B. and Elizabeth Steiner
Martha Burkhalter.
P. A. and Martha Penner.

H. J. KREHBIEL'S TRIP

(Continued.)

We left Oklahoma two days later than we had planned. Driving back from Perry my sister, Mrs. J. E. Ruth, said she would feel terribly lonesome if we all left at once and persuaded my sister, Mrs. Ringelman, to phone her two girls at Geary to come over on the train to spend the next day and then drive back with their parents. Having accomplished

this she set out to persuade us to remain another day in order that we might have one quiet day altogether. When we consented there was general applause by all the passengers in the auto in which we joined. When we were ready to leave on the morning of the day after this family visit and my brother-in-law called up the livery man to take us to the station in the buss because of the rain, the man replied: "36 doesn't run on Sunday", and we had to stay another day to help the Oklahoma people rejoice in the splendid rain and to help swell the meager audience at the M. E. church.

The next morning our train pulled out of the station to the strain of old Father Syke's chorus: "The Old Ark's a Movin', She's a Movin' Right Along." At Kingfisher it had rained 2½ in., but at Caldwell in southern Kansas it must have rained twice that amount, for some of the creeks were bank-full and others were running over. The fields all looked wonderfully refreshed and promising. Arriving at Newton where it had not rained my cousin, C. E. Krehbiel, editor of the "Herold", met us and took us to the Western Book Store in the business section of Main street, where this paper is published, and after meeting some of the personell of the staff we were taken to his home on the campus of Bethel college. The college congregation had a meeting that evening to decide whether or not to continue German preaching, so while they attended this meeting we had a splendid time visiting his mother who was staying with her daughter, Mrs. R. Goerz. She is one of the noblest women I know, for after raising a remarkable family of her own, consisting of twelve children, she raised twice that number of orphans and all these, her own and her adopted children rise up to call her blessed. Having said this much you will believe me when I say that a visit with her is a benediction. Our whole visit here in Kansas has been humiliating and enlightening to me. I was of the opinion that we in California were something and were doing some things, but when I look at the magnificent life of Mrs. Krehbiel, the work being done at Bethel college and at Bethel Deaconess Home and Hospital—all conceit was taken out of me. I shriveled up to my proper dimensions and I shall no longer feel or say on this trip: "The Pacific ocean is the biggest thing in the world and we are next to it."

At the chapel of the college I had the privilege of conducting the devotional exercises one morning and speaking to the students. Being in Kansas in 1887 I attended the session of the conference at which the building of this college was discussed. In 1902 I visited the college which then consisted of the main building and the frame buildings that had been moved over from Halstead set out on the prairie a mile north of Newton. Now I found a good road, cement walk and streetcar line connecting the city with the college which consists of a group of buildings set in a lovely campus of beautiful trees. By reports which I have read I see there is a movement on foot to have the Western District conference or several conferences make up an endowment fund of $100,000 for the college and in recognition for this give them certain representation on the board of directors. It seems to me that this request from the college is very modest. If the members of the Western District conference could realize what Bethel college has done for them and have a conception of what it is able to do for them in the future they would double the sum asked for by the college, which they could easily do, for, said a man to me in Halstead who remembered the pioneer days of little things: "All the people are now living like millionaires." Driving from Halstead to Moundridge between those wonderful fields of waving grain I saw the reason and the justification for their living thus, but while they live in this manner Bethel college ought not suffer. Bethel hospital, which we also visited in 1902, when the main building was not quite completed, has made even more gratifying progress than the college. The addition and porches, built to the hospital, enhance its appearance and usefulness and the substantial comfortable Sisters' home, built by Mrs. Warkentin in memory of her husband, is a gift for which the sisters are very thankful and of which they are justly proud. If some one should feel inclined to create a similar but smaller memorial to relieve a crying need, he could do so by giving a few thousand dollars for a nurses' home at the Upland sanitarium. We felt perfectly at home at the Deaconess home, for Sister Frieda, the matron, and some of the other sisters spent their vacation with us at Trenton, Ohio, while taking the training course at Cincinnati. These sisters with whom we partook of a wholesome frugal meal are leading a life of Christ-like self-denial and service. After a simple breakfast at 6 a. m. they minister to suffering humanity until 7 p. m., their only remuneration a little pocket money and the consciousness of having rendered Christ-like service. Leaving the Deaconess home I said to my wife: "This and Bethel college are monuments to the creative genius and executive ability of the departed Brother David Goerz."

"ONCE PREACHED, ONCE RECEIVED"

There had entered into the city a man fresh from recent persecution, and depressed by failure. He had come determined, even if no one listened, to preach Christ Crucified, in Corinth. He brought that gospel. "Recall," he seems to say, "how once I gospelled to you.". As the few listened, they became conscious, not that something was being learned concerning one Jesus, the Messiah, but that this same Messiah was Himself drawing near through the words, breaking down wall after wall till He entered into the innermost sanctuary — how defiled it was! — of their soul.

When this apostle preached, he meant that human lives should be changed; he was prepared, so great was his faith, to plunge men into all the persecution and loss which would be their lot in Christ. He would not let them escape; they had to cry: "What must I do to be saved?" And he had his answer ready. This preaching meant that the hour was one of life or death — life could not be offered on any other alternative. The burden of the gospel lay heavy on the man who said it was "life unto life, death unto death". But "the way was the way"; and there was no other.

Once that offer was made; on a certain day it was brought to Corinth. The foundation of a church in that city could be dated. It began when the offer of Christ was made. Could these Corinthians ever forget that first preaching?

For many today life cannot be divided so clearly into a period of blackness and despair, followed by a period of glorious light and peace. But in every Christian life, if it is closely examined, there has been a crisis; there came a time when out of the gospel the Lord Jesus Christ Himself drew near with so fresh a revelation of His grace, that though they had known Him from birth, they seemed never to have known Him before. He was offering Himself then in that moment; He was received **then.**

There was a definite historic acceptance which may have taken months and years to understand and work out, but yet the act of the conscience and will in receiving was specific and definite: "once received". "Remember," the apostle seems to cry, "how I brought the message that memorable day, and how you on your part, when your whole life was trembling between two destinies, received it, and you cried, 'This is truth; this is reality; this is life.'"

The gospel in Corinth was not taken idly or flippantly. No one can be said to receive the Christian gospel, if he thinks himself at liberty to neglect all its conditions. John Newton once preached a series of sermons upon the oratorio "The Messiah," at that time new and popular; he pictured a number of prisoners, bound in a dungeon; there they received an offer of complete pardon. This they set to music and sung with great delight; but they did not go free. So mankind has received the gospel; it comes with the promise of deliverance and freedom and eternal life: we set it to music, but stay in prison!

It is never hard to paint the church at Corinth in black colors. It was a church but lately brought out of heathendom. But at least believers there did receive the gospel in the light which it cast itself. Christ was taken at His word. The gospel was received as a word of rescue to desperate beings. To philosophers in Athens the gospel might appear a novel and fantastic speculation. They received it in that light and missed it. The Corinthians, as they understood the offer, could not say that. The gospel was not the offer of a new philosophy, it was deliverance; and prisoners, who once know they are offered freedom, will not defer the matter.

It is not enough that the gospel should be preached. Something is demanded of the hearers. Sometimes the gospel is missed because it is faultily set forth; sometimes it is missed because it is preached only too well. Men see and hear and turn away. He comes to His own, and His own receive Him not. The Jews had made up their mind what manner of being the Messiah must be, and they would not even consider Jesus. He was ruled out beforehand! Many of us bring to the gospel a number of stipulations. It must not commit us to courses which will interrupt our present compromise with the world. All such parleying is worse than vain; a surrender upon terms is worse than no surrender at all.

"Unfaith in aught is want of faith in all." There is but one true adequate response; it is in honesty and humility, without any pleading of pride, or any reserve of will, to bow at the feet of the Crucified, as He draws near in His grace. — Rev. E. Shillito, in The Christian (London).

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

We are so accustomed to admire things for their bigness that we sometimes lose sight of the fact that quality is better than mere bigness. A mountain may be high and imposing but a hill may be prettier. A river may be broad and long, but it may be so dirty and sluggish that we are scarcely impressed with it compared with the little stream that flows gracefully along through green woods and emerald meadows. So with a church. Mere numbers count for little if numbers is all it has to show. Given a small congregation with everyone doing his or her duty, with the missionary spirit keenly alive and the prayer meeting the pulse of its life and you will have a church that does more for the salvation of the world than the one that is housed in the magnificent temple but filled only with self-satisfied men and women whose religion seldom gets farther than just beyond the church door. Not so long ago our attention was directed to a church numbering several thousand whose missionary contributions averaged scarcely more than three cents per member; another church, composed of ordinary people, numbering less than three hundred, credited forty thousand dollars for missions. Could any one have any difficulty in deciding which was the real live church?

Circumstances make the big church, sometimes to its disadvantage. In a center of population it is quite natural that there should be large churches, especially of the most numerous denominations, but even here numbers are frequently a hindrance. The people scarcely learn to know one another, there cannot be that intimate relation between pastor and people and there will not be that condition that makes the whole church one circle of friends. Members are known from a card index, charity is done through a committee, efficiency in getting certain kind of results is required of the pastor rather than the kind of character that makes him dear to the hearts of his people.

The church of no more than a few hundred is the ideal church. There are more of that kind. The spectacular is not so much developed there and there is greater opportunity for a fair division of work. Let our people who generally are identified with small churches neither be discouraged nor fascinated with the idea of mere numbers. The most vigorous kind of Christianity one may know finds its expression in the church of small numbers.

The frequent reference in our church papers and elsewhere to this or that church and pastor who have severed relations is a thing that years ago could not have happened because our system was different and pastors were called out of the congregation to serve and continue to do so so long as they were able to perform their ministerial functions. In many ways the Mennonite people were peculiar, but in the manner of their ministry they were unique. The gradual change that occurred covered a long period of years, but our people finally did the things in their ministry that people of other denominations did. In this we flattered the other churches by imitating them and rather belittled our own church by discarding old-time practices. It may be that the time has gone by when a congregation must look for its pastor in its own midst and there may be advantages to both the minister and the church when it is possible to call and use a young man of talent in whatever field he may be the most useful. We have lost much by limiting the usefulness of brethren and other churches have always had the advantage of using the abilities of their ministers where they counted for most. In using these advantages the matters of salaries, of trial sermons, of church politics sometimes ripened into abuses. We have enough in our own house to attend to without setting ourselves up as judges of the methods of the churches not in our own fellowship, but we cannot help see and hear of the injustices and common practices of our neighbors. What we want to learn from them is to avoid their mistakes. We should even now, with our scarcity of ministers, do all in our power to prevent professionalism from getting into our pulpits. To prevent this lies more with the people than it does with the ministers. Churches are more concerned about getting men who take than they are about ministers who are true to our ideals and equipped to state and defend the doctrines for which we stand. A strong denomination is so not because its ministers have a way with the crowd, but because its ministers are hard-working and true to the extent of their ability to the principles for which their church contends. There can be no mistake that there is plenty of work for many of our consecrated and talented youths in the church of their fathers, every conference needs them. The people should be prepared to use them and see to it that they can live decently, but they have no right to expect the efforts of these men given to them without also giving a reasonable assurance that in the lifecalling of a minister of the gospel the whole church will be back of them with their support and appreciation. We are glad for the hospitality that we are often able to show to visiting brethren of other denominations, but it would be a good and healthy thing if our church would sometimes show some of our own ministers the same kind of hospitality. If our ministry is to become more and more like that of other denominations we should be prepared to sometimes show our own ministers the same kind of appreciation. It certainly does not speak well for the talent and ability of our clergy when there is a continual stream of visiting ministers addressing our conventions, our schools and frequently our conferences while few of our own get the opportunity to give the church the benefit of their best efforts. It would be a splendid thing if we were to determine to strengthen our church by encouraging our own people to undertake to do for their own what we so frequently call on others to do.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Bible Instead of the Ancestral Tablet.

It is surely an item of real information to know that special plans are being followed in China to develop the family altar in the homes of native Chinese Christians. Rev. E. G. Tewksbury, field secretary for China, representing the World's Sunday School association, has been made chairman of the Committee on Sunday School and Bible Study of the China Continuation Committee. A special survey was made and it was discovered that not more than half of the Christian homes observed family worship. This is far in excess of the proportion in the home land. All church members in China are now being urged to establish the habit of daily study of the Word, at which time all the members of the family are to be present. Where this is done and when a pledge to continue has been given a family altar certificate is provided. This pictures the father explaining the selected passage from the Bible, while the mother and children are seated about the room. To make the picture very realistic even the family dog is present. Instead of engaging daily in worship of the ancestors represented by the ancestral tablet the Bible is studied and the living God is worshiped. The new church day in America has also been adopted in China. In place of calling it "Mother's day" it is called "Home Sunday", while the added suggestion is given that the week preceding be observed as "Home Welfare Week".

The World in Buffalo.

Pilgrims from the various conventions of the World's Sunday School association who are in attendance at the International Sunday School convention which will be held in Buffalo June 19-25 will hold a reunion at the Statler hotel on Saturday evening, the 22nd. Then and at the Sunday evening session of the International convention speakers will be present who have a world-wide first-hand knowledge of Sunday school developments abroad. Among the list of participants will be such men as Bishop J. C. Hartzell, for many years missionary bishop of Africa for the Methodist Episcopal church; Chang Po-ling, the popular principal of Tientsin Chinese high school, and one of the outstanding leaders of new China; Rev. J. L. McLaughlin, field secretary for the Philippines, and who has just returned from the Philippine Islands; Rev. J. G. Holdcroft and Mr. M. L. Swinehart, effective Sunday school workers from Korea. The Sunday evening service will be held in the Elmwood convention hall.

During all the days of the convention there will be a special exhibit in the World's room on the second floor of the convention hall. Sunday school material is being brought from many lands for this occasion. Stereopticon talks will be given at convenient times showing Sunday school activities across the seas. It will be interesting just to see the Sunday school lesson helps which are published in many languages.

Wayside Sunday Schools in Korea.

Hundreds of Sunday schools in Korea have started in the following manner: A missionary, well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road Very soon one child and another gathers in front of him to examine him and hear what he has to say. The missionary says a few

words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card and tells them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will learn to look for his coming and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room and from that time more or less regular work may be begun. Some "schools" we have seen have met Sunday after Sunday through a long bitter winter under a tree by the roadside, but the good done was not to be measured. Since these schools started only a few years ago thousands and thousands of children have been reached. Just the other day a Korean said, "It is curious that when I used to go to such and such a village the children sang all sorts of heathen songs, but now I only hear "Jesus Loves Me."

First the children, then the home and then the church. This is the story in thousands of cases in the Orient. Such work is part of the rising tide of Sunday school interest as promoted by the World's Sunday School association.

Flash Lights in a Year's Progress.

Sunday school progress of world-wide scope was reported at the recently held Executive Committee meeting of the World's Sunday School association, which met at the home of the chairman, Mr. H. J. Heinz of Pittsburg. From Rev. George P. Howard, South American secretary, come such heartening items as an evangelistic campaign in Chile. Under his effective leadership 657 adults decided the all-important question of personal relationship to God. In one school 90 of the adolescent age came up and made their choice for Christ and His kingdom. In Buenos Aires Howard prepared for and presided over the first Father and Son banquet ever held in South America. There were more than 100 fathers and 100 sons present. Howard's report closed with this ringing message, "If we can capture the children of these lands for Christ; if we can train their boys in the virtues of the Christian gentleman, if we can teach the sweet-voiced daughters the songs of the Christian home, these republics will feel the mighty influence of Christianity and you will behold the genius of a mighty race awakening from its sleep of centuries."

Bishop Hartzell, for the Moslem Lands, told of the administration of Relief Funds under the direction of Secretary Stephen Trowbridge, who has temporarily left his important work in Egypt for this special need in Palestine. More than $50,000 is being expended each month among those who live in the land of Jesus' birth. Money sent to Persia for Sunday school work has been well used in conducting Refugee Sunday schools and in publishing a catechism in Turkish for the combined use of the East and West Persia Mission. Dr. S. M. Zwemer has just made a trip in the interest of Moslem work to Malaysia and China. He states that the Moslems in China are more open to Christian approach than in any of the Mohammedan fields. Suitable literature is being prepared in Arabic-Chinese for use in China.

In the Philippine Islands there is no indication that the growth of recent years is lessening. The increase is from 8,000 in 1911, to 60,000. Organized adult Bible classes are making good. Such a class among the university students in Manila had a membership of twenty. They decided to get real busy and increase that membership to 100, and called themselves "We Brothers of 99". As will be shown in a moving picture film during the Sunday School convention at Buffalo, the class at last account numbered 717.

China's growth is indicated in part by the number of lesson helps that are now printed regularly. In 1911 the Uniform lesson issue was 27,000, and in 1918 the edition amounted to 184,400. Then, there are 10,000 graded helps in addition. The estimated number of Sunday school scholars in China is no less than 200,000 in 4,000 schools.

Japan Sunday schools as well as those in Egypt, and Brazil, gave liberally for the Armenian and Syrian Relief fund last Christmas. The summer training school at Karuiazawa, Japan, is an outstanding feature of their work in training a leadership. The session lasts for ten days. Scholarships amounting to $10 each are being sought in America for Japanese students who would not otherwise attend.

AMERICAN MOTHERS, UNCLE SAM IS DEPENDING ON YOU!

Are Your Children Well Fed?

By Mrs. Max West.

The weighing and measuring test of children under school age, now going forward in connection with Children's Year, will afford American mothers a splendid opportunity to take part in the campaign to save 100,000 lives. When a child is found to be notably below the average in his development it may mean in many cases that he is not sufficiently nourished, either from actual lack of food or because his food is badly chosen, or because he has been allowed to fall into bad eating habits.

A recent report by Dr. Josephine Baker, chief of the Division of Hygiene, of the city of New York, says that 90,000 school children in that city are distinctly undernourished, 30,000 more are in need of medical attention, while still thousands more are in such a state of health that they will easily slip over into undernourishment if present conditions continue. It is impossible to do much to correct in adults the results of malnutrition in childhood, but there are about ten million children under five years of age in American homes today who can be prevented from making such a showing as they shall come on to maturity. These undernourished school children began, in many cases, by being undernourished in the years while they were yet at home, when the results might, perhaps, have been prevented if the mother had understood what was taking place.

Children must have plenty to eat. Adults can get along for some time, if necessary, on noticeably restricted diets without serious impairment of health, but children can not draw on their reserves in this way without detriment to their growth and vigor. Children from two to six years should have three good meals a day, the heaviest one being in the middle of the day. Their day's food should include plenty of milk, not less than 1½ pints—skim milk may be used if butter is given also—plenty of cereals and green vegetables, particularly leaf vegetables, such as spinach. It is desirable also to have a more varied diet and to include sugar, fruits, eggs, and meats, with fish and fowl, in the daily meals. Information regarding these matters will be furnished to mothers if they will write to the Children's Bureau, U. S. Department of Labor, Washington, D. C.

Where the conditions are such that children are suffering from actual lack of food, the community must deal with the problem and apply to it such solution as may best fit local conditions.

In a great many cases, malnutrition is due not to lack of food but to a badly chosen diet. In this group of cases the remedy lies chiefly in educating mothers in the better selection and preparation of the food of their children. One proposal of the working program of the Children's Year is that classes shall be established which will give mothers practical information as to the sort of food their children need, and how to prepare it.

Such classes may be undertaken in connection with schools, particularly summer schools, or by the community, as a part of the Children's Year Campaign.

THE C. E. TOPIC

June 16.

Co-operation with the Sunday School.

I Cor. 3:4-9.

Much as we prize our society and its work it should ever be borne in mind that the church is master organization and all other organizations are but so many instruments by which it seeks to accomplish its aim. Sunday school, Aid society, Missionary society, Christian Endeavor and all other bodies connected with the church are not separate in any way; they are designed to get the best out of the membership for the upbuilding of the kingdom of God and the edification of the individual members. Much is being said in our day of too much organization because by it there is danger of dividing interests and weakening just the thing that needs strengthening. When once a church is so full of societies that the regular work suffers or the unity of the body of the church is disturbed it is time for a housecleaning and getting rid of superfluous societies. Where the Sunday school is consuming all the energy of the church there is no need of other societies that only complex the work. There is hardly a church where one will not find plenty of people who are interested in only one of the activities of the church. Such people may think that they are especially adapted for only one kind of work. That may be so, but one will find that with a lack of interest in every kind of church work but one, the member becomes a hindrance rather than a help. We are all workers together for God. If we are not workers together we are not so likely to be for God. When there is need for special kind of work in the church it is the business of all those who are capable to take part in that work. When specialized work becomes a drag or a hindrance on the progress of the work it is time to cut it out.

The aim of the Sunday school and the C. E. society is to serve

the Lord in the most effective way. Both are God's instruments for the salvation of souls. Any part of the work that does not contribute to this end had better be discarded immediately. The social end of the work of the church, as carried on by its several societies, is only a means to an end. When there is no end in sight it is harmful and a hindrance. Let us begin with a realization that the spiritual and religious end of all Christian work needs all the energy one can throw into it. In the Sunday school we see an opportunity for giving proper and necessary instruction in the Word of God. We have the child mind to work upon there and sometimes we have there the opportunity for reaching the unconverted. It is the institution upon which we depend to instruct the prospective member of the church in his duties and to which we look to teach the fundamentals of Christianity. True, we should not expect the school to do all of this, there is a vast part that the home has or should have in this process. But the home that is really the most in earnest about Christian duty will be most enthusiastic about the school. The Christian Endeavor society should be an advance upon the school. If the school is an institution in which instruction is given, the C. E. should be one in which training is received. A useful person in any line must first be instructed before he can be trained. He surely cannot assume leadership without training. Every school needs teachers and officers. These should be persons who have not only acquired the necessary information required for giving instruction but should also have the discipline that comes with training and makes for character. A training that only gives instruction and nothing more is incomplete and does not serve its purpose. We train Christians that they may know and that they may be all that is expected of them. Therefore, in the C. E. society much emphasis must be placed upon the prayer life and the devotional exercises that ripen Christian character. With the school and the society working hand in hand for the church, for the instruction of the youth and the training in character of those who are to make up the membership of the church there can be no complaint about these two organizations hindering the cause of the Master's kingdom rather than advancing it.

What should be the attitude of the C. E. member to the Sunday school? There should be no attitude. He should be a part of the school. It would be a good rule if every society should demand that every one of its members, except for very special reason, should be a member of the Sunday school. We cannot see how any one with a clear conscience could allow himself to be out of the school so long as there are classes to be taught or classes in which one may receive instruction in God's Word. The live C. E. society will have every member in the Sunday school and at work and the progressive school will see to it that every C. E. member in it will be actively occupied.

In many of the societies there is a Sunday school committee. If there is no such a committee in your society there is something for you to do to get one. The idea of rivalry between the two organizations should never be allowed to grow. Always bear in mind that all who are a part of the church must work like the members of the body, all for each other and with one another.

THE S. S. LESSON

June 16

Jesus On the Cross.

Mark 15:1-47.

Printed Text—Mark 15:22-39.

Golden Text—Truly, this Man was the Son of God. Mark 15:39.

The agony of the garden, the betrayal, the trial and the condemnation of Jesus which took place between the time of the last lesson and this, should be carefully studied in connection with this lesson. They are an inseparable part of the story which cannot be understood without them. In passing, it might be noted that the agony of the garden was the severe trial from which Jesus came forth strengthened and prepared for what was before Him. In the trial we note that there was a different crowd than the one which a week before was bestowing kingly honors upon Him. The latter were His friends from Galilee while the former were the rabble of Jerusalem used as tools by His enemies. Yet, one wonders how the course of history might have been changed had His former admirers asserted themselves at the trial. Not the least of the sorrows that crowded upon Jesus at His trial must have been the thought that from His own there was one to betray Him, another to deny Him and a multitude to be silent when they might have spoken for Him and interested themselves in His defense. Truly, the meaning of being "despised and rejected" must have burned into His soul.

To a great picture, known to nearly everyone the artist gave the name, "Behold the Man." It was the only perfect man that the world ever knew that bore the crown of thorns and was the butt of ridicule to the rough, unsympathetic soldiers who were soon to be His executioners. How lightly the world regards the best gift that God has to bestow upon it! If they would not respect His only Son against whom nothing could be said but that He did good, how little is to be expected of their attitude toward the lesser gifts which He is so continually bestowing. Ages and ages had seen the offering of sacrifices upon the altar designed to portray the greatest sacrifice. But to the multitude of that time the lessons of the ages were lost. They preferred to close their eyes to the evidences of Christ's divinity and the goodness of his life and regard Him as a common offender of the worst type, worthy of the most disgraceful death. When men are so blind that they will not see, what hope is there for them? They make vain the efforts of God. They bring the blood of His own Son upon their own heads.

The name of the place upon which they crucified our Lord is significant. Golgatha—the place of a skull—the place of death. Some have tried to locate this place upon a skull-shaped hill. Nothing but death in even its outward form. Now upon this hill Jesus was verily to taste of death, for without death in its bitterest form could nothing be accomplished that would make salvation possible to men. Sin is such a terrible thing that it required the greatest sacrifice that God could give to master it. It is so horrible that even so great an offering could not be withheld. It is so bold that it did not hesitate to spend its fury upon the Son of God. Moreover there was a law that without the shedding of blood there could be no remission of sin. No other offering would do. Every man is the bearer of his own sin and he cannot make satisfaction for that. If the world is to be saved it must be by one who is sinless and upon whom the law has no claim. That Jesus was a sinless offering we may be assured because nothing is recorded of wrongdoing on His part, He could defy His enemies and ask: Which of you convicteth me of sin? God gave His testimony to His blameless life when He spoke in approval of Him, first in the beginning of His ministry at baptism and later, near its close, at the transfiguration.

The ancient law said: "Cursed is he who hangeth upon the tree." The Romans knew no more disgraceful way of putting men out of the way than by crucifixion, the punishment that was reserved for pirates, foreigners and slaves. It was the most torturous form of execution by which the victim was likely to retain consciousness longer than under any other form of torture. One can see how some men for some righteous cause would be willing to suffer death, but here Jesus was to suffer the worst for righteousness sake. We condemn the Jews for the part they had in the rejection and crucifixion of Jesus but we are reminded that there is a possibility of Jesus being daily put to crucifixion by our own neglect and rejection.

Although the sin of the world was at the bottom of the crucifixion of Jesus, prophecy had to be fulfilled. Here it was in detail. It would be a splendid exercise for one to go over the prophecies and discover how many have a bearing upon the crucifixion and were fulfilled in it. The casting of lots for His garments is one of them noted in the narrative. The meaning of the superscription on the cross grows greater and greater as one meditates upon it. The Jews were offended because their tool, Pilate, concedes just what they wanted to conceal. Jesus was and is the king of the Jews. The three languages of the inscription represent universal humanity of which Jesus is king. The Hebrew was the tongue of the chosen people, the nation to whom were entrusted the oracles of God. Latin was the tongue of the Romans, it was the language of empire, power, world-wide dominion. Greek was the tongue of culture. In it the story of the gospel was to be preserved and carried to the ends of the earth. The companions of Jesus on the cross show how at the very last there is a possibility for one to be eternally lost or eternally saved. The mockery of the passers-by impress us with the awful disregard for suffering there is in the hearts of those who are the haters of God and His Christ.

The words "Why hast Thou forsaken Me?" show us how the Bearer of our sins had to go into the bitterness of despair because He there represented our iniquities. So terrible is sin that God must turn His face from its bearer. Finally the end came. So far as Jesus was concerned he now had made a perfect offering for sin. Where His work ends ours must begin. We must accept it and believe in it. The renting of the veil that separated the most holy things of worship from common view now indicates that the way to God is open to all. The things of the temple are done for ever.

NEWS OF THE WEEK

REAL THIRD DRAFT CALL TO BE ISSUED

Washington, June 5 — With little or no publicity, the provost marshal-general's office today issued orders for draft men to report to camps during the month of June, thereby starting what would be the third draft, if numerical count were kept of the draft calls.

Since March 29, 899,835 men will have been called or ordered to camp, thereby completing what on January 1 was to have been the maximum draft call for the year. At that time, local boards were told that it was intended to call 800,000 men during 1918, but since March 21 when the German drive started and the eyes of the administration were opened to the situation in France, the plan has been so altered that 800,000 men will have been called in a little less than three months of the year, with large additional calls to be made at later dates.

It is expected that by January 1, 1919, more than 1,500,000 men will have been called to the camps.

The rate at which men are being called exceeds anything in the way of training men for service that has ever been accomplished by any nation and almost equals the speed with which military nations have been able to mobilize their trained reserves in time of war.

This will mean that nearly 2,000,000 men will have been called to the military under the selective service act since it was passed, these being an addition to the men who were in the national guard, the regular army, the navy, the various reserve forces, and who enlisted in such units from time to time.

This will mean also that serious inroads will have been made into the men available for service and classified in Class 1 and indicates that there is a possibility that Class 1 may be so nearly exhausted by January 1, 1919, that the next session of the congress will have to make provision either for additional registration under or over the present draft age, or both.

In the meantime when the local boards are being called on to drain their lists of able bodied men eligible for service, the nation-wide hunt for slackers has taken on renewed vigor and is manifesting itself openly in Washington, but quietly and effectively in the more than 64,000 local districts throughout the United States.

FORMER VICE-PRESIDENT AND U. S. SENATOR SUCCUMBS

Indianapolis June 5. — Charles Warren Fairbanks, former vice-president of the United States, and former United States senator for Indiana, died at his home here at 8:55 o'clock last night. Death was due to interstitial nephritis, which has been a chronic ailment with him but not regarded as particularly serious until recently. All members of the former vice-president's family, except Major Richard Fairbanks, who is in France, were at his bedside.

Mr. Fairbanks became unconscious several days ago and did not regain consciousness. Mr. Fairbanks was sixty-six years old and had been nominated twice on the republican ticket for vice-president of the United States. After his first nomination he was selected but was defeated in his second race in 1916.

The former vice-president's health had been poor for several years. During the Second Liberty Loan campaign while on a speaking tour in behalf of the loan, he suffered a physical breakdown. Last winter he went to California in an effort to recuperate and when he returned to his home here in the early spring, felt somewhat improved. In May, however, he had an acute attack of illness and was unconscious several days. While at times since then he had improved some, various relapses always left him weaker. Last Thursday he became much worse and Saturday had a stroke of apoplexy.

It has been stated many times that Mr. Fairbanks did more to commit the Republican party in Indiana to the gold standard in 1896 than any other man and that he wrote the money plank in the national platform adopted at the St. Louis convention, over which he presided as temporary chairman. When William McKinley was nominated for the presidency Mr. Fairbanks toured the country in his interests.

In January, 1897, Mr. Fairbanks was elected to the United States senate. He took his seat on March 4, the day on which McKinley became president. He became a close advisor of the president in the trying times before and during the Spanish-American war.

Among Mr. Fairbanks' greatest services to his country were those performed while he was a member of the United States and British joint commission, which dealt with the Alaskan boundary, lake fishing and other questions.

Mr. Fairbanks was recognized as one of the national leaders of the Republican party and as such was made chairman of the Committee on Resolutions at the Philadelphia National convention in 1900. He resigned from the senate March 4, 1905, having been elected vice-president on the Republican ticket with Theodore Roosevelt.

While he was vice-president, Mr. Fairbanks, in 1908, became a candidate for the nomination for president. He was defeated by William H. Taft and after his term as vice-president ended, he went back to the practice of law.

NATION ON PRACTICALLY WHEATLESS DIET 10 WEEKS

Washington, June 3. — For ten weeks the nation is to be on a virtually wheatless basis.

Squeezed down to 20 per cent. of normal wheat supplies, the American household must go virtually wheatless until August 15 when the new crop becomes available.

Food administration officials are quietly putting the new program into effect, it was learned officially today. Every fraternal society, church, Sunday school and religious organization has been asked by Hoover to pledge each of its members to abstain entirely from use of wheat until the new crop is out.

Thousands of others will be reached through women's clubs, commercial organizations and other channels. Texas has volunteered to adopt the wheatless schedule. While labor organizations have not been asked to abandon wheat, food administration officials look for savings from working men, but do not ask complete abolition of wheat by them.

While it is expected that the baking industry will be hit by the wheatless program, the grain shortage leaves no alternative if the allies are to be fed.

Hospitals and other institutions will still require wheat. The exceptions to the wheatless rule will practically eat up the surplus left in the United States, forcing the great body of housewives to bake quick breads and in other ways cease using wheat.

Official figures show that slightly over 20,000,000 bushels of wheat are left for domestic consumption until August 15. Normally we would use 100,000,000 bushels in that time.

ALL INTERURBAN FARES IN THE STATE ARE INCREASED

The Public Service commission of Indiana, in an order that applies to every interurban company operating within the state, Thursday authorized these companies to increase their basic rate of passenger fare to 2½ cents a mile. The order is entered as a war emergency measure, and is to continue in effect at the pleasure of the commission. The privilege to increase the basic rate from 2 cents a mile to 2½ cents a mile had already been granted to a few interurbans, and the new order of the commission applies generally throughout the state.

The new order follows closely on the heels of the order from Secretary of the Treasury McAdoo, in which steam railroads get a 3-cent a mile passenger basic rate. The commission's order points out that one reason it is desired to take such a general step at this time is to safeguard the 3-cent a mile business of the steam roads to some extent, so that the government's war revenues in this crisis will be kept as nearly stable as possible. The commission's order also indicates that further increases in rates to the interurbans may be necessary, after results of the present order become available.

GERMAN PLUNGE SLOWLY HALTING

Slowly but surely the plunge of the German crown prince's armies is being halted by the French and British armies. While the momentum of the German masses has not yet spent itself, there has been a notable slackening in its advance during the day past. The chief efforts of the Germans now seem to be devoted to the widening gap they have torn in the positions of the allies between Pinon and Brimont. This work seems to be progressing slowly against the desperate resistance of the allied forces.

The French, having fallen back from the limits of the city of Soissons, have stood their ground against the attacks of the enemy and the German official statement fails to show material advances there during the day's fighting.

The French are here fighting on familiar ground, which has been made historic by numerous battles, some of which are named among the decisive combats of history.

On the eastern end of the fighting line some of the forts before Rheims are said to have fallen, which was to be expected from the fact that they have been outflanked by the tide of invasion that has swept far to the south of the city.

The fighting has taken on the familiar aspect of the first invasion of France in 1914, the advance of Von Mackensen along the Dunajec and the fighting in Picardy in March. After breaking the French and British defensive positions but not breaking the allied line, the Germans are again moving their armies out in a fan-shaped figure fighting hardest on the flanks of the extreme front of their advance.

The situation, while apparently extremely serious, has not assumed the critical aspect of the fighting late in March. The allies are resisting the enemy's attack stubbornly, giving ground when overpowered, and always maintaining a solid front.

The Americans who captured Cantigny have beaten off attack after attack by the Germans. Large German forces are said to have been gathered to retake the village, and they have launched savage assaults at the Americans but the latter with rifle and machine gun fire have mowed down the advancing Teutons, while the American artillery has smashed the German formations with barrage fire.

Along the American-held positions in the Toul and Luneville sectors there have been several spirited engagements but nowhere have the Germans succeeded in penetrating the American lines. The fighting in the air on those sectors has been of remarkable intensity with the Americans holding their own against the enemy.

FRENCH HOLDING GERMANS BACK IN PARIS BATTLE

The strength of General Foch's reserves has been felt by the armies of the German crown prince in the "Battle for Paris".

East of a line running from Soissons to Chateu Thierry where the Germans in a continuation of their mighty strokes gained several additional villages and then attempted to proceed further westward, magnificent opposition was imposed by the newly strengthened lines, and with terrific smashes, the French forces recaptured Longpont, Corcy, Faverolles and Troesner, vantage points in the center of the line leading to the forest of Villers Cotters, which seems to be the present objective here of the enemy.

The Germans, however, still have in their possession the village of Vaurcsis, lying to the west of Soissons, and further south Saconin et Breuil Chaudun, Licy and Boureschcs, the last named directly west of Chatteau Thierry, the enemy has reached the Marne. Nowhere has been any attempt by the invaders to cross the river and at all points east of Chateau Thierry they are hugging the northern bank of the stream. It is not improbable, however, that the tactics of the Germans have in view the fording of the river when the time is more propitious for in the center of the line, between Chateau-Thierry and Rheims, they have pushed back the allied front across Rheims-Dormans road between Olizy-Violane and Ville en Tardnois, and are pressing onward toward the Marne. This is the only point on their left wing, however, where the enemy has been able to make fresh gains, notwithstanding the fact that he has thrown new division into the battle, some of them the best trained troops in the German army.

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VOL. XXXIII. BERNE, INDIANA, JUNE 13, 1918. No. 24.

ANNOUNCEMENT

Souderton, Pa., June 7, 1918.

The Zion Mennonite church of Souderton, Pa., is planning to observe the 25th anniversary of the church on Saturday and Sunday, June 15 and 16. We therefore especially desire to invite you to this anniversary celebration, and to call your attention to the program which in brief is as following: The special services will begin with a Junior and Mother's meeting at 2:30 p. m., and a Sunday School and C. E. conference at 7:30 Saturday evening. On Sunday morning both Rev. N. B. Grubb and the pastor will preach. Sunday school and preaching in the afternoon by Rev. A. M. Fretz. The evening service will begin at 7 p. m. at which time Rev. V. T. Boyer will give the main address of the evening.

Fraternally yours,
The Committee.
Samuel T. Moyer, Chairm.

IN MENNONITE CIRCLES

The Souderton (Pa.) church added ten new members to its number at its recent communion service.

Rev. A. van Gulik, pastoremeritus of the Dutch Mennonite church of Grouw, recently passed to his eternal reward in his 79th year. He was a noted minister well known throughout Holland and the brethren there keenly feel the loss they have sustained.

Reports of the Dutch churches show that numerous additions have been made to the memberships of the churches. The Hage church received 24 into its fellowship one Sunday and upon the following Sunday 38 were added. About the same time the Amsterdam church added 52.

The amount of food consumed in the boarding hall of Bethel college, Newton, Kans., for one week is shown by the following sample of a week's supply as reported in the College Journal: Potatoes, 10 bu.; meat, 250 pounds; milk, 42 gals.; bread, 350 loaves; sugar, 100 pounds; Olee, 90 pounds; compound, 40 to 50 pounds. A representative menu for one day contains the following: Corn mush, oat meal biscuit, jam, coffee, postum, roast beef and gravy, potatoes, peas, blue-berry pie, scalloped potatoes, bologne, war bread, peaches.

Sister Mary Snyder, a registered nurse and the daughter of Rev. Jacob Snyder, pastor of the Roaring Springs church, left May 20 for Camp Green, N. C., having enlisted in the American Red Cross for foreign service.

REPORT OF THE BOARD OF DIRECTORS,

Read at the 14th Annual Meeting of the Bethel Deaconess Hospital Society, May 14, 1918.

It is with praise and thanksgiving to God for His help and blessing, for His tender protection and guidance during the past year that we give this report of the year 1917. "Praise ye the Lord, for He is good and His mercy endureth forever." This passage of Scripture, so often repeated in the psalms, expresses our feelings regarding the work of the institution for the year better than our own words could. We have learned that in dark days as well as in bright and pleasant ones the Lord has caused His goodness to shine upon us, never withdrawing His care by day nor by night. He has blessed abundantly every phase of the work and by His grace we have prospered. To Him be all the glory! "Not unto us, O Lord, not unto us, but unto Thy name give glory." Thus do we voice our sentiment together with that of the sisters of the hospital whose work the Lord has been pleased to bless. After all, even the largest and most beautifully constructed buildings with the best of modern equipments were of little avail, were it not for the service, prompted by the impelling love of Christ of those at work in an institution of this kind.

To the physicians also, who have labored conscientiously and faithfully we would express our sincere gratitude; for without their labor there would be little weight to the work of our hospital. Toward our friends and supporters both as individuals and as churches, too, we feel grateful and hereby express our heartfelt thanks for their hearty and liberal support. They have made it possible for us to lessen to a marked degree the debt resting on the institution. Last, but not least, we hereby tender our thanks to the Ladies auxiliary for the far-reaching and practical support which has made possible the gradual widening and enlarging of our field of work and thus made our services generally more effective.

The society at present consists of 321 members with 1222 votes: an increase of 8 members and 164 votes over those of the previous year.

The sisterhood consists of 11 ordained deaconesses, 8 sisters in garb of which, D. V., four are to be ordained as deaconesses Sunday, June 2, 5 sisters who are in training for missionary service and 6 sisters in probation, altogether 30 in number. Two of these are stationed at our branch hospital in Mountain Lake, Minn. One sister is serving as public health nurse and still another as school nurse of this city. The majority of sisters are stationed in the different departments of the hospital doing work of general or surgical nursing, book-keeping and other office work. X-ray work, teaching, laundry, kitchen and garden work. Upon the completion of the three years' training course, diplomas were issued to Sisters Dora Elfrieda, Anuta and Rosa, and the R. N. title was given after successful passing of the state examination.

To 642 patients was given care during the year. Of these 471 patients were pronounced cured, the physical condition of 80 was considered much improved, 27 were dismissed with very little if any physical improvement, 38 patients died during the year, 4 of which were brought to the hospital in a dying condition, and for 19 others there was little prospect for recovery. At the close of the year there were 26 patients in the hospital. The number of patients taken up in the hospital during 1917 exceeds that of 1916 by 77.

267 surgical operations were performed and 95 babies were born at the hospital. The latter are not recorded as patients. Fourteen nationalities were represented among the patients, with 41 different occupations. In regard to confession the patients were recorded as follows: Mennonite and children of Mennonite parentage, 222; Methodist, 67; Presbyterian, 25; Evangelical, 29; Christian church, 46; Congregationalist, 18; Baptist, 17; Lutheran, 9; Episcopalian, 7; Catholic, 18; Christian Science, 4; Nazarene, 2; Missionary church, 2; Church of the Brethren, 1. 223 gave no church connections, many of which are too young to be affiliated with any church directly.

Twenty-four patients paid $18 per week, 96 paid $15 per week; 40 paid $12.50 per week; 378 paid $1 per day; 18 paid one-half of the booked price; 16 paid some part of it; 33 were taken in as charity patients. The sum of the regular remitted nursing money amounts to $3163.50. Twenty-six patients were taken care of by sisters in private homes. The X-ray apparatus was used upon 124 patients, only 50 of which were hospital patients.

Instruction was carried on as usual by the superintendent head sister, sister in charge of nursing department, and other sisters. Efficient technical instruction was also given by the doctors of the hospital staff.

Services were held every second Sunday, alternating German and English services. Saturday evening Bible study classes were conducted by the superintendent.

The work in our branch hospital at Mountain Lake, Minn., is prospering and blossoming under the direct blessing of God and the faithful work of the sisters stationed there. The institution enjoys the ever-increasing benevolence of the Mountain Lake churches, as reports show. The following resolution which was formulated, unanimously accepted at the annual meeting of March 25, 1918, and sent to the board of directors proves the fact that our sister churches are truly appreciative of all that was done toward establishing and maintaining the hospital work at Mountain Lake. "The Mountain Lake Hospital

society at its annual meeting hereby expresses its appreciation to the Board of Directors of the Bethel hospital in Newton, Kans., for the kind attitude they have ever shown toward the Mountain Lake hospital. The support and encouragement which we have received from our Kansas friends will ever be held in grateful remembrance and will greatly help to establish the ties of love and friendship."

May our heavenly Father who thus far has guided and blessed us, continue to bless the work of the society to the end that His name may be glorified and that those in this His service and those in need of such service may realize His blessing in greater measure than heretofore. We again beseech the prayer and support of the many friends in behalf of the work at large.

The Board of Directors.

The report from the branch hospital at Mountain Lake, Minn., as sent in by the sisters there in charge rings with praise and thanksgiving for blessings received from above. The increasing number of patients, the many gifts and donations as well as the general sympathy and co-operation of the people testify to the general increase of interest and appreciation. The sisters express themselves as grateful to God for protection, for health and strength to fulfill duties; for willing hands to aid in strenuous times. They, too, earnestly desire the prayerful support of friends.

During the year of 1917 eighty-eight patients received nursing at the Mountain Lake hospital, an excess of 21 over the number of the previous year; 37 of these were surgical cases, 16 medical cases, 3 emergency cases and 2 cases of senile variety. 30 babies were born in the hospital during the year.

The patients gave their church preferences as Mennonite, Lutheran, Methodist, Reformed and Catholic. Four nationalities were represented during the year. Five patients were cared for outside of the hospital.

H. J. KREHBIEL'S TRIP

(Continued)

St. Louis, Mo.

The village of Halstead I found more beautiful than I had ever seen it. Many retired farmers live here who take as much pride in keeping their little home and garden as neat and attractive as they formerly kept their large farms. The town that day had a great celebration and Red Cross auction sale. People donated everything imaginable, from a pig to a bedstead, which was to be sold to the highest bidder, while the ladies sold pies and cakes which they had baked. Judging from the lively bidding I think they netted a large sum for this good cause. As I did not care to carry a Halstead fullblood Red Cross calf or a mohogany table with me on the rest of my journey I turned away from the crowd and looked up my uncle, Peter S. Krehbiel, the only remaining brother of my father. We found him in very feeble health, but gradually recovering from a serious operation successfully performed by Dr. Hertzler after the renowned Dr. Mayos of Rochester, Minn., had decided not to undertake the operation. I thought he might enjoy a little outing in my cousin's Ford sedan with which we were making our calls, but we had to return after going about a mile as the jolting increased his pain. We wish he might recover completely and be able to pay us a visit and spend next winter with us in California. Walking in the street I passed a man and woman standing at the corner. I looked at them a second time, then walked up to them and, extending my hand, I said: "Hello, old Summerfield!" They were perplexed for a moment, then the wife who had been my schoolmate for a number of years at Summerfield, Ill., exclaimed: "That's Henry Krehbiel! How did you get here?" Both here and at Moundridge we met many of our former friends who are all prosperous and were as delighted to see us as we were to see them. At the home of one I noticed something that is worth recording and imitating. This family has two young boys and they have given them a room all for themselves in which they can do as they like and arrange things to suit themselves. I heard a minister speaking on "The Modern Family", express his regret at the fact that our children have to go outside the home to seek their amusements. Perhaps, if we provided our girls, and especially our boys with such a room they would not be tempted so much to seek amusements outside the home. Robert Burdett used to say: "We have been going on the theory that anything is good enough for the boy. He never had in his room a chair that had two legs of the same size, sometimes even one leg was not of the same size." The C. E. convention at Bethel college on Thursday we had to miss because our time was limited and we wanted to see as many of our friends and relatives as possible, but I can imagine that the intelligent young people of this community had an interesting convention.

Bidding farewell to our Kansas friends and thanking them and God for the pleasant days, we left Newton early on Saturday. The Rock Island at Peabody was an hour and a half late so we had time to take a walk through this city during which I noticed these two things: First, that the buildings in this town are not in as good a condition as in the other three Kansas towns which we had just visited and that they had a Farmers' Exchange, i. e. a place to which the farmers brought their produce and got goods in exchange. I wondered if the latter were the cause of the former. If so, then I am not in favor of Farmer Exchanges, for after all there is in the making of a home or a town something more than the saving and hoarding of the greatest possible amount of money. Or, I said to myself, could the difference in the appearance of these towns be explained by the fact that there are quite a number of Mennonites living in the towns which we have just visited? The trip through eastern Kansas was a delight, but the country traversed by the Rock Island is not as productive as Harvery county. At Kansas City we had time to admire the new union station and to go out for a walk into the city and notice the war activities. The large number of army trucks lined up on the opposite side of the street and the two soldiers on guard duty, walking up and down in front of them. The train load of nine cars of soldiers which pulled out at 7:30 p. m. and the many soldiers and officers in the waiting room. These soldiers are gentlemen compared with the drunken fellows on our train at El Paso going to Camp Funston. Here we had opportunity to note how some of our girls are going silly over anything of the male gender that wears a uniform. The courting at Kansas City was being done by the girls, in one case against the objection of the other party. The girls have a rage to marry the boys before they go to France, some perhaps prompted by love and the laudable motive that the young man may have when in the trenches of France, the comfort of knowing that there is a wife in America who loves him and prays for him, and others for the reprehensible purpose of getting the monthly allowance while her boy is in France and the life-insurance in case he does not return. In the station at Kansas City there was an aged man with bald head and long white beard preaching to the waiting passengers who cared to listen to him. "Accept Christ," said he, "If you'd place Christ on one side and a new automobile on the other side most people would run to the other side and take the auto. Don't marry just for fun, stay by your mother and take her advice. She's your best friend." Some ridiculed, others listened attentively and the authorities did not interfere as he did not speak loud enough to make a disturbance.

After a good night's rest, during which the rain fell in copious showers, while we passed through the state of Missouri we arrived at St. Louis next morning, having been awakened early enough so the friendly porter could brush off the imaginary dust in order to get his tips. Arriving in St. Louis the first thing that attracted my attention was the enormous number of negros living here. They have taken possession of whole streets and avenues, from Union station to Grand avenue, a distance of 20 blocks and people told me that property in this district had depreciated to one-third its former value. When I asked for an explanation my brother-in-law told me it was caused by the race riots in East St. Louis. When a year ago the white people in East St. Louis mobbed and murdered dozens of negros, men, women and children, all the others living there crossed the bridge to St. Louis and have since made their home here. We are proud of living in the greatest democracy of the world, but it seems that this glorious democracy has some defects of which we are not proud and that the declaration of the constitution, "that all men are created equal with certain inalienable rights, such as life, liberty and the pursuit of happiness" does not apply to all who live under the stars and stripes. On Sunday evening we attended the Third Baptist church. It being Mothers' day, the pastor preached an excellent sermon on the theme: "Mother and Her Throne in the Home." While he was preaching I could not help but think of the contrast between the mother and the home as he presented them and the most of the mothers and homes which I saw, especially in the cities. Another thing came to my mind while here at church: This is the church which my sisters and brothers attended when they lived in St. Louis. At that time when I came to visit them I attended this church with them. It is one of the largest in the city and had for years one of the most eloquent pastors I ever heard; but John Barleycorn conquered him and made him a slave and so he had to leave. When we see

how much havoc has been wrought by liquor among the rich and the poor, among the educated and the illiterate, we wonder that the government which has appointed meatless and wheatless days does not appoint drinkless days, and we hope that enough states will ratify the constitutional amendment so that we may have national prohibition and be freed from the curse of the liquor traffic. On the 5th day of May I attended in Fresno the state convention of the Dry Federation of California, and after listening to the speeches I said to my friend: "We have here assembled the intelligence and leadership of the state and consequently prohibition must come and the liquor traffic is doomed." When the intelligence and leadership and Christianity of the world takes the same attitude toward war that it has taken toward the liquor business, war will be abolished as certainly as the liquor traffic is doomed.

In my first correspondence I said that before we started on our trip the congregation at Reedley made a surprise on us for our silver wedding anniversary. In St. Louis my brother-in-law, Mr. Hornburg, and his wife who were married about the same time we were, reversed the situation and made a surprise on the congregation. They had the minister of the First German Baptist church, which they attend, announce on Sunday that Thursday evening there would be a wedding at the church at 8 o'clock to which they were all invited. The whole congregation, especially the young people, kept guessing whose wedding it might be and were greatly surprised when, lead by the pastor, Hornburg's marched into the church to the strains of the wedding march, accompanied by myself and Mrs. Krehbiel as best man and bridesmaid. Songs by the choir, the congregation and a solo and speeches by four ministers of whom I was one, formed the program and the happy surprise came to a close when the couple received the hearty congratulations of their friends, and young ladies served ice cream and cakes. In the city there are many things which it might be of interest to see, but our time here, like elsewhere, was limited, so we had to content ourselves with seeing two institutions: Shaw's garden and the Merchantile Trust Co. which had an opening in its new building. The botanical garden is the garden and estate of a millionair by the name of Shaw who had no heirs and left all his property to the city. Admission is free and I can imagine what a delight it must be for the people of the city to come out here in the winter time when there is a foot of snow on the ground and the thermometer is registering 20° below zero and go into the $150,000 hothouse and walk among tropical plants and blooming flowers. In the summer, too, it is a pleasure to walk in the garden and park which cover an area of several hundred acres. The Trust Co., whose place of business we visited has 320 employees. Besides the banking business on the main floor which amounts to more than one million dollars a day, the whole basement is occupied by safe-deposit vaults with over 18,000 safe-deposit boxes which rent all the way from $5 to $300 a year according to size and location. The door to one of these vaults weighs seventeen tons. Each vault has an attendant in charge who is supposed to know each person who has rented a box in his department and must assist him in unlocking his box, each box requiring two keys to unlock it. The life of this attendant, it seems to me, is exactly like the life of a prisoner, the only difference being that he can leave his cell at night while the prisoner must stay there night and day. People in the cities have fine homes, fine churches, fine manners, fine vaults, but the people in the country have the finest things: trees, fields, sunshine and pure air; so I am glad that you can accompany me to Summerfield, a sleepy little country town in southern Illinois, in my next installment. **H. J. Krehbiel.**

CORRESPONDENCE

Berne, Ind., June 6, 1918. After a severe winter we are having an ideal spring. In May we had unusual warm and growing weather. The prospects for an abundant harvest, crops of every kind, are very good. God, the Creator of heaven and earth, proves to be also the great and beneficent sustainer of mankind.

We are glad and grateful that in this perilous time of the world war here everybody can worship and serve almighty God according to their knowledge and conscience. For some time the church services, Sunday school, etc., have been well attended.

On May 19 Bro. Alfred Habegger who was recently ordained as mission worker, to be located at Busby, Mont., preached his farewell sermon. He intended to move soon with his family to Montana but on account of the recent death of his sister-in-law, Mrs. Wesley O. Neuenschwander, the journey was postponed till May 29.

On Wednesday evening, May 22, we had our regular prayer meeting which was also a farewell meeting for a number of our young men who were called to the camp. Some of them had to leave on Wednesday and others on Saturday, May 25.

Memorial day, also a day of prayer, as proclaimed by our President Wilson, was observed in our church. At this occasion we had the privilege to have Bro. James E. Sprunger of Los Angeles, Cal., state superintendent of Y. M. C. A. of California, who gave a short talk. Many fervent prayers ascended to God for mercy, pardon of sins, intercession for our president, the congress, and for help and strength to know and to do God's will.

Many of the students who were attending colleges have returned home. Several of them have graduated at Bluffton college.—On Sunday evening, June 2, we had a song service. The Choral society rendered the "Creation".

Rev. P. R. Schroeder left Monday morning, June 3, for Pulaski, Iowa, to assist the pastor of that congregation, Bro. Menno Niswander, in a series of meetings. Rev. Schroeder traveled via St. Paul, Minn., in order to make a call at Fort Snelling to see two of our young men, Harry Sprunger and Gerhard Steiner, who was quite ill for a few days.

Today the Ladies' Aid society is busy sewing at the old church. Every year this society sets apart a day to meet in large number to do with the needle a large job for our mission and, in addition to this, take the monthly collection. This is indeed a very commendable act. **I. A. Sommer.**

Napier, Pa., June 6, 1918. We are glad to report a series of meetings at the Napier Mennonite church. Meetings were conducted by Rev. Amos Martin of Millersville, Pa., beginning May 19 and continuing for two weeks. At the conclusion of the meetings, on Sunday, June 2, a Bible conference was held. During the entire series of meetings the interest and attendance was good and the meetings terminated Sunday evening, June 2, with communion, in charge of Rev. S. D. Yoder, pastor. The results were that the congregation was built up spiritually and the addition of four new members to the membership.

THE NATION'S EYES

Mrs. Max West.

What of our children's eyes? Recent investigations into the condition of American school children reveal that about one-fifth—20 per cent.—are handicapped by defective vision, and in a considerable number of cases these defects are serious. How gravely this affects the nation's welfare is demonstrated by the findings in the recent examination of recruits for the new army. More than 730,000 men called in the first draft were rejected for physical disqualifications. Of the 10,000 cases which were analyzed in detail, more than one-fifth had been rejected for defects of the eye. This single cause was responsible for more than twice as many rejections as the next highest cause, namely, defects of the teeth, and for three or four times as many as most of the other defects. It is, therefore, plain that American parents should take much more anxious thought as to the condition of their children's eyes during the years when the harm is most likely to be done and when trouble can most readily be prevented or cured.

The first essential is to insure the soundest possible health at birth. This depends in a certain measure upon the health and diet of the mother before the baby is born. Proper food and care for the baby throughout infancy and childhood when the structures of the body are growing at the most rapid rate are necessary. Improper or insufficient food, neglect and illness are among the causes which interfere with growth and healthy development of the body in every part and no doubt affect the growing eyes in the same way.

But even when the fundamental laws of good health have been observed and when the eyes are strong and healthy to begin with, they should have very special care from the moment of birth. Directions for this are found in two bulletins of the Children's Year, entitled "Parental Care" and "Infant Care". Both these bulletins will be sent free in response to all requests. Send your name and full address clearly written to the Chief of the Children's Bureau, U. S. Department of Labor, Washington, D. C.

Babies are often allowed to lie in their carriages with the sun shining directly into their eyes, or are permitted to look straight into a bright artificial light, thus working harm to the delicate nerves of the eye. As children grow they often strain their eyes by reading or doing other close work in a poor light, or too soon after illness, when the eyes are particularly subject to injury. It is necessary, therefore, that parents know what the care of the eye involves and to safeguard this precious sense in their children that the inefficiency and unhappiness resulting from defective vision shall be steadily reduced.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

What will become of us after the war? is a question that seems to be asked everywhere. Business people are asking it, schools are asking it, other institutions, such as charities, are likewise perplexed and it is but natural that the churches ask themselves the same thing. No matter how the end will be, or how long it will last, we are as certain of the fact that the church will endure as we are of anything. But things will be different. They are different now. Scarcely a home, a Sunday school, a Young People's society or a church board of officers but what has been seriously disturbed by the present condition that has set the world upside down. Business houses are already making after-war preparations to go on under new conditions; institutions are looking after their endowments and other interests in order to insure their future. The question is, What is the church doing? It is an institution founded by our Lord to look after His interests upon earth. As such it must be ready to take up the tasks that are especially dear to Him. Some who are abroad and in the camps will never return, as it is in every war; others will find interests way out of their former ruts and their home towns and home churches will become things of the past to them. In the meanwhile there will be sufferers, poverty-stricken ones, orphans and widows to look after. The task will be the most enormous that the church in America has ever had to undertake. Will we, in the language of the day, "fall down" when it comes to doing our part? If we will not it will only be because we have gotten ready for our responsibility. The churches must make themselves strong in organization and resources now. The normal thing of next year and the years to follow will not be anything like the normal things of the past. Our own church will certainly have a greater part than merely asserting her right to be a "peculiar people". We may be peculiar all we like so long as we do not ignore our common duties to humanity. We have been stirred and amazed at the horrors and sufferings across the seas, which, thank God, we were in a measure able to relieve a little, but now the horrors of the world war are creeping closer and closer to our very own. A stout heart and liberal hand, a mighty faith and a charity such as we never before have shown, will be in order for us.

There are two extremes to which people go in the erecting and furnishing of their places of worship. Some have the ritualistic ideas of temple service and aim to go as far as possible in making their houses of worship the representation of all their artistic and extravagant tastes they possess. This, of course, has its inspiration in the Old Testament. Others are for rugged simplicity of the poverty-burdened Christians of the primitive church. In either case there may be a display of good or bad taste. If a thing, no matter what it is, has only its cost to recommend it is vulgar. Money is a means to an end, but if it becomes an end it is misapplied. If there is an affection of poverty, or what is worse, an affection of the things that are associated with poverty, such as carelessness in arrangement, inconvenience and oddity, which are incidental and frequently unnecessary, the sham will satisfy no one except those who display it on account of their vanity. We are not in sympathy with the kind of a church building that saddles financial burdens upon the present and coming generations for no other purpose than to make a display. Lofty towers, artistic windows, costly frescoes, and the like do not of necessity bring one nearer to God, neither do hard benches, bare walls and cold and unattractive rooms. The time in which we live should be one in which external surroundings should not shut the soul out from communication with God. Originally all Mennonites were severely plain not only in their meeting place when they had then but carried their ideas of plainness to their daily life and even their apparel. They were poor people at first and could hardly do anything else. Later, when prosperous days came, they carried their plainness with them. This plainness was becoming because it was sensible. The chief mission of clothes was to protect the body and that of the church building was to provide a place where they might come together to worship.

In our day the building of churches has, in many instances, resolved itself into a wicked waste not only because of the unnecessary cost in making of them places of conspicuous note, but because several and sometimes many, are built where one would serve the purpose. We raise a cry for money for mission, educational and benevolent purposes and then go on spending as much, if not more, than we need upon duplicating and keeping up buildings. When once the Christians of this country find a practical solution for the competition and opposition that has gotten hold of them they will be in a position to use the money they control for winning the world for Christ instead of advertising to the world that they are so different that they cannot come together in the same house to worship God. We need new churches. The whole country needs them, but they must be rightly placed and waste prevented. It is a burning shame that while new sections in many parts of the country are without churches or religious services, other and older sections have magnificent structures rotting down, and ministers who could be useful in building up the kingdom of Christ devote their greatest efforts to stealing one another's sheep. It is just such absurdities that the world notices and makes an excuse for not responding to the pleas of the gospel.

WON BY HIS WIFE

A "wise" and "virtuous woman" (Prov. 31:10) will mingle the "wine" of holy joy with the "living water" of the Holy Spirit (Jno. 7:38) in her character in a way that shall be for the refreshment and salvation of others. At a great camp meeting in Georgia a gentleman rose and said, "I want to tell what I have never told a living soul before. Across that altar sits my wife—she knows nothing of the secret purpose I am going to tell. I was converted before the war, but lost all my religion in the army. I came home, but my dear wife was still as true as steel. I hated the church—I hated the Bible—I was harder than a rock. Years went by and all the time there was a gulf between my wife and me. I hated her religion and she seemed to love it more, even than she did me. No man ever had a better wife. Now I come to my secret purpose. I determined I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run right up against her pure life, and I could not get an inch further. Again and again I failed. At last I said, if I can just unsettle her, I will know it is all a sham. I picked my chance. Children all out, save a baby in her lap. I said, 'Wife, we have been very happy together. We used to think and feel and act just alike and we were so happy. But it is so different now. You believe in that old Bible; I know it is not true. You believe in praying and serving God; I know that is all sham. Now let us throw that all aside, and let us be happy like we once were.' When I was done she leaned forward—her eyes kindling as she spoke, 'Husband, I am sorry I have not been a better wife to you. If God spares me, I will do better. I will go with you anywhere. I will work these fingers down to stumps for you—but hear me — I will die in my tracks before I will yield one inch from my Bible or my God!' Brethren, when she said that, the lightning struck me—the old-time conviction. She had got her grappling hooks into me and jerked me clean over on her side again. I am there today—happy on my way to heaven. That good wife did it." The following year he was not at the camp meeting. When they inquired for him they were told, "He died last January, shouting and blessing his good wife, who had saved him from ruin by her heroism."—Illustrator.

THREE STORIES

1. A missionary mother was paying her bill at the close of a summer conference. That mother was not a woman of wealth, yet she had two sons and two daughters with her at the conference. "How do you manage to do it?" asked her friend.

"Well, it is not easy," was the answer, "but you see I count that the strongest missionary influence which I can bring to bear on my boys and girls is to have them see and come in contact with the people I want them to be like, so all during the year I save up all I can to make it possible to have my children at this conference, so that they may see and know the great leaders of the world." One of those sons is now a missionary to China, and the indications are that the other children will either be foreign missionaries or missionary leaders in the homeland.

2. The entertainment committee for a large missionary convention placed at the home of a woman of great wealth a plain, unassuming little missionary from India. "Why didn't they send her some of our rich delegates, who would know what to do in such a palace?" wondered some of the delegates. But the little missionary did know what to do. For the first time in her life the woman

with millions saw, with her own eyes, in her own home, a woman who made foreign missions a reality to her. Suddenly India seemed to have crossed the ocean and to have come right to her very door. That her dollars should begin to cross the ocean and go to India was only a natural result

3. When Dr. John Scudder, the pioneer medical missionary from America to India, came home on furlough, thousands of children went to his meetings to see the "missionary doctor". Years afterward, missionaries in many lands testified that their first missionary impulse was received as they looked at this missionary hero, and scores of workers in the home land dated the beginning of their interest to the day on which they met Dr. Scudder.—Sel.

THE SUPREME SACRIFICE

The world needs great principles. Even more it needs great practices. Jesus was not contented with teaching men how they ought to live. He illustrated the fashion in which they should live. He was not contented with telling them that some things are dearer than life. He illustrated that also. They might have forgotten His principles; they could not forget His practices. They might have forgotten His injunctions; they could not forget what He did. The answer of Jesus to the selfishness of the disciples was the unselfishness of His own life. While they were dreaming of crowns He was sternly preparing for a cross. While two of them were plotting to sit in supreme places in the day of His dramatic assumption of power He was preparing "to give His life a ransom for many."

FAMILY WORSHIP

There is probably no mistress of a household who has not felt uncertain about asking guests to join in family worship. Everyone has acquaintances she would not hesitate to ask to the table, but would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. But the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance arises more likely from that weak shamefacedness which too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticized. This latter idea is one which even good and great men have not always met bravely, for when Doctor Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high and rich, are yet by all the laws of hospitality below us while they sojourn under our roof; therefore, whoever come within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.—Ladies' Home Journal.

THE C. E. TOPIC

June 23.

How to Have a Good Time.

1 Thess. 5:16-23.

No one wants anything but a good time. But there is a difference between what some call a good time and others do not. Let us first of all be sure of the good time that suits us. A man comes down the street staggering along and talking arrant nonsense, he has filled his belly with stuff that first robs him of his senses, then breaks down his health and then destroys his prospects for happiness here and hereafter. He may call it having a good time, but any one with sense will call it having the worst time possible. Here is one whose idea of a good time is running after silly amusements and avoiding the serious responsibilities of life. When it is all past he will have to confess with one of old: "All is vanity." Such a good time is wasted time. Many think that a really good time consists in gay companionships whose follies may be shared, but there are plenty of us who have learned to our sorrow that such friendships have a bad and disappointing result and waste time and effort. A good time in most such cases means in the end a bad time—a time to be regretted. Our first notion of a good time is one that will never give us cause to regret.

It is well to note the lives of some of the men and women who have done the most for the world. We must confess that it can be best said of them that they had a good time. The list of such is a long one, but a few examples from secular life will suffice for illustration. Take the case of some of the prophets like Elijah, Isaiah, or Daniel. There was much of what the world would regard hardship in store for them, but they did good and that after all is the proof of a good time. Take the case of New Testament characters like John the Baptist, Peter, Paul and the rest of the apostles. The world would hardly envy them but the world owes its hope to them. Then, there was Dorcas, and there was the woman who anointed Jesus with ointment. They were devoted to deeds of love and were happy because the greatest happiness finds its expression in deeds of love. The whole history of the world is crowded with the names of men and women who had a good time, indeed the best time, by wearing themselves out in works of love and goodness that sometimes cost them their lives and frequently much suffering and humiliation. We like to think of those in whose memory the world erects great monuments as persons who have done good. Some of these deserve such memorials and some do not, but we may rest assured that those who dserved them were happy, not because they were honored and appreciated, but because they were in a position to be helpful and make others happy.

In order to have a good time at home, and home should be the one place where the best time is possible, we should be sure that home is what Jesus would have it be. With Him a member of the family, seeing everything that is done, hearing every conversation and having a part in every plan that is made, with His Word being read, honored and obeyed, with every member of the family in His fold we can conceive no better place upon earth for having a good time than the Christian home. We all look forward to heaven as the place where all things will be perfect and all who enter will everlastingly have a perfect time because all things there will be as God wants them to be for the happiness of the redeemed. Let it occur to us that the opportunities for making earth a heaven are the best ways for the good time that really helps. Let our earthly homes be foretastes of heaven.

Some people think that they must go somewhere to have the good time they really need. It is because young people get this idea that there is so much discontentment in some homes. The prodigal son had such an idea and we all know where it led him—just as we know where the same restlessness leads so many modern prodigals. To too many the pot of golden happiness always lays just over yonder at the foot of the rainbow, but alas, no one ever reaches that spot. Paul once said, "I have learned in whatsoever state I am therein to be content." The best time of our lives must come to us in state and circles in which we live and move. The child who always complains of the better things he sees in the neighbor's house and the church member who never can bring himself to see that the things in his own church are quite as good as they are somewhere else are moving in the direction that leads away from happiness. They must be cured and come to sense or they will always be miserable.

To have a good time you must be doing something good. It is possible that in so doing you make someone more comfortable than yourself. It is pretty generally agreed that the choicest kinds of happiness are the result of giving something to someone. "It is more blessed to give than to receive." Try that rule upon yourself and see if it does not work in your case and if you discover that it does, then make it the rule of your life to be giving something every day of your life. Your gift need not always be money. Indeed you will need little or no money, if you have little or none at all, but you can give yourself in the thousand and one opportunities that God throws in your way every day.

THE S. S. LESSON

June 23.

Jesus Triumphant Over Death.

Mark 16:1-20. Printed Text, 1-11.

Golden Text—Now hath Christ been raised from the dead. 1 Cor. 15:20.

After the darkness there comes the light. It is God's way. In the account of Creation we are told that "the evening and the morning were the first day," the second day, etc. The troublesome times come first, then the bright ones. Last week's lesson had to do with the darkest day in all history; this week's lesson has to do with one three days' later which was the brightest. If hell rejoiced when the Son of God was hanging upon the cross, heaven triumphed when He rose, the Victor over sin and the grave. So long as we are sure of the resurrection we know that all other things are but temporary things and that though they may be dark, dawn and brightness are certain to follow. Nothing gives the Christian more confidence than the resurrection. We are so certain of it that, with St. Paul, we are ready to stake our all upon it. "If Christ be not risen then is our faith vain." Believe all that we may of the Christian faith, but doubt the resurrection, and all is useless. It is the risen Christ who inspires us to be faithful, even unto death; it is that which enables us to suffer, to be hated and to be tried. It is that which makes us fearless

in the face of death. It is that which helps us to believe that our citizenship is in heaven and that this world is not our home. In it we find the assurance of meeting and recognizing friends in heaven. It is that which enables us to say: "Thy will be done," when we stand by the side of the grave and see our dear ones laid away in the earth. The certainty of the resurrection made missionaries of the apostles and prompted them to go into strange lands, facing dangers and enduring death, so that men might find the same assurance they enjoyed. It changed the persecutors like Paul into beloved disciples, devoting their all to Christ. It is this same certainty that today wins men and women from the paths of sin to the ways of righteousness and peace with God.

Can there be a doubt about the resurrection? Some men have affected not to believe in it, but when they did, they closed their eyes to the light of reason, of nature, of the Word of God and of the conscience. Nothing could surely be more reasonable than to accept the testimony reliable witnesses as the Bible presents. A study of nature will convince one that it is but one series of resurrections. The Bible has in this, as in other things, withstood the opposition of the unbelievers of every age since it was written and has not yet been refuted and "the voice within" continually says to us, "It must be so."

There were those at the time who would have liked to prove the resurrection of Jesus an impossibility, but they failed. The scribes tried to bribe the guards. No one bribes any one to tell the truth. Peter and John went to the tomb to see for themselves and believed. Thomas doubted and was convinced. Paul persecuted, but surrendered to devote his life to preaching a crucified and resurrected Christ.

In the lesson story we note that the women were at the tomb "very early in the morning". It is significant that the women were "last to leave the cross and first at the tomb." The faith that the women had in Jesus at all times, now as then, has been an inspiration and an incentive to multitudes. Though at this time they may not have had the ambitious ideas that the rest of the disciples had about an earthly kingdom, they saw the supreme goodness of Jesus and unstintingly gave him their devotion. They were perplexed about the stone, but it did not deter them from going to the tomb with the determination to do to Him their service of love. When they came there they found their trouble removed. The stone was rolled away. After all, what is the use of our continually troubling ourselves about the difficulties that may stand in the way of our doing our loving service to Jesus? If we are determined to show Him our service of love the stones of difficulty will roll away. God allows us to be tried, but he does not make it impossible for us to serve Him.

They came expecting to find a dead Lord, they found a herald from God to tell them of a living Christ. Moreover they saw for themselves that the miracle was accomplished. It was their love for Him that led them to this blessing. Love always leads to greater revelations of the power and might of God. We tremble to think what might have been the course of events had the women not gone to the tomb. It was not for an idle purpose that the revelation of the resurrection came to them. They were to be heralds of the great fact immediately. They were to tell the disciples—and Peter. How loving and forgiving was the message to him! He had sinned against his Lord and now the first message of love He sends is to this same Peter. The present account is but one of several given to us of the resurrection of Jesus. We should read them all to get a connected idea of all the events. Many were the appearances the disciples were to enjoy during the next few days, He even appeared to five hundred brethren at one time. This same Jesus comes to us whenever we seek His presence. We have the assurance that He is with us always. He will be especially dear to us in the hours of our trials and troubles.

DEATHS

Clymer.—On May 14, 1918, in Perkasie, Pa., Irma Kulp, daughter of Harvey and Mary Moyer Kulp and wife of William Clymer, aged 30 years, 1 month, and 12 days. Services on the 18th in Trinity Lutheran church by Revs. Norman Ritter and A. M. Fretz. Interment in cemetery near by.

Keller.—On May 25 1918, near Bedminsterville, Pa., Myrtle, child of Erwin and Martha Fretz Keller, aged 2 years, 10 months and 21 days. Interment at Deep Run on the 29th. Services by Rev. Reed F. Landis.

Walter.—Herbert, son of Brother Calvin Walter, aged sixteen months, died Wednesday, May 29, and was buried May 31. Services conducted in the Roaring Spring Menn. church. Rev. Jacob Snyder officiated. Interment in Greenlawa cemetery. Sermon from Rev. 7:17.

Riddle.—George Albert Riddle, grandson of Brother Dorcey Adams, died May 17, 1918, aged five months and two days. Funeral May 19, A. A. Snyder officiating.

Bryan. — On May 9, 1918, at his home near Dublin, Pa., Jacob H. Bryan, aged 86 years, 3 months and 1 day. Interment on the 14th at Old Mennonite, Deep Run church. Services by Revs. Jacob Rush, John Leatherman, Enos Wismer and A. M. Fretz.

Adams.—Mrs. Georgiana Adams, wife of Dorsey S. Adams of Altoona, Pa., died at her home at that place. She was born in Bellwood on June 28, 1867, and was a member of the Bethany Mennonite mission. She is survived by her husband and two daughters. The funeral was held on Saturday afternoon at the Bethany Mennonite church, May 1, Rev. Jacob Snyder officiated.

Steiner. — Magdalena Steiner, nee Lugibihl, was born in Putnam Co., O., Dec. 23. 1840. Her parents, Christian and Barbara Lugibihl, died when she was only 13 years old. In her teens she accepted Jesus as her Savior and united with the Mennonite church. She was ever a faithful and active worker in the church. She was married to Christian Steiner November 3, 1859, and for more than 58 years she was his faithful companion. Eleven children came into their home, two of whom have died, but the other nine all live in the immediate vicinity of their birth-place. Sister Steiner enjoyed unusually good health until less than six months ago. She did not suffer very much pain, but grew gradually weaker. During these months she was very patient, saying the Lord had given her so much that was pleasant in life, that she would not complain now that things were not going well. She died May 24, 1918, surounded by her family. She leaves her husband, six sons, three daughters, twenty-five grandchildren, three great-grandchildren, three sisters, two brothers and a host of other relatives and friends. Funeral services were held at the Grace Mennonite church May 26, conducted by the Brethren W. S. Gottshall and J. F. Moyer.

CONTRIBUTIONS

FOR NONCOMBATANT CAUSE
General Conference.

Hoffnungsau church, Buhler, Kans., by J. C. Dyck, $50.82.

Gratefully acknowledged,
J. F. Lehmann, Treas.

FOR FOREIGN MISSIONS
Contributions for May.

Contents of missionary box, Berne, Ind., $9.65; birthday offering, ditto, 36c; mission friend, ditto, $60; Leonard F. Sprunger, ditto, $50; Karl Lehman, ditto, $30; Frieda Lehman, S. S. class, ditto, by S. F. Sprunger, $5.31; gift, J. M. Janzen, Goessel, Kans., $25; Menn. church, Pulaski, Iowa, M. A. Niswander, $48; Ebenezer church, Mt. View, Okla., D. A. Goertz, $35; Aletta Krehbiel, Clarence Center, N. Y., $5; Swiss church, Whitewater, Kans., Peter Zuercher, $78.55; Salem church, Dalton, Ohio, Mrs. Alve Sommer, $118.52; Cornelius Janzen, Plymouth, Neb., $25; Tabor church, Gossel, Kans., J. S. Schmidt, 63.56; Menn. church, Hillsboro, Kans. A. J. Kohfeld, $47.06; West Zion church, Moundridge, Kans., P. C. Schowalter, $80; Christian church, Moundridge, Kans., A. H. Kaufman, $68.50; Menn. church, Halstead, Kan., F. W. Schowalter, $49.47; mission friend, Goessel, Kans., B. H. Friesen, $20; gift, John A. Ruth, Reedley, Cal., $50; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $70; Students' mission band, Bethel, college, Noah Burkhart, $22.35; mission friend, Henderson, Neb., D. A. Janzen, $20; mission friend, Marion, S. D., D. P. Tieszen, $25; Sewing society, Gnadenberg church, Whitewater, Kans., Mrs. R. A. Goerz, $51.70; Menn. church, Pulaski, Iowa, Mrs. Mollie King, $27.41; mission friend, Clarence Center, N. Y., $5; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $60.76; West Swamp church, Quakertown, Pa., Allen Bleam, $74.78; Herold church, Bessie, Okla., P. A. Quiring, $27.15; West Swamp church, S. S., Quakertown, Pa., Allen Bleam, $13.32; Alexanderwohl church, Goessel, Kan., B. H. Friesen, $256.20; Tabor church, Goessel, Kans., J. S. Schmidt, $105.19; S. S., Christian church, Moundridge, Kans., C. C. Kaufman, $42.50; G. Regier, Whitewater, Kans., $26.23; mission friend, $5; Bethel church, Fortuna, Mo., D. A. Garber, $35.80; Y. P. society, Hydro, Mont., Otto Dalke, $12.85; S. S., Menn. church, Beatrice, Neb., J. H. Penner, $194.76; Friedenstal church, Gotebo, Oklahoma, J. H. Schmidt, $37.35; mission box, Berne, Ind., S. F. Sprunger, $11.35; mission friend, Berne, Ind., S. F. Sprunger, $100; Bergtal church, Pawnee Rock, Kans., J. J. Schmidt, 35; Y. P. society, Halstead, Kan., Martha Hirschler, $6; Bethel church, Dubois, Idaho, D. H. Friesen, $10.26; Menn. church, Burrton, Kans., J. A. Richert, $10.

Fund for Lepers.

Mrs. Chris. D. Goering, Moundridge, Kans., P. C. Goering, $50; Mrs. Sell, Quakertown, Allen Bleam, $5.

Fund for Special Gifts.

Mission society, Pulaski, Iowa, Mrs. M. A. Niswander, for two orphans, $60; Y. P. S., West Zion church, Moundridge, Kans., M. L. Galle, for helper in India, $50; mission friend, Meno, Okla., for G. Roberts, J. B. Epp, $5; ditto, for hungry at Mauhadei, J. B. Epp, $5; mission friend, Meno, Okla., gift P. J. Wiens, ditto, $5; Sewing society, W. Zion church, Moundridge, Kans., Mrs. Wm. Galle, for Brunner, Janjgir, $5; gift, R. A. Goerz, Newton, Kans., orphans in Champa, $30; Sewing society, Berne, Ind., for plumbing in Petter's house, $30; Sewing society, Gotebo, Okla., Mrs. R. A. Goerz, poor in India, $17.90; S. S., Bluffton, Ohio, Albert Winkler, Bharcs, India, $85; gift, Herman Janzen, Elbing, Kansas, church, Mauhadei, India, $500; Y. P. S., Hoffnungsau church, Buhler, Kans., J. J. Dyck, for Elizabeth, Tuba, $10; ditto, for two workers, India, $11; S. S., Englewood Gospel Mission, Chicago, Mrs. C. A. Lehman, for A. Fast, China, $10; Sewing society, Brudertal church, Kans., P. W. Penner, church, Suckri, $706.30; gift, P. H. Dirksen, Hillsboro, Kans., P. W. Penner, Girls' Home, India, $100; Sewing society, Langham, Sask., Helena Neudorf, Girls' home, India, $100; gift G. D. Ewert, Hillsboro, Kans., P. W. Penner, church, Mauhadei, Ind., $25; Mission society, Moundridge, Kans., Mrs. D. G. Roth, Joseph's two children, $50; Woman's society, Swiss church, Whitewater, Kans., P. Zuercher, church in Mauhadei, 125.64; P. P. Quiring, Canton, Kans., for teacher Benjamin, Champa, P. H. Richert, $40.

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Gustav Harder,
Whitewater, Kans.
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Newton, Kans.

NEWS OF THE WEEK

DRAFT REVISION IS TO BE MADE

Washington, June 10. — A general revision of classifications under the selective service act has been started by Provost Marshal-General Crowder, and he has telegraphed to the governors of all states, ordering investigations to determine the reason for the small number of registrants in Class 1 in some localities.

The lists of some boards show an average far below the national average of 28.7 per cent. registrants in Class 1. Some boards even have fallen as low as 10 per cent.

Thousands of men now in Class 4 should be put in Class 1 and 2, the provost marshal said. The instructions also ordered investigations to determine whether any men have been put erroneously in the upper classes when they should have been placed in those lower down.

The class of 1918 registrants will not be permitted to enlist in the navy or marine corps, and no voluntary inductions will be granted until order and serial numbers have been assigned. After numbers are assigned, registrants may enlist if they obtain certificates from their local boards stating that they are not within the hoard's current quota. It is expected that the rearrangement will bring into Class 1 more than 500,000 men.

Cases where registrants were married after passage of the draft act will be considered carefully and if evidence warrants classification in Class 1 the boards will proceed to reclassify them. Married men whose wives have sustaining incomes probably will be reclassified.

"This office has reached the conclusion," said the provost marshal-general, "that corrective procedure can be made most effective by revision by the Local boards with the hearty and active assistance of government appeal agents and members of legal advisory boards.

"You will therefore issue instructions that they shall immediately proceed to a careful examination of all the questionnaires and records in the classes of cases hereinafter indicated and make such recommendations to the local boards as they may deem necessary. Local boards, government appeal agents and members of legal advisory boards should direct special attention to the following classes of cases:

"Class 2A and B; Class 3A, B and C and Class 4A. Thousands of registrants are now in Class 4 who should be in Class 2 or Class 1. Government appeal agents should be instructed to appeal every case where the reclassification is not convincingly correct.

"Local boards should set aside a special week in June to be called Class 1 week to conduct examinations of doubtful cases. Classifications should be scientifically adjusted now so as to avoid the necessity of proceeding to the deferred classes. The remedy is yours to apply.

"Also instruct all Local boards to re-examine under the new standards of physical examination now being issued all doubtful cases which may have fallen into Group B, Group C or Group D, with the particular purpose of finding men physically fit for general military service or who may have been placed in one of the above mentioned groups, and of removing to Group C as qualified for special and limited military service such men as may heretofore have been totally rejected or placed in the deferred remediable group."

Repeating again the assertion that the paramount necessity of the nation is the raising of an army, the provost marshal-general's office declared there would be no further extension of exemptions to specialized classes of labor, agricultural or otherwise, than already have been given. Agriculture was said to have been especially exempted in the past, because it was deemed necessary, but with the exhaustion of Class 1 men in many localities, many agricultural laborers previously put at the bottom will go into higher classifications.

TROOP MOVEMENTS ARE'NT AFFECTED BY SUBMARINES

Washington, June 10. — If Germany thought the sending of submarines to this side of the Atlantic would dam up the stream of troops flowing to France, she made a miscalculation. Without violating any of the requests that have been made for cautious mention of ship movements, it may be said that the submarine flurry has not caused one hour's delay in the movement of troops.

The allied navies have, with the least possible delay, spread their protecting care for transports and for supply ships from one side of the Atlantic to the other. If the United States navy had not carried forward a successful building program during the last twelve months this would not have been possible. One official remarked today that it seemed most fortunate that Germany did not decide to start submarine warfare on this side of the Atlantic until the allied navies were prepared to meet such a problem.

Six months ago protection such as is now being afforded the ships that cross and recross the Atlantic could not have been provided by the United States, Great Britain, France and Italy. The thing that has made the job possible is the turning out within recent months of new vessels designed for this particular kind of protection.

THE NEW CALL WILL GIVE U. S. AN ARMY OF 2,000,000 MEN

Washington, D. C., June 7. — While a million young Americans just turned 21 were registered for service in the war for world freedom, orders went out from the office of Provost Marshal General Crowder to the governors of all states except Arizona for the mobilization between June 24 and 28 of 200,000 more registrants. This brings the total number of selective service men called to the colors to 1,595,704, and when they are in camp the nation's army will number well over 2,000,000 men.

The registration of young men apparently was attended by the perfect order that marked the enrolling a year ago of 10,000,000 men. The men who appeared before the 4,500 Local boards have become of age since June 5, 1917. Military authorities estimate that from their number 750,000 will be fit for active duty.

Registration days for men hereafter becoming 21 years of age probably will be fixed every three months. It is estimated that 1,000,000 men become of age yearly, and the new registrants are expected to go far toward keeping up the first class in each state from which thus far all men for the national army have been drawn.

It is thought that Arizona was omitted in this draft call because there are not enough Class 1 men left in the state to fill any quota.

Assignments for the men called to the colors under the latest order indicate the rapidity with which troops now are moving overseas. In nearly every instance the registrants under the latest requisition are assigned to national army cantonments, whereas recently when calls were made it was necessary to send the men to national guard, regular army, and other camps because the cantonments were filled.

U. S. TROOPS NOW ENGAGED IN BATTLES IN PICARDY

Although the latest German official communication announces that the situation on the battle front is unchanged, there has been a change on one of the most important sectors in Picardy and American marines were responsible for it.

Attacking on a front of about two and one-half miles in a fight that began Thursday with the break of dawn, the marines in four hours drove back the enemy over a distance of virtually two and one-quarter miles and occupied all the important high ground northwest of Chateau Thierry, which village in a previous fight the American machine gunners had turned into a shambles by the accuracy of their aim as the Germans tried to wrest a bridge from them.

After a breathing space in Thursday's battle the Americans late in the afternoon returned to the fray and at last accounts hard fighting was in progress for this important sector, which commands the Marne at that part of the front where the battle line swings eastward toward Rheims. The marines took 100 Germans prisoner in the early encounter, while the French troops on their left also gained an advantage over the enemy and made 160 of his men captives.

So hard pressed have the Germans been by the attacks of the Americans in the Chateau Thierry sector during the last few days that they have been compelled strongly to reinforce their front, using three divisions of picked troops in an attempt to hold back the men from overseas. Thus far, however, their efforts have been unavailing. The Americans would not be denied their objectives.

CONCRETE SHIP PASSES STAGE OF EXPERIMENT

Washington, June 10. — Evidence that the government regards the concrete ship as having passed beyond the stage of experiment to become a practical and efficient aid in the country's transportation system was given in a statement issued by the shipping board, showing that no less than five different branches of the government contemplate building concrete vessels.

Chairman Purley soon will place contracts for twenty-four more concrete vessels, in addition to the eighteen already let, making a total tonnage of 298,500 ordered by the shipping board. Most of the new ships will be 7,500-ton tankers and will he built in the five government yards announced several days ago.

The Inland Waterway commission is asking bids on twenty-one concrete cargo barges of 500 tons capacity, while the Navy department has let contracts for twelve concrete barges of 500 tons each for harbor use.

MOST DRAMATIC INCIDENT OF WORLD WAR SINCE 1914

With the Americans on the Marne, June 7. — Americans, fighting the Germans on the Marne, furnished the most dramatic moment of the war since General Gallieni's "taxicab army" saved Paris. Rushed from a distant area under French command to Chateau-Thierry, they did work on the battle line at that point that is surpassed in history only by the exploits of Gallieni's troops. Americans now confronting the Germans along the Marne at the point of the farthest advance toward Paris, and who drove back the enemy after the river had been crossed, received half an hour's notice to start for the critical spot. Railroad trains, automobile trucks, French cannons and every possible vehicle was pressed into service and speeded off, loaded with Americans, having the full right-of-way over all roads. They arrived at the battle line at night and were fighting in the morning.

Soon after the Americans arrived the enemy attacked. Our troops, which included marines, were in the reserve. The marines then took up the fight. It was close, open field warfare. American fighting prawn was matched against that of the Germans in a short, bitter struggle, which the Yankees won. The boche has renewed his attacks, but the line still holds.

The French are heaping the highest praise upon the Americans. They are proud of their stand at the Marne, where civilization was saved by turning back the Germans in 1914 and where the foe must again be thrown back.

All the country near where the Americans are located speaks the tragedy of the beautiful Marne valley and of France. American infantry lies under cover of waving fields of green grain, torn up by shell fire, and amidst other fields and orchards the American artillery hurls shells at the Huns.

CREW OF BRITISH SHIP IS SAFE AFTER TORPEDOING

An Atlantic Port, June 7. — Captain Owen and the crew of the British steamer Harpathian torpedoed and sunk off the Virginia capes early Wednesday morning, were landed here last night by the steamer Palmer. They were rescued at sea after drifting for 26 hours in small boats.

Captain Owen said his ship sank quickly and that he and the crew barely had time to launch the life boats. He was certain that it was a torpedo and not a mine that struck the vessel. Customs officials who took charge of the crew would not permit the captain to discuss the sinking further.

Only meagre details had reached the department late last night. The ship went down in seven or eight minutes and it is regarded as probable that unlike other vessels attacked off the American coast she was struck without warning. All British steamers plying through the war zone are armed, but no mention of an armed guard was made in the navy reports.

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VOL. XXXIII. BERNE, INDIANA, JUNE 20, 1918. No. 25.

IN MENNONITE CIRCLES

Bro. Peter Jansen of Beatrice, Nebraska, has left his home upon an extended trip to Manitoba where he has large business interests.

The American Red Cross fund now reaches $166,439,291 with indications that it may reach a $70,000,000 oversubscription of the $100,000,000 goal.

President J. W. Kliewer of Bethel college delivered the commencement address at Bluffton college returning home immediately in order to make the closing address at Bethel.

The address of Rev. Gustav Entz, formerly of Bethel college, is now Moundridge, Kans., where he has assumed the pastorate of the local church. Missionary P. W. Penner's address is 227 South Ave., Los Angeles, Cal.

In Oklahoma and South Dakota the use of any but the English language in public assemblies is forbidden by law. Freeman college conducted its commencement exercises in the English language altogether this year.

Missionary H. J. Braun and wife have recently returned from China, stopping at Reedley, Cal., and Newton, Kans., on their way to Marion, S. D. They report that there is still considerable confusion in China on account of the civil war prevailing there between the North and South of China.

Mennonites will be interested in the General conference called for the Evangelization of Russia to meet in Chicago June 24-28. So many of our brethren have come from that unfortunate country and so many are still there, that any interest on the part of Christian people in the spiritual welfare of that vast country will be our interest as well.

The Third World's Christian Citizenship conference.—The conference proper will be held immediately following the close of the war.

This preliminary assembly is to be held in Pittsburg, Pa., June 23-28, 1918. Outline reports of World Commissions on Intemperance, The Lord's Day, Family Life, Social Purity, Public Education, Capital and Labor, Militarism, etc., will be heard and discussed at the conferences during the day.

The evenings will be devoted to popular addresses on most vital themes of international significance by noted speakers of our own and other countries.

A declaration of principles will also be prepared and enunciated—principles for world reconstruction on a Christian, civic basis. The scope of the great conference at the close of the war will also be determined.

A LETTER FROM BROTHER JANSEN

On the Military Situation.

Beatrice, Neb., June 6, 1918.
Editor "The Mennonite":

Ever since President Wilson promulgated his order designating what constitutes non-combatant military service, which proclamation was published in our church papers of April 18, I have been trying to get the General Conference Committee on Exemption together to hold a session and to give to the drafted young men of our church the viewpoint we take as a committee upon the subject. I have failed in this, and being called away for an uncertain period, feel constrained to publish my own personal views in The Mennonite, thereby relieving this responsibility as far as I myself am concerned.

Within the last few days another order of the secretary of war has been published, which reads in part as follows:

> "Drafted men claiming conscientious objections to military service, and who have been found by army authorities to be sincere in refusing duty with non-combatant units as prescribed by President Wilson, are to be segregated at Fort Leavenworth, Kans., under terms of an order announced tonight by Secretary Baker.
>
> "If found to be sincere in their scruples by a special board of inquiry, they will be furloughed to work on farms as laborers at a private's pay.
>
> "Federal Judge Mack of Chicago, Dean Stone of Columbia Law School, and Major Stoddard of the Advocate General's office, constitute the Board of Inquiry.
>
> "The new board will give a final test to those acquitted or not tried by the military tribunals, and if it does not recommend a furlough for farm labor, or the objector refuses to accept it, punishment under the Articles of War is provided."
>
> —Omaha Bee, June 1.

This should greatly help to relieve the situation, and, as I understand it, an eastern committee, composed of Quakers, Dunkards and Mennonites, has been appointed to take up the matter of furloughs for agricultural work with the War department.

There is one fallacy prevalent among some of our people which should be cleared up. They seem averse to taking up any duty under military control. As soon as our young men register, they thereby place themselves under military control and supervision; there is no valid argument against this. The president himself, who issued the order for registration, is the commander-in-chief of the army and navy, hence it is a military order.

As regards the three occupations designated by the president as being non-combatant, I myself would prefer the first one, that is, service in the medical corps wherever performed. It certainly cannot be against the conscientious scruples of anyone to help alleviate suffering. On the contrary, we should be glad and thankful to be permitted to help in this Samaritan service. The personal danger and risk cannot be taken into consideration at all when hundreds of thousands of young men are offering their lives freely upon the battlefields.

As to wearing the prescribed clothes or uniform, that seems a matter of very little moment to me; it is brought about by the exigency of war and cannot have any effect upon our conscience whatever.

Our government has taken great pains to meet the scruples of really sincere conscientious objectors, and we should feel grateful toward it and show our loyalty by performing our non-combatant duties faithfully and cheerfully.

Of course, the decision as to which portion of the service he can accept must be largely left to the individual, but in my opinion, between those occupations designated by the president and the agricultural furloughs extended by the War department, there should be no trouble for the most conscientious objector to make a satisfactory selection.

And now, my young friends, will you, in conclusion, pardon a few words of advice from an old man who has had considerable experience through life? No matter what happens, always maintain a courteous, pleasant behavior towards your officers when explaining your standpoint. You will find that this will go a long way and will react in your favor.

May the God of all mercy be with you and guide you wherever you go and may He watch over you and keep you safe.

Yours faithfully,
Peter Jansen.
Member Gen'l Conference
Committee on Exemption.

MENNONITES IN RUSSIA

With the formation of the Ukranian state the Mennonites, living in what was formerly Russia, are to be known by another name. They are no more to be called Russian but Ukranian Mennonites. Here the most of those reside who belonged to the dismembered kingdom of Great Russia. According to statistics of 1901, there were in that kingdom 42,000 baptized members of the Mennonite brotherhood; of these the most lived in the government of Cherson, Taurie and Jekaterinoslow which are now provinces of the new state of Ukraine. The number of the baptized members in the State of Ukraine should, therefore, at least total between 35,000 and 40,000. This is a small number. The number of unbaptized children who will later be added is a matter of speculation. But, when these are added, the fact remains unchanged that with a population of 25 million in Ukrania the Mennonites form an

insignificant minority. In the other portion of what was Russia their limitation is still greater. In the newly formed state of Poland there are supposed to be about 400 of them and in Russia proper there are 1800 on the Volga, 1000 in Orenburg, 500 near Aulie Ata and 100 in Cheva.

The hardships of war have severely tested the Mennonites in Ukraine. In the beginning they had to bear their share in the mobilization, scarcity and inadequacy of food. Later, under the rule of the despotic government of the czar, they had to endure the oppression of confiscation of goods. Brigands made life and property insecure. The heroes of the Russian revolution, Lenin and Trotzky, brought no improvement to their condition. To bow under the knout of the czar was perhaps no better than to undergo the reign of terror of the Red Guards. Just in the locality where the Mennonites live these guards seem to have carried on terribly. The Mennonites have not yet come to enjoy the blessings that the free republic of Ukrania is supposed to have brought. In order to establish order and to drive out the Red Guards German troops came into the country and, according to the reports, the heaviest and the bloodiest fighting with the revolutionists occurred right in the neighborhood where the Mennonites are located. And with the restoration of order they still have to guard the benefits which the Germans are supposed to have bestowed. With such a multiplication of misery will there much remain of the Mennonites and their strength?

When Ukraine can establish order, insuring its citizens security of life and property, there will be better days in store for the Mennonites than they formerly enjoyed in Russia. They and their churches will then no longer be a tolerated sect, but will have all the rights of liberty and religious freedom. The domineering state church with its compulsion will then belong to the past. Under such circumstances the inclination toward emigration, of which there has been considerable talk lately, will be less made of. But the doctrine of non-resistance will, as everywhere else, be a consideration.

Are there indications that the Mennonites in Ukraine will again return to Germany? In the treaty of peace between Germany and Ukraine the matter is fully considered in certain articles, 18 and 19 of which read:

"18—The residents of either of the states, whose descent is from the other state, shall, for the period of ten years after the ratification of this treaty be free, with the approval of the authorities, to return to the state of their origin.

"Those wishing to return, shall, upon request to the state in which they find themselves, receive permission. In no case shall their written or verbal communications with diplomatic or consular representatives of the country of their origin be hindered."

"19—Those returning shall thereby experience no prejudice on that account. They shall be permitted to liquidate their holdings and allowed to take with them the lawful price together with their movable goods. Also they shall be permitted to terminate their rent-contracts upon six months notice without being liable for damages for broken contracts."

These unusual conditions are not aimed at giving special advantages to Ukrainians who might be residing in Germany. They are intended to lure the German colonists back to the country of their origin.

What if the Mennonites should give heed to this call?

They never were true children of Russia whose tongue they hardly understood, but much less do they feel favorably inclined to Germany and its culture. Why should they not become good citizens of Ukraine and there in honor work together for the upbuilding of the new state?—E. M. ten Cate, in De Zondagsbote, Amsterdam.

CHICAGO MISSION

I am very much interested in saying at this writing that the new church building is making splendid progress in the face of some unavoidable material delays. The first floor is laid, and the walls are moving up on all sides, giving the people some idea already as to the kind of building they will be privileged to worship in, many of whom have so generously contributed to the building fund. Of the five hundred dollars pledged by our little band of workers, nearly three hundred dollars have already been raised. One installment of one hundred and seventy-seven dollars on the pews is paid. On the morning of the 2nd of June, with one hundred and twenty-nine present, our morning offering was over seventeen dollars. The cornerstone-laying services were held on the 26th of May in the afternoon. One hundred and twenty-five people were present. This was a splendid opportunity to present the gospel to those who seldom enter the church, and the attention of all was held to the close of the service. About two thousand dollars are yet needed to fully complete the church building, and three thousand dollars more if a workers' home is to be built, which thing, the board decided, should be done if at all possible. This is a time when many demands for means are being made for relief work in this awful time of suffering, for which no Christian will refuse to do; but in the midst of all this we must not neglect the spiritual interest of our beloved country. A body of ministers in conference assembled in England, wired to the commanding British general, asking him what they could do to help him. He immediately wired back: "Make England spiritual." That's it, this is the work of the church; may it not be side-tracked by any legitimate demand, great or small. May God help us not to be lost in the world but to be lost in His will, for "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." In the midst of the stirring appeals to do His will how many of us can really say, I did my best? "She did what she could." No one ever more. Let us open up before the end.

Sincerely yours,
1420 W. 71st St. **W. W. Miller.**

REPORT
Of the Young People's Union of the Eastern District Conference.

The twenty-third annual convention of the Young People's union was held on Decoration day which has become a fixed program to meet on said date. It is needless to say that it was likewise held in the historical Saucon Mennonite church.

The morning session was opened with prayer by Rev. H. G. Allebach, and singing, led by A. M. Musselman of Allentown, after which Bro. Jacob R. Fretz, the president, took the chair.

The officers had prepared a splendid as well as a full program and the principal address of the day by Rev. Wm. Barnes Lower, DD., was not only very interesting and instructive, but one of the very best heard for a long time at our annual gatherings.

Spendid reports by the presidents of the various societies were listened to.

Thirteen Senior and nine Junior societies comprise our union with a membership of five hundred and fifty-five Senior and one hundred and seventy-seven Juniors.

The societies reported as having contributed $304.37 for foreign missions. For home missions and other expenses $309.72, or a total disbursement of $714.09.

The field secretary and mission secretary were very active during the year and their reports were listened to with very much interest.

After the mission secretary had reported, a resolution was adopted to appropriate $25 yearly for the support of an orphan in addition to the orphans supported by the local societies.

The following resolutions were reported by the Resolution committee and adopted:

1. Resolved that inasmuch as the President of the United States has designated Memorial day as a day of humiliation and prayer, we as a convention devote part of the quiet hour in confession and petition to almighty God, imploring His forgiveness of national sins, and His providential guidance in our national life, and for all nations that they may be led to recognize Jesus Christ as sovereign Lord and King.

2. Resolved that we express our gratitude at the growth of the Junior societies in our union, and urge all Senior societies to encourage the organization of Junior societies, and that the reports of Junior societies be included in the convention reports at future conventions.

3. Resolved that each society make an honest effort to learn the position of legislative candidates towards the ratification of the constitutional amendment of prohibition, and exercise their influence upon the voting members of the society and congregation, to stand true and vote for final removal of the great evil from our state and nation.

4. Resolved that we extend our sincere thanks and appreciation to all who participated in the exercises of this day, assisting in making it an inspiring and helpful convention by their excellent papers, addresses and remarks.

5. Resolved that we give a rising vote of thanks to the Saucon congregation for the privilege of again meeting in the church and that we note with pleasure the much improved and beautiful condition of this sacred edifice.

The Committee,
Rev. Victor B. Boyer.
Franklin K. Moyer.
U. S. Stauffer.
Grace E. Casteline, Rec. Sec'y.
Allentown, Pa.

"To God I'm reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And 'Father, Abba Father,' cry."

BETHEL DEACONESS HOME AND HOSPITAL

More holiness give me,
More strivings within,
More faith in my Savior,
More sense of His care,
More joy in His service,
More purpose in prayer.

With these words resounded the halls of the Bethel Deaconess home early on Sunday morning, June 2, and a little later at the early morning services the following words, "O give thanks unto the Lord; for He is good; because His mercy endureth forever" (Psa. 118:1) voiced the sentiment of the sisters as this was the day in which the sisters, Maria Dora Richert, Elfriede N. Sprunger, Anuta Helena Dirks and Marie Rosa Jantzen were to be consecrated to the full office of a deaconess.

A work in which the other usual duties of nursing had been laid aside and which had been spent in special instruction, meditation and prayer, had gone before. Much fervent intercession was made for them that they might gladly choose to do the will of the Father and to serve Him more fully who came not to be ministered unto, but to minister.

That also many friends from near and far had joined us was shown in their appearing in such large numbers for the services which took place at three o'clock in the afternoon at the First Mennonite church of Newton which is located just a little more than a block from the hospital and home.

After gathering at the church the sisters marched in in a body, led by the members of the board of directors while an organ and piano prelude was being played. The invocation was spoken by Rev. J. E. Entz, president of the board of directors and the sisters joined in lifting their voices in a few verses of song. A short intermission followed during which time as many visitors were seated as possible. The introductory passage was taken from Mark 10: 35-45 and was read by Rev. P. H. Richert who also led in prayer.

"Jesus Only", a hymn much used in deaconess institutions, was sung; with such powerful accord did the large congregation join in the singing as is only seldom heard. It was indeed uplifting and inspiring to feel that all who had come were there with heart and spirit to help in prayer and praise for the important services.

Rev. H. D. Penner, superintendent of the Deaconess home and hospital, preached the sermon of the occasion. He announced that this was a three-fold festivity: Firstly was this the tenth anniversary of the founding of the deaconess work in this hospital. The offerings of gratitude and praise towards God and all who helped to make this work what it is, he based on I Sam. 7:12, which reads, "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." Secondly he stated that this was also the tenth anniversary of the ordination of the three Mennonite deaconesses, Sister Frieda Kaufman, Sister Cathrine Voth and Sister Ida Epp, whom the Lord has privileged to labor in this work and who are still in full service. Using the words of Paul, I Cor. 15:10: "But by the grace of God I am what I am," he gave them encouragement also for their further labor.

And thirdly was this the day when four more sisters were willing to consecrate their lives, their love, their abilities, their all to the work of a deaconess. The words which were to especially encourage them in this step were the words of Christ as recorded by St. John, chapter 12:26: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will My Father honor." In convincing words he proved to all that who would serve the Master must also follow Him and that there are many who wish to serve but few who really follow Him in His footsteps. The beautiful hymn, "All to Jesus I Surrender" was sung by a quartet, bringing to the hearts and minds of the entire congregation the interpretation of the act of consecration which was now to follow. The four sisters stepped forward giving their pledge of willingness, obedience and faithfulness as they one after another placed their hand in Rev. Penner's, with the words, "I will by the help and grace of God."

The ten consecrated sisters who were present stepped forward forming a semi-circle about the sisters who were now to be added to their number and then knelt in prayer with them while the audience stood. The old deaconess prayer in use in the ancient churches since the third century, was spoken and the sisters remained kneeling while the blessing of the triune God was invoked upon each bowed head of the four sisters. Four members of the choir sang softly and with deep feeling and prayerful expression the old hymn, "Bless me now", and one felt the prayerful attitude of the whole congregation. It was a moment not to be described, but which must be experienced to be understood. Rev. Penner greeted each sister with a verse of Scripture, welcoming her into the fellowship of service of the church and the sisterhood. The other sisters arose from their knees and after words of benediction had been pronounced upon them they all returned to their seats.

A very clear and concise Scriptural sermon by Rev. J. W. Kliewer followed. He based his remarks on the words of the Apostle Paul, as recorded in Phil. 4:3, "I entreat thee also, keep those women which labored with me in the gospel." He emphasized the fact that we so often overlook the importance of the work of the woman in the spreading of the gospel. The Apostle Paul appreciated such labors and the speaker showed at the hand of Scripture and church history also the important place woman has had in the kingdom of God. In present days her services are everywhere demanded, in home, schools, in church work, in the home mission field and also the foreign fields. It is there where ofttimes she is the only one permitted to enter into the seclusions of the heathen women and where she can bring learning not only the line of the spiritual life, but also of the uplift of the physical and moral life as well. As to the work of the newly consecrated sisters he stated that three of them were to find their places of service in the institution here at home and that one was expecting to serve in foreign field, probably India.

The choir rendered another song after which Rev. J. W. Kliewer led in prayer.

The congregation joined again in singing several verses of a song of submission, devotion and consecration.

Rev. J. E. Entz pronounced the closing benediction and another verse ended the services of the day. However, the blessings received and the assurance of His presence went with all who had the privilege to be present and shall continue to dwell with us all for the days to come.

Friends gathered closer around to greet the sisters and later supper was served them in the sisters' dining room at the hospital.

The evening was spent in conversation, and as refreshment ice cream was served which had been presented by loving friends.

Elizabeth D. Goertz.

DEATH THE GATE OF LIFE

The practical purpose of the death of Christ on the cross is that He might redeem us from all iniquity. The goal of Christ's life was death. To have stopped short of that would have meant failure on His part. The preeminence of the life that His death opened to us looms large before us. No one lives to any great purpose today who does not know the purport of that death. The death of Christ is the gateway of the spiritual life. The lowliness of the cross, when made actual in our life, means the death of pride and the instilling of humility. It means the separation from a life of sin, and the quenching of the passion of evil desires. The death of the cross means the death of everything not in the will of God. Christ answered for sin, that we might cease answering to it.

There are four things that the Word says are crucified in the crucifixion of Christ; namely, the old man, self, the flesh, and the world. This old man that was crucified with Christ is the sum total of the old selfish life, which means that our old habits, formed in sin, were condemned on the cross, and there died the death they deserved, and therefore shall no longer dominate us.

I am crucified with Christ. This is not self-crucifixion, but rather suffering the death of self with Christ, which is the secret of a spiritual life.

To have crucified the flesh and to be crucified unto the world is to cease to love the world, with its allurements; cease to love mammon, in order that we may love God; to have no ear for the world's applause, that we may hear the voice of God; to have no tongue for the world's frivolous conversation, that we might speak forth His praise.

To be crucified with Him, in the language of Tauler, is "to cease entirely from the life of self; to abandon equally what we possess, our power, our knowledge, our affections; so that the soul's regard to any action originating in itself is without life, without action, without power, and receives its life, action, and its power from God alone."

Bishop Hall, in speaking of the cross, says: "Seest thou the Savior hanging on the cross? All hang there with Him, that real union which is betwixt Christ and us, makes the cross or any passion of Christ's ours: so the thorns pierced our heads, the scourges bled our backs, the nails wounded our hands and feet, and the spear gored our sides and hearts, by virtue whereof we receive justification from our sins."
—Religious Telescope.

THE MENNONITE

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Rev. S. M. Gruhb - - - Editor
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EDITORIAL

There has been a persistent effort lately to break down our time-honored Sabbath observance. Nearly every session of the legislature of some state sees the introduction of one or a number of bills designed to make the Sabbath a worldly day. These bills generally aim to legalize Sunday baseball, theatricals and sports of other kinds. Wherever they have become a law the Lord's day has been desecrated and the tendency has been to tempt young people away from divine service. Added to this the respect for the rights of Christian people to gather in their houses of worship in quiet have been invaded by the noise, confusion and business that goes with an open Sunday. The most recent offense has been by the commissioners of the District of Columbia, who have granted permission for the playing of baseball on the Lord's day. Nothing could at this time be more out of order. The president, as commander-in-chief of the army and navy, has recently given orders for a proper respect of the day and congress has appealed to the nation to observe a day of humiliation and prayer, to acknowledge our dependence upon almighty God and implore His aid and protection. If the nation is willing to allow the Sabbath day to be profaned in spite of the appeal of its chief executive and its legislative body, there is little to recommend the devotion and piety of our people in this crisis. The Sabbath needs to be sacredly guarded as one of the great corner-stones of our American institutions. We appeal to our readers to do all in their power to see to its protection and, above all, to so keep it so that the world cannot point out inconsistencies as reasons for further letting down the bars designed to protect our Lord's day.

The presiding officer of a town meeting, recently held in Philadelphia, in the interest of the war, referred to the Pennsylvania Germans, and especially the Mennonites, as being disloyal because, in his opinion, they were not responding to the necessities of the situation as he saw it. We are not inclined to go into a discussion of the differences of opinion that are sure to show themselves between ourselves and those whose attitude toward war differ the minute we begin to discuss the matter of bearing of arms, but we believe the speaker did not take the trouble to inform himself before he made the rash statement. Apart from those who are no Mennonites, or do not agree with them in principle, there are about two million men and women in the United States whose home language is Pennsylvania German. This dialect in no way connects those using it with Germany. It is a distinctly American dialect, so different from the brand of German on the other side of the ocean that a real German finds it very difficult to make himself understood to a Pennsylvanian. The history of the people of the State of Pennsylvania is a sufficient answer that the Pennsylvania now and in times past have always been loyal to the country of their citizenship. The long array of names of men of Pennsylvania German blood who served their state and country is a sufficient answer to any one who takes the trouble to inform himself as to the facts. Ignorance will lead to the most absurd statements and these statements often are capable of doing a vast amount of harm.

As to Mennonites being disloyal we cannot help but most emphatically deny the statement. Our people of old, and in recent times, came to America to avoid just the things that our country has undertaken to settle by a resort to the sword. We certainly would not be in our right minds if now, after having enjoyed all the blessings of our liberty, we were to withhold our loyalty from the only country in which our rights have been given any kind of consideration. Surely, a people whose principle is peace can have no affection for a country that undertakes to rule by the principle that the might of the sword makes right. The government has recognized our stand on the matter of war and made provisions for other kinds of service in the crisis. The crime that fire-eating patriots would hold against us consists in our young men claiming the benefit of that for which the law made provision. If that be disloyalty, what kind of laws and law-makers have we then? Is claiming the provision, made by the law, a sign of disloyalty? No other country on earth would make provisions that might seem to benefit a disloyal class. We have observed, time and again, that there is a field for patriotic service for Mennonites at this time in which they may do their bit in sharing the burdens and the dangers of war without taking the sword and if the one who so meanly made the charge would have been as ready to be just as he wanted to be patriotic he might have found sufficient evidences to convince him that the Mennonite people are loyal and a multitude of them are proving it by sacrifice and service. We do not fear persecution at this time. In the veins of most of us there flows the blood of those who died during the Reformation for principles which gave the modern world its liberties and if, suffering for conscience will add to the liberties the world now enjoys, we are ready to repeat the sacrifices, but we must protest against the misrepresentation that comes from prejudice and ignorance.

OUR ATTITUDE TOWARD THE PROHIBITION CAUSE and HOW WE CAN HELP IT

Norman Berky.

In the face of facts and figures, as a war necessity, in duty bound to uphold the national C. E. pledge, a "Saloonless Nation by 1920", and above all our duty to God and man demand of us that we stand and fight for national prohibition. But it is an easy matter to fight now, for the hardest work has been done, the severest criticisms and ill-feeling are gone, the enemy is almost beaten, but not quite. There is still a good deal of hard work to be done.

Let us have just a few facts in reference to what the liquor interests have done and are doing today.

While the nation is saving grain in the homes, mothers and wives are doing all they can to save a few pounds of grain, the brewers are using millions of bushels of grain every year to brew into alcoholic liquors. What is just as bad, the grain that is shipped to England is in turn brewed into liquor to tempt and weaken our boys, the English boys and the French boys over there. What can we do to stop it? We can not consistently say to England, "You must stop brewing grain into liquor while the rest of the world is suffering for lack of sufficient bread," until we have ourselves stopped doing the same thing. A thief dare not say to a robber, "You dare not steal, it is wrong to steal," if he does there will be trouble.

Here is what Surgeon General Gorgas has to say about our army: "The first essential to the welfare of our army and navy is that we must cut out 'booze'."

Senator Cormack of Tennessee says: "I am weary of saloon domination. I am weary of the saloon's open alliance with vice, its open contempt of law. I am weary of a condition of things where the man whose business it is to make the laws, must hold his office by consent of the man whose business it is to break the laws."

Joseph Cook says: "When the road to political preferment leads through the gin mill, popular government is a farce and its end is likely to be a tragedy."

Henry Watterson testifies that "every office from president down is handed out over the saloon counter."

Let me say here that one of my own town's councilmen was elected in this manner without a doubt. Barroom stump speeches and treats gave him his majority.

While police commissioner of New York Theodore Roosevelt said: "The most powerful saloonkeeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloon-keepers. If the American people do not control it, it will control them. The saloon tends to produce criminality in the population at large and law-breaking among the saloonkeepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body politic also." This last has been proven time and time again. For instance, the New York police blackmailing and gambling scandal of a few years ago. Also the Philadelphia police ring and crime scandal of this last year.

Other nations have tried prohibition during the first year of the world war and found it a success. Here are a few of the most important experiences of some of the leading nations:

"The unspeakable crimes of the German army in Belgium and France in the first year of the war due to drunkenness. The failure of the German army to reach Paris was due to the same reason."

"Turkey has declared public drunkenness a crime and punishable by death."

"Austria has stopped the use of corn in liquors and closed all places on Sunday where drink is sold."

"Switzerland prepared for its future needs of grain by strong temperance laws and is today in a better position as far as food supplies are concerned."

"Sweden now has 75 per cent. of the people under prohibition."

"Denmark prohibited the use of rye, potatoes, wheat, barley and corn and today practically has national prohibition."

"Holland prohibited the sale of

spirits as a beverage and today has prohibition through recent legislation."

"Norway was dry for 69 days after the world war started and the experiment was a success. The Norwegians believe in prohibition."

"Italy, within a day or two after war was declared, closed 2000 drink shops."

"England, or Great Britain rather, cut all bars down to five and five and one-half hours of business per day. Bars were formerly open 19 hours per day. England is within five minutes of prohibition." I wish those five minutes were shorter. King George said, "Drink is responsible for the prolongation of the horrors fo this awful war."

"France stopped the manufacture and sale of absinthe. The women of France were especially active in the strong temperance movement that followed which will bring results."

"Russia stopped the manufacture and sale of vodka. Local option followed which drove wine and beer from four-fifths of its territory. In the midst of all its troubles Russia has tried to keep sober."

All this work was done by these different countries in the first year of the war. It is now a year since the United States has declared war, and we, who call ourselves the most enlightened people of the world, are far behind the other countries in temperance legislation at the close of our first year of war.

The hand of God is surely laid on the world for its past sins in this present awful war. Of these sins drunkenness and its accompanying evils is one of the worst. We must rid ourselves of this blot on the honor of our country and this stain on the purity and holiness of our churches. Now that our eyes have been opened and we have shaken off the cloak of self-righteousness, and in order that God may know that we are honest and try to better conditions, so let us give the cause our vote and do everything possible to help it to win. Let us work and pray while we work that this traffic in souls of men and women may be stopped even as the traffic in negroes was stopped fifty years ago.

When during the Civil war the Union was at its lowest ebb and a very little would either have destroyed the union or saved it, the newly organized liquor forces came to President Lincoln offering to pay tax for the privilege of manufacturing and selling liquor. This law which is today our license law was unwillingly signed by our president and then only after extracting the promise that it would be repealed after the war. What our president feared has come true. The liquor forces have created the monopoly he feared. One of the sad features was that while the country was weeping over its loss, the sacred promise to our martyred president was not kept. To our shame the law today remains unrepealed until we pass the prohibition amendment.

What can we do to help the prohibition cause?

First, organize the work at home. Second, help financially.

Firstly, then, we must organize and see that our own Christian Endeavor society and church votes 100 per cent. Prohibition at the coming election. Appoint a Temperance committee or give the matter into the hands of the Good Citizenship committee if you have one. See to it that the members on that committee are the best you have for the kind of work that must be done. The best is none too good. We are too prone to appoint anybody and everybody and then expect results.

This committee can arrange a very effective temperance profram. A program with a temperance exercise or two by the Juniors or something that will attract the attention of everybody and hold it. Make it an unusual program and drive home some special truths like the following for instance: The selfishness of the liquor traffic—that does not hesitate to destroy the efficiency of the man power of our nation: that uses the coal for its breweries which is badly needed to keep homes warm and for ships; that has taken almost half a billion dollars of the money of Great Britain, which is more than its drink bill in peace times, and is a larger tribute than Germany wrung from France in 1870.

In line with the special program idea let me quote from a weekly journal:

"The National Woman's Temperance Union, Evanston, Ill., has prepared several telling programs for Young People's societies. The Young People's Civic League, 301 Security Bldg., Chicago, has just issued a program for a patriotic drama-pageant, entitled "The Traitor, or the Price of Victory," which has been successfully given to an audience of thousands at the Municipal Pier in that city, and was given in a number of churches by the Young People's societies in the 'dry' Chicago campaign."

There are many other plans that a program committee with a little initiative can devise.

While getting your home society worked up to the highest pitch go after your nearest societies in your neighborhood. Then form a community or city organization. Above all things organize, get together, with one heart and one soul we can gain this one object for which we are all striving. This is an age of organizing and we, too, must organize if we would gain our goal. Then, after these different local units are well started we must organize our whole county and carry the fight into every nook and corner of each county. Of course we cannot expect that the Christian Endeavor societies can do everything but they can do a great deal among their own churches for instance, for if all the church members of the state voted solidly for prohibition, the amendment would be passed in short order. One of the reasons that we have not prohibition today is because the church people are too indifferent about the whole affair. They have not cared enough about the question to investigate the principles of the different candidates on the liquor question. To offset this indifference it would be a good plan to have your committee investigate the standing of your representatives and other officers on reform questions. The result to be issued in a bulletin and given to your church members.

Another plan about to be tried by the Allentown City union is sure to bring success. Posters on the prohibition cause were to have been printed and placed on bill-boards and other conspicuous places throughout the whole city. The government is today proving how successful this sort of advertising is, in its Liberty Loan and Red Cross drives.

Occasional temperance lectures by well known orators are bringing results all over the country. Christian Endeavor rallies with your neighboring societies could be made very successful, besides being in line with the organizing and getting-together idea. It is very important that we get into direct contact with our representatives. We want to protest vigorously when they do not stand by the promises upon which they were elected. Petitions, personal letters and resolutions will all help. A personal letter will help above all things, it is the only way in which most of us can get in touch with our representatives.

Let us not think we are too small or insignificant, just our little bit more will give us the victory. A drop or two will cause the cup to overflow, a small fumble has lost many a ball game; a very small margin of votes decided the recent presidential campaign, and let us not hold back the small amount of energy that will put us over on the winning side. Secondly we can help financially. The liquor forces have all the money they want. It is a life and death struggle for them, and money is certainly forthcoming. They are hiring some strong men to fight their battles for them. True, there are just as strong and stronger men fighting for prohibition, but we must back them up with financial support. We can not expect a few men to contribute their services and hold up the money end also.

The success of any enterprise generally depends on the amount of genuine effort and thought that is put into it. So let us put our very best on the firing line of prohibition and victory will be ours.

THE C. E. TOPIC

June 30.

The Power of the Cross in Africa. Acts 8:26-39.

We were always in the habit of speaking of Africa as the "dark continent", not only because of the color of most of its inhabitants, but because of the spiritual darkness. The great continent is cursed with the most degraded types of superstition and the lowest form of living that the world knows. Aside from the little strip of territory at the extreme south, and a smaller section on the north, the continent is essentially a black man's country and the dark ways of the evil have full sway. Heathendom is always repulsive, but African heathendom is unspeakable. Witchcraft and the power of the witch-doctor seem to be the prevailing influences. With paganism and witchcraft go all the horrors of bloodshed, slavery, polygamy, drunkenness and brigandry. The white man is responsible for much of the evil that has cursed Africa. White traders have carried the white man's vices into every corner and into places where he himself has not yet gotten. With the immorality of the native, quickened by the white man's rum, there is nothing to be expected but a hell. Added to the native wickedness and the introduction of the white man's sins we have the Mohammedan influence to contend with. The Koran is carried everywhere the Mohammedan traveler and merchant goes, for every Mohammedan regards himself a missionary of his faith. At present the whole northern third of Africa is under Mohammedan influences. They have a great Mohammedan school at Cairo that continually sends men and more men into the heart of the continent, and they do succeed in gaining followers. If the Christians do not soon assert themselves in superior num-

bers and power, this and the next generation will see the winning of Africa to the Moslem faith. The natives of Africa soon see the inferiority of their superstition and the Mohammedan religion, because it does not compel a radical change in their lives and morals, particularly in regard to polygamy and slavery appeals to them. Christian missionaries are sounding the alarm. If Africa is to be won, it must be won now.

In saying all this, however, we do not want to imply that there are no signs of the power of the cross in Africa. Mission stations dot the continent. Native preachers and teachers are being trained and the people civilized wherever the missionary is established. Africa has two native Christian states. Abyssinia, which is an ancient kingdom and its type of Christianity hardly deserves the name because of the error and superstition that has entered into it. Uganda is the other. It is the product of modern missionary enterprise and now is a protectorate of the British Empire. The story of the rise of Christianity in Uganda is written in the blood of martyrs, many natives having perished for Christ's sake. The most conspicuous white martyr, Bishop Hannington, when he was struck down, exclaimed: "Tell your king I die for Uganda." The marvelous enthusiasm of the Uganda Christians and the support they give to the gospel is the marvel of modern missionary effort and yet in that country there are hundreds of thousands who still remain in heathenism.

Africa, or at least most of it, is not a white man's country and even the missionary finds its climate deadly. One could almost cross the continent going day by day from one missionary's grave to another, so many lives have been given for the cause. But this is one of the marks of the power of the cross in Africa. It was a power that led them knowingly to take the risks that the poor natives in degraded heathendom might learn to know the love that there is in Christ Jesus. One of the most conspicuous graves in Westminster Abbey is that of David Livingston. His body having been borne from the interior of Africa to the coast that it might find so honored a resting-place, but it is significant that the body of the wife of this noted missionary still lies under the tree in the heart of Africa where she was laid with loving hands so many years ago, one of the many ministers of Jesus Christ who gave their lives for the salvation of those who live in the dark continent.

A matter of interest to those of us today who are studying the C. E. topic is the fact that the largest Christian Endeavor society in the world is located on the banks of the Congo and composed of natives, some of whom must travel long distances to attend the meetings. If our society can be of such an influence and power to those who live in the darkest spot on the earth it ought be a power to us also.

The war has seriously disturbed African missionary efforts, as it has done everywhere else, some missionaries who were natives of countries at war with the nation to which the territory in which they found themselves belonged have been interned, some who were on the way to their fields lost their lives on ships that were torpedoed or mined and others have been unable to go to or from their fields on account of disturbed transportation, yet no work has been abandoned. The way in which the Lord has blessed the work in Africa, in spite of climatic and other difficulties has led our missionaries to feel that He wants it to be continued with greater effort. Native Christians are being trained to carry the Word into the sections where white men cannot well go and so on this continent, as everywhere else, we look for the greatest growth through a native church.

THE S. S. LESSON

June 30.

Review—Jesus Our Lord and Redeemer. Read Psa. 2.

Golden Text—John 3:16.

Lesson I.—Jesus always helped those who appealed to Him for help. The Syrophoenician woman appealed to Him in behalf of her daughter. Hers was a faith that was remarkable because she was without the advantages that others had. She was also humble and willing to abase herself before Him. The benefits that Jesus had to bring were for others besides the favored nation. In this cast her faith was greater than theirs. The cure was given in answer to faith and prayer, just as all blessings come. The miracle in Decapolis showed His power over evil spirits, as well as over the bodies of men and women. The power of Christ extends over natural and spiritual things.

Lesson II—In asking His disciples to tell who He was, Jesus shows that He requires confession. Peter's confession is the only one that saves. He then revealed the doctrine of the cross. All must take it up and follow Him. In choosing Christ it may be that all worldly things must be given up, but, what of it? In choosing Him we have all that is worth while.

Lesson III—The transfiguration was one of the bright things in the life of Jesus. If men did not respond to Him, the heavenly saints did. Moses represents the law and Elijah the prophets, the two powers of the old dispensation. The subject of the conversation between Jesus and these heavenly visitors was His death and resurrection which must shortly take place. The event came to cheer Him for the great trial through which He must pass. After the mountain-top experience they had again to go down to the common things of life. We all have our mountain-top experiences at times, but most of our time is down in the valley of hard knocks.

Lesson IV—The disciples were ambitious to get the best places in the kingdom and were not beneath quarreling about who was to have the best place. This was entirely out of accord with Jesus. His was an unselfish mission and all His followers must, like Him, be humble and unselfish. In using the child to illustrate this principle, He impresses upon us the lowliness of the little one, his affection, his teachableness and his entire freedom from self-seeking.

Lesson V—The question the young man asked is the most important one that may ever be asked by man. Jesus turned the youth to his training in the law. He could say he had kept the law, but he was mistaken. He did not love his neighbor sufficiently to sacrifice his all for him. Keeping the law involves loving one's neighbor as one's self. The reference to the rich man and the eye of the needle was astonishing, but the application is plain. There is no place in the kingdom for one who loves anything better than God. Heaven's doors are open to all, but all must leave everything worldly without.

Lesson VI—Jesus again speaks of the cross awaiting him. The disciples did not understand; they had yet to learn that the salvation of the world was to come by the way of the cross. That they did not appreciate the force of it all may be seen in the action of the two who still looked for an earthly kingdom and were pulling wires for a favorable place. In this they were unjust to the rest and to themselves. Note how they were ready to make promises about things they did not understand. They were so like most of us in this. Again He reminds them that preference in the kingdom only comes to the humble.

Lesson VII—On Palm Sunday He exercised His kingly authority by permitting those around Him to do Him kingly honors. He is verily a King, but His kingdom is erected in the hearts of man and He rules them by the scepter of love instead of by force. He exercised authority in His house by cleaning out of it those things that unfitted it for worship. What would be His attitude toward many modern churches in which many things are permitted that are not worship?

Lesson VIII—The Pharisees, the Sadducees and the lawyer tried to embarass Him with questions. To each of them He gave a reply that silenced them. Insincere questions in regard to religion are wicked and always deserve rebuke. The lawyer's question which was more sensible than the rest, was politely answered. Here again emphasis is laid upon the fact that we owe it to our neighbor to love him as ourselves.

Lesson IX—The incident of the woman with the alabaster vase of ointment is one that portrays the highest kind of affection. She gave what probably was the saving of a lifetime because her love was so great that in her giving it never occurred to ask, How much? Jesus makes the gift and the giver immortal by identifying them forever with His glorious resurrection, His gospel and His gratitude.

Lesson X—The last supper with the disciples. He knew how unreliable they all would be in the crisis and how He would be betrayed and denied. Yet His attitude was not one of resentment. He still loved them and wanted them to be with Him as long as possible. The Supper which He instituted was to be the means of blessing and comfort to millions to follow. It is the great memorial feast that keeps us continually reminded of His suffering and death.

Lesson XI—Jesus on the cross is the only salvation of the race. He went there because He loved us. We can do no less than love Him to the limit of our ability for it. The message of the cross is one that we must bring to all men so that they may find salvation through it.

Lesson XII—The resurrection is the one fact upon which our hope stands or falls. We believe in it because our faith tells us that it must have been so. God's best men witnessed it and many gave their lives to prove that they believed in it without question. It is the victory over sin and death. It assures us that our Savior is a living Savior. If He lived after death, so shall we. If He was recognized by His own after death, so we shall see and know our dear ones. If He lives, we have an Advocate at the throne of God. If He rose after death, so He shall come again.

NEWS OF THE WEEK

PUT NEXT LOAN AT SIX BILLION

Washington, D. C., June 17. — The government's financial program for the next four months was disclosed by Secretary McAdoo's announcement that in preparation for the fourth Lib-Liberty loan, to be floated probably in October, about $6,000,000,000 certificates of indebtedness will be issued. They will be offered in blocks of $750,-000,000 each every two weeks beginning June 25.

Every national bank and trust company is asked to assist the government by subscribing 5 per cent. of its gross resources monthly. The certificates will bear 4½ per cent. interest, like those preceding the Third Liberty loan, and will have varying maturity periods, none exceeding four months.

In addition, an undetermined quantity—perhaps $2,000,000,000—of tax certificates will be issued during the summer for use in paying taxes a year from now.

The announcement of this program indicated that the Fourth Liberty loan will be for at least $6,000,000,000, the exact amount depending on government expenditures in the next few months. The treasury already has estimated these roughly at about $12,-000,000,000 between July 1 next and January 1.

The sale of certificates under the plan in effect during the last year amounts virtually to borrowing in advance from banks on projected popular war loans or tax collections, and periodically refunding these short term obligations in long term Liberty bonds. Depository banks make 2½ per cent. net, the difference between the 4½ per cent. interest paid by the government and the 2 per cent. collected for deposits.

21-YEAR-OLD REGISTRANTS ARE TOTALED AT 744,865 MEN

Washington, June 17.—Nearly complete reports to the provost marshal-general's office show that 744,865 young Americans who have become of age during the past year registered for military service on June 5. This is 266,724 below the estimate of the census bureau, but since more than 200,-000 unregistered twenty-one-year-olds already are enlisted in the army, navy or marine corps the military authorities find the result entirely satisfactory.

Army and navy estimates place the number of twenty-one-year-old men enlisted at 208,058. This figure combined with the falling off in alien registration gives a total of 353,686, which means that the census bureau apparently missed the number of eligibles by only 13,000. It is confidently believed that this number will be made up by belated registrations yet to be heard from, including among them the registration of the absentees which is accomplished by mail, said a statement issued by Provost Marshal Crowder in giving out figures on the basis of reports to date.

Indiana's registration was 20,093.

By an amendment to the army appropriation bill introduced by Senator Fall of New Mexico, the secretary of war is directed to raise an army of 3,000,000 men under provisions of the draft law during the fiscal year ending June 30, 1918.

The amendment further directs that all of these men be equipped, trained, and utilized in the war during the year.

TALK OF CHANGING LIMITS TO INCLUDE MEN 18 TO 49

Washington, June 14. — It is predicted by well-informed congressional leaders that the War department will ask changes in the draft law to make it include all men between the ages of eighteen and forty-nine. This talk was coincident with the discussion of a proposed treaty between the United States and Great Britain which is now before the foreign affairs committee of the senate and which provides for the drafting of nationals of one country who are resident in the other country.

The treaty does not relate to the draft age, but it is understood there is an agreement that the treaty shall be followed by legislation in all allied countries to make the draft age uniform and that the standard shall be the draft provision of Great Britain, which provide for the drafting of men between the ages of eighteen and forty-nine.

Pending such legislation in the United States to make the draft age from eighteen to forty-nine, a campaign of education is to be conducted, it is said to inform the country of the need of raising the draft age. The reasons include the probable depletion of Class I this year and the necessity of going into deferred classifications unless draft limits are broadened.

It is understood that this agreement as to uniform draft age provisions in all allied countries is the "military pact" to which Lord Cecil referred in the house of commons recently. His reference caused much mystification in this country where nothing had been heard of the pact.

While it is understood that the treaty as it now stands relates only to the drafting of nationals of Great Britain and the United States and carries nothing in regard to the uniform draft age provisions, it is said that the adoption of this treaty between the United States and Great Britain will place the United States under obligation to enact legislation providing for the drafting of all American citizens between the ages of eighteen and forty-nine.

It is understood, however, that such legislation will be withheld until the December session

DRAFT BOARDS HAVE ORDER TO INDUCT EVERY IDLER

Provost Marshal Crowder has issued complete instructions to all local boards regarding draftees who are found idle or engaged in work that is not necessary or useful. Whenever after July 1 any registrant in class I, 2, 3, or 4 is reported to his local board to be an idler or engaged in non-productive employment, he is to be summoned before his board. The local board will then investigate the case, giving the registrant an opportunity to submit any evidence he may desire. If the local board finds that the registrant is guilty of being idle his order number will be immediately withdrawn and he will be inducted at once into military service.

Provost Marshal Crowder also states that it is the duty of all citizens to report to the nearest local board all facts which may come to their knowledge concerning registrants who will become liable under the recent edict. Strict attention will be given to all authentic reports and immediate action will follow in all cases where registrants are found guilty.

Non-productive occupations have been roughly classified as follows.

(a) Persons engaged in the serving of food and drink, or either, in public places, including hotels and social clubs.

(b) Passenger elevator operators and attendants; and door men, footmen, carriage openers and other attendants in clubs, hotels, stores, apartment houses, office buildings, and bathhouses.

(c) Persons, including ushers and other attendants, engaged and occupied in and in connection with games, sports, and amusements, excepting actual performers in legitimate concerts, operas, or theatrical performances.

(d) Persons employed in domestic service.

(e) Sales clerks and other clerks employed in stores and other mercantile establishments.

Excuses for idleness will be accepted only for the following reasons:

(a) Sickness.

(b) Reasonable vacation.

(c) Lack of reasonable opportunity for employment in any occupation outside of those described as non-productive.

(d) Temporary absence (not regular vacations) from regular employment, not to exceed one week, unless such temporary absences are habitual and frequent, shall not be considered as idleness.

(e) Where there are compelling domestic circumstances that would not permit change of employment by the registrant without disproportionate hardship to his dependents; or where a change from a non-productive to a productive employment or occupation would necessitate the removal of the registrant from his place of residence, and such removal would, in the judgment of the board, cause unusual hardship to the registrant or his family; or when such change of employment would necessitate the night employment of women under circumstances deemed by the boards unsuitable for such employment of women, boards are authorized to consider any or all of such circumstances as reasonable excuse for non-productive employment.

HENRY FORD HAS FIGHT ON IN NOMINATION RACE

Detroit, June 17. — Former Governor Chase Osborn's attack on Henry Ford was the signal for Republican leaders here to declare themselves against the party combination to place Ford in the United States senate. Ford said that by request of President Wilson he had decided to become a candidate for United States senator from the state of Michigan if the nomination should be offered him. Their action indicated the G. O. P.'s would refuse the Democrats' combine invitation and that Ford must select the party of his choice.

Osborn in a signed statement derisively held Ford up as a "profiteer" as "unpatriotic" and "unfit to sit in the senate".

He declared that Ford with his capital would be "more dangerous than LaFollette." He said Michigan should take warning from Wisconsin's experience.

THE LONG EXPECTED AUSTRIAN OFFENSIVE

The long-awaited Austrian offensive against the Italians has begun. On the Italian front, for a distance of from 75 to 100 miles, Austrian troops and heavy artillery are endeavoring to break down the resistance of the Italians, who are aided by French and British forces. The battle line runs from Asiago to the sea.

Vienna (via London), June 17.—Ten thousand Italian, English and French prisoners have been taken by the Austrians in their great offensive, according to the official communication from headquarters. The Piave river has been crossed. The statement says:

"Our armies Sunday morning broke into the enemy lines on the plateau of the Seven Communes (Setti Comuni), and also crossed the Piave.

"Up to midday reports have arrived reporting the capture of more than 10,000 Italians, English, and French. The capture in guns is considerable."

Rome, June 17. — A battle of great violence, in which large masses of infantry are being used by the Austrians in an attempt to break through the Italian lines, particularly in the eastern sector of Asiago plateau, in the Brenta valley and on Monte Grappa, is described in the official report from Italian headquarters.

The enemy's attacks were met in the advanced defensive area.

A message sent from the front to the premier ended as follows:

"A comparison of all reports received shows that the offensive was pressed only in the first zone of resistance, and not even at a few points has it obtained the effect which the enemy must have hoped for from his powerful bombardment and the enormous effectives launched — an attack against which our troops are resisting magnificently."

"The number of prisoners so far counted is more than 3,000, including eighty-nine officers.

"A great battle has been in progress on our front since Saturday," the statement says. "After artillery preparation, which was exceptionally intense on account of the violence of the fire and the number of guns employed, the enemy has begun his expected offensive by launching large masses of infantry to attack our positions in the eastern sector of Asiago plateau, at the end of the Brenta valley, and on Monte Grappa, by attempting at several points to force the Piave, and by carrying out heavy local demonstrative actions on the remainder of the front.

"Our infantry and that of the allied contingents fearlessly bore the tempest of destructive fire, and, supported by a barrage of their own artillery, which had already prudently anticipated the enemy's preparation bombardment, bravely sustained the enemy's onslaught in the advanced defensive area.

"On the 150 kilometer front more intensely attacked the powerful storming columns of the enemy occupied in their initial rush forward only a few front line positions in the Monte Di Val Bella region, in the Asolone area, and at the head of the Monte Solarola salient.

"Some troops succeeded in passing to the right bank of the Piave river in the Nervesa area and in Fagare-Musile region."

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VOL. XXXIII. BERNE, INDIANA, JUNE 27, 1918. No. 26.

IN MENNONITE CIRCLES

The Sunday school of the First Church, Philadelphia, has a scholar, Miss Katie Cohen, who, with the exception of a few Sundays when sickness prevented, has been in regular attendance for forty years.

Bro. Gasser and wife who are missionaries representing a Swiss Mennonite church in China, and at present away from their work on a furlough, are still staying in Germantown, Pa., where they have been stopping for a number of months in the home of the China Inland mission. Recently they have been blessed by the addition of a little one to their family. As soon as conditions warrant they will sail for their home in Switzerland. Next Sunday Bro. Gasser will preach in the Second church, Philadelphia.

A communication, received from Bro. Shaddinger of the Deep Run church, Pa., who now resides in Illinois, has unfortunately been lost. We should be glad to give it space in this issue if it were in our possession. Among other things the brother regrets (with the editor) that so few of our churches think it worth while to send frequent correspondences to The Mennonite. He also urges greater interest in the matter of Home missions. We hope that his desire will be granted and that through The Mennonite our people will be given the privilege of reading what the correspondents have to tell concerning work in the home churches.

In connection with its twenty-fifth anniversary Zion church, Souderton, Pa., issued a very attractive booklet of 56 pages containing, besides the ten full-paged illustrations of the church, pastors, church council and persons having a prominent part in the founding of the congregation, articles describing the history, the organization and the work. The booklet is attractively gotten up and will be preserved, by whoever owns a copy, as a precious memento of the occasion. The growth and activities of the Souderton church are matters of gratification to everyone interested in the work of our church. It has a membership of 271 and an enrolment of 345 in the Sunday school.

With this week The Mennonite begins a new department under the heading, "Woman's Work", which shall appear monthly. Sister Anna Stauffer of 558 Hike St., Los Angeles, Cal., will be in charge of this department and communications relating to it should be directed to her. We welcome this new venture as something that will in a measure recognize the valuable work women are doing in the Master's service.

In Trenton, Ohio, the congregation was pleased to greet its new pastor, Bro. Neuenschwander, and wife who arrived June 1 as the successor of Rev. W. H. Grubb. They were visited by a former pastor, Rev. H. J. Krehbiel of Reedley, Cal., who preached morning and evening on June 9 to large audiences. His morning text was Psa. 15:17. On Wednesday evening, June 12, the members and friends of the congregation, to the number of more than a hundred, assembled in the parsonage for the two-fold purpose of extending a hearty welcome to Rev. and Mrs. Neuenschwander and bidding farewell to Rev. and Mrs. Krehbiel, whose time in the neighborhood was, to the regret of all, limited to too short a period. Rev. Krehbiel was pastor of the Trenton congregation for seventeen years during which time he greatly endeared himself to the community. At this gathering Bro. P. B. Holly of Hamilton, Bro. Krehbiel and Bro. Neuenschwander responded to the call for impromptu speeches.

A young colored man, fluent and of good appearance, has been circulating in some of the Mennonite churches in the East, the church of which the editor is pastor being among them, representing himself as the agent of a southern industrial school, the address of which he gave as Ayden, N. C. His usual method is to ask the privilege of making a three-minute statement of his work and then stand at the church door with a hat for contribution. He says he gets splendid offerings. Upon investigation we find that Mr. Walter B. Hill of the Bureau of Education, Washington, D. C., who assisted in the production of a two-volume report on Negro Education in 1917, and spent considerable time in North Carolina doing field work, knows nothing about the institution at Ayden. The Superintendent of Public Education of North Carolina is unfamiliar with such an institution and the superintendent of schools of Pitt county where Ayden is located, writes that he knows nothing of any present activities of such a school although a young negro made an effort to establish a school there some two years but nothing came of it.

SOME LETTERS FROM INDIA

227 So. Ave. 20, Los Angeles, Cal., June 13, 1918.

Dear Readers:

The Mennonite No. 23 brought to us the words and expressions of gratitude from our missionaries in India for the articles sent to them from their friends here in America. During the last days other letters arrived from the native Hindu Christians from the various stations with the exception of Mauhadei. The letter from there possibly has been lost in the mails while in transit, which has happened already quite frequently. Nevertheless if theirs has not shown up, we know assuredly the heart's sentiment proves to be the same.

It is remarkable. The letters all do not spend very many words in thanking for the gifts received. However, this does in no wise show that they are not much taken up with the friendship revealed unto them; we have experienced their attitude repeatedly.

Notice how much they are concerned about the vital point to get the old workers back and usher in new ones to help save the lost multitudes for Christ. We cannot help but say this, those newly converted Christians are ahead of many in our own churches, because we have found while canvassing the various places that are mighty little alarmed over the fact whether those are saved or not. Let us here learn a lesson from those and see how much the hearts of those coffee-brown fellow-Christians, who have experienced the sweet love of their Savior, how anxious they now feel about salvation of the rest. Paul noticed such spirit in the Thessalonian church shortly after they had become converted to the new faith. Reading his first letter to that church this is clearly noticed.

These following letters are given nearly in true text as they were composed, therefore we shall notice several peculiarities. Let us think whether one or the other of us could improve.

Korba, via Champa, C. P. India, Jan. 21, 1918.

Our Beloved Missionary P. W. Penner and His Esteemed Wife:

Greetings from the Korba church. The evidence of your complete affection toward us was again plainly revealed when Missionary Suckau read your message to us. In the ocean of love we were immerged.

Two months before your time had come to return to India we prayed in your behalf very much, abided in that since and shall till you return. Missionary Suckau and his dearly beloved wife are continually praying for your return to India. We trust God shall answer their and our prayers and establish you here again soon.

We thank you very much that you remember us poor people in such a kind way. In the Master your thankful Christians in the Korba church.

In the Name of the Church.

Champa, C. P., India, Feb. 15, 1918.

In the Lord Highly Beloved P. W. Penner and His Ever Caring Wife:

From me, your humble servant Abiraham and Callon-bai, his wife, many greetings. Your humble servant and his wife and family are happy. When your dear letter was read in our midst by our beloved missionary (P. A. P.)

our feelings were such as that of a child whose parents reside far off and our prayers bring my parents back hastily in order to meet them.

We saw and heard also that you in our behalf have been caring. We trust that God most certainly will open the way for you. Then we all would like to assemble at one place meeting you. He will fulfill our prayers. Our beloved missionaries' shoulders are overloaded with work so that an opportunity for rest is not obtained, consequently we easily notice their getting tired. The work is immense, however, the workers are so few.

Nowadays we people are those inhabitants of Macedonia who pray thus: "Come over and help us." Through you the Lord shows thousandfold mercies unto us. Our eyes and ears remain turned towards you. We shall sit that day in great praise from the time you embark until that day when your face shall be seen here on India's strand.

Let our petition to you now be. Wherever you may pass through the churches to speak give them the heartiest greetings from the humble servant and assure them our persistent love, likewise extend the sincerest thanks for the goodness and kindness shown to us. Our gracious God will reward abundantly. He continues saving many through your efforts.

Now the Lord of heaven and earth be with you and those with whom you come in contact. You three with many others accept our greetings. Amen.

Your co-worker,
B. Abiraham.
In behalf of the Champa Church.

Janjgir, C. P., India,
Feb, 2, 1918.

Our Dear Sir, Madame and Nellie:

We have received your kind letter dated November 9, 1917, and are very glad to hear from you. Thank you very much. We want to thank you for all the gifts that you have sent to Janjgir and please tell all people who gave some things for us for Christmas, that we appreciate it very much and want to thank all from the bottom of our heart. We shall try to become better Christians.

We were expecting you quite much for Xmas and prayed hard, but time is so ulta pulta (upset) that you could not come. Still we are praying for your coming back to India and hope that this year you will be with us; daily our thoughts are with you. We are exceedingly glad that you have succeeded getting money for the new boys' boarding, widows' home and few out-stations which are certainly very necessary, but we have still not heard whether you have received any money for the church building or not. (This I am not quite sure which one he means, whether the enlargement of the Janjgir church or a new one on some other station.—P. W. P.) You know very well how God's work is necessary here in India. So may God be with you and bless you to collect the means by which the work may be proceeded throughout our province (territory) and many souls be gathered unto Christ. We greatly wonder why the people do not come to Christ, but still the Master is working with us. This is a great mystery to solve that the children of these parents disgust Christ very much, confess that they have served faithfully in Jesus. However, are afraid to confess openly for fear of losing their caste, families, relatives and harvest special troubles.

You have heard that 16 members were added last year to the Janjgir church of which ten were baptized and six received from other churches. It is expected more will follow this year. We are indeed very sorry that you have not succeeded yet to receive passport, for the Janjgir church is longing for you and daily praying that you will succeed in securing your passport.

Please proclaim this message to the brethren in America, that we, the people of Janjgir, will never forget to thank them for the kindness shown towards us in sending some of their income. May God bless them, though we are unable to show our gratitude in their presence, yet when we all be in heaven, God will reward them. But it is a great privilege to the Americans to acquire that reward which the Master Almighty will give them bountifully in their presence.

In the Janjgir district alone over 100,000 people come who do not know Christ. These people are going about in darkness, they are praying to their gods for help, but do not get any, they don't know how to find the true God. To many villages we cannot go often, to some probably only once in three years and stay only a few hours. Do you think they will learn to know Jesus when they only hear of Him once in three years? We are here only five evangelists and three Bible women. Oh, we would like to be more workers that we could preach to the people more often. May God send us more helpers. Pray that some of our boarding boys and girls will become workers in the Master's vineyard. (What would become of our spiritual life in spite of having been born of a Christian mother, reared in a Christian home, brought up in a Christian church in case we would hear once a sermon in, mind you, three years, each having 365 days! We could hardly sing, "Oh, that will be glory for me."—P. W. P.)

We are very glad to learn of Nellie's health. Please, tell our best salams (greetings) and love to her. May God bless her. (Nellie is the little girl we brought with us.—P. W. P.)

We are all well and hope you to be the same. We send the best regards to you both, Nellie, your parents, brother, sisters, friends and the churches over there.

Your brother in Jesus,
M. R. Asna.
In behalf of the Janjgir Church.

(N. B.—Bro. M. Rufus Asna is the father of little Nellie and the deacon of the above named church.—P. W. P.)

With His Love,
P. W. and Mathilde Penner.

H. J. KREHBIEL'S TRIP

(Continued)

The Old Home.

My sister, Lizzie, was at Summerfield and intended to come to St. Louis to meet us. We phoned her to remain at Summerfield as we would come out there and then she could join us in making our visits. She and my brother-in-law were at the depot to meet us when we arrived, but before going with them I had to shake hands with the old agent who has held this post for 22 years. The depot and the old village have not changed much, the greatest change is in the people and some of the most prominent families have entirely disappeared and their farms and homes, like the house in which I spent the days of my childhood, have gone into the possession of strangers. The old Mennonite church, too, on the hill just south of the village, where I used to sit as a boy with my feet dangling in the air wondering why the preacher talked so long, has entirely disappeared and the good old deacons in front of whom we boys had to sit and who would tap us on the head when we became restless are all peacefully sleeping in the cemetery. Wandering among the tombs of my former friends and the rich and mighty of my youthful years I realized how true it is what Gray has written:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

Though the old church has entirely disappeared and left no vestige of its former location, I am glad to state that the congregation is still very much alive and I was sorry that I did not have the privilege of worshipping with them on Sunday. We hope that under the leadership of their new minister, Bro. Boehr, the congregation will continue to flourish, for many good things have come from Summerfield. The resolution to take up missionary work was passed here, the first large donation for mission work came from a member of this church, the first missionary of the General conference came from this place, unstinted support was given the Wadsworth school, both in money and students and I myself came from Summerfield.

We passed the two school houses in the country where I taught more than 30 years ago and visited some of the homes of the children whom I taught. The fact that they are parents and have grown children reminds me forcibly that I am no longer young, We also visited the grand school in town where Mrs. Krehbiel and I attended and it recalls to me a poem which I memorized in my boyhood days and which expresses my feelings; the title is, "Forty Years Ago", and some of the verses run as follows:

"I've wandered to the village, Tom,
And sat beneath the tree
Upon the school house play-ground
That sheltered you and me.
But none were left to greet me, Tom,
And few were left to know
Who played with me upon the green
Just forty years ago.

"The old school house is altered some,
The benches are replaced
By new ones, very like the same
Our jack-knives had defaced.
But the same old brick are in the wall,
The bell swings to and fro'
It's music just the same, dear Tom,
'Twas forty years ago."

They still use the old school houses in Illinois while in Indiana and Ohio most of them have been replaced by modern, artistic buildings. I also had the exquisite pleasure, or shall I rather say, disappointment, of visiting one of my former teachers. It was the man who took charge of our village school as principal when it was in a bad way, it was disorganized and discipline was unknown. When a boy was to be punished he jumped out of the window, another fought the teacher with the iron poker, used at the stove, etc. Into this chaos of disorder this teacher came and established discipline and order, but he did not discipline himself. I can remember how he would raise the lid of his desk and hiding behind the same, take a chew of tobacco and

no doubt just as clandestinely he would occasionally take a snip of whiskey. Now I found him in his office at Trenton, Ill., a trembling physical wreck with tobacco juice running down the corners of his mouth, surrounded with empty bottles and other wreckage.

The college at Lebanon which I attended in 1887 has made considerable improvements by the addition of three new buildings, and the campus looks as beautiful as ever in its spring garment. The electric railway runs from St. Louis to Lebanon, three miles west of Summerfield, and the people of Summerfield are hoping that after the war it will be extended to their town and beyond. The greatest improvement has been made in the condition of the roads. After every rain, just before the roads get dry they are dragged by certain farmers who are paid $6 per day. This gives them a smooth hard surface and makes them fine for autoing. The greatest need for Summerfield is a guardian for the widows. There are about thirty-five of these and they have all kinds of troubles. The one could get no one to haul the straw to cover her potato patch, another got two boys to hoe her garden and then they began to shoot with a pistol and frightened her most terribly; another is annoyed by the neighbor's chickens. This widows' guardian of Summerfield would have to have the inventive genius of an Edison and the patience of Job and I am not looking for the job. The crops look promising and the land, like everywhere, is increasing in price.

There is no change in the illuminating and heating of the houses, but the old-fashioned, well known kindness and hospitality is there and this both illuminates and warms their homes. Here I received the first contribution to the sanitarium at Upland, Calif. They had remembered what I wrote before starting, that I would not solicit, but I would gratefully receive contributions for this institution; so I still glory in the goodness of the Mennonites of my old home.

HISTORICAL SKETCH OF THE ZION MENNONITE CHURCH

J. D. Moyer.

The hour had struck in God's plan to establish a new denomination at Souderton. The striking was, indeed, faint. The Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia, ever ready for service and more service, received the inspiration. Full of enthusiasm and optimism, in the prime of life, he saw in a vision large possibilities.

Today we see a church building beautifully located on a prominent street, a short distance from the railroad and trolley stations, costing in round figures ten thousand dollars; we see a congregation of two hundred and seventy-five members, a Sunday school of three hundred and fifty scholars, a Senior and a Junior Christian Endeavor society with one hundred and fifty members, and two young brethren of the church in college, one of whom is preparing for the foreign mission field, and the other studying for the ministry. We also see the offerings of the congregation and the allied organizations helping to relieve the poor and needy of the community, in the state and nation, in Armenia, China and India across the sea. All this thirty years ago was but a vision seen through the eye of faith by one man.

Preaching services at Souderton were suggested to Rev. Grubb either by a member of his congregation, a letter of general inquiry concerning his denomination, or an article from this place which appeared in the "Mennonite", being in its second volume. Rev. Grubb attributes the request for services to a sister; others are of the opinion that either the letter, or perhaps both the letter and the article in the "Mennonite", suggested the first service. The latter view is supported by the minutes of the 76th session of the Eastern District conference, held May 3, 1887. I make the following extract:

"In Souderton services were held every two weeks since Newyear by members of the committee. The impulse for these services must be ascribed to our English paper, the 'Mennonite'. A reader of the paper, at that time no member of the church, asked us to hold services there if possible."

Hunsberger's Hall, the second story of the hotel stable, was engaged for the first service. This was the only place thought available. It may not have been an ideal birthplace for a congregation, but greater events occurred in a stable. We read that in such our Lord was born. "The servant is not above his Lord."

On January 9, 1887, Rev. N. B. Grubb preached the first sermon to a crowded house. The next morning the proprietor of the Central Hotel offered the use of his hall for meetings. It was accepted and services were announced for February 20, which were well attended. Preaching was continued in this place with some regularity on Sunday afternoons.

The movement was faithfully supported by eight or ten members of the denomination living in or near Souderton. Several families that were not identified with any church were interested from the start. Six of those who were already members belonged to the Flatland and East Swamp congregations, of which Rev. A. B. Shelly was the pastor.

Thus it was very natural that he should be interested in the work. Rev. Grubb was in charge up to this time. He now proposed to Rev. Shelly that they would hold services alternately every two weeks. To this he gladly agreed. The arrangement required in the course of a year thirteen additional sermons to those necessary for their respective churches on the part of each minister, besides 780 miles of travel on the part of Rev. Grubb and 425 miles by Rev. Shelly.

"Not for ease or worldly pleasure,
Nor for fame my prayer shall be."
"More love to Thee, O, Christ!
More love to Thee."

Evidences that God was prospering the work now appeared. During the year 1887 one person was baptized in the First church by Rev. Grubb and united with that congregation. This was the first visible fruit of the work. Shortly after this two persons were received by Rev. Shelly into the East Swamp church by baptism. In 1889 there were again two persons received into the First church by baptism and one each year 1891 and 1892.

Further evidence of God's leading manifested itself. Members of the Reformed church were considering the building of a church at Souderton. It was suggested that our people should join in with them in building. The ministers in charge of our work counseled against combined ownership of the church. They expressed their pleasure in the movement, advising the Mennonites to assist by contributions and in other ways as we felt able. We encouraged the project further by offering to rent their church for our services. The proposition was favorably received. A decision to build had now been reached and work was started in the fall of 1887. The church was completed in the spring of 1888, and it was dedicated "The Zwingli Reformed Church" on June 16 of that year. Revs. Grubb and Shelly both had a part in the dedicatory services.

Arrangements were made at once with the building committee for holding services every two weeks in the new church. We paid seventy-five dollars a year for the privilege.

While worshipping in the Reformed church the relations between the two denominations were most cordial. The Rev. J. G. Dengler, pastor of Leidy's and the Bridgetown Reformed churches, had charge of their services. The Zion Mennonite congregation owes an expression of gratitude to the members of the Reformed church of this place for their tolerance, broadmindedness and fine Christian spirit for permitting us to worship in their church for a period of nearly five years.

In addition to Revs. Grubb and Shelly, upon whom rested the alternate preaching, other ministers preached occasionally. They were Rev. W. S. Gottshall of Schwenksville, now of Bluffton, O.; Rev. A. S. Shelly of Quakertown, until recently of Upland, Cal., and at this time also of Bluffton, Ohio, who was probably at the time a licensed evangelist; Rev. J. B. Baer, now of Summerfield, Ill., and Rev. A. M. Fretz.

It became evident to those foremost in the work that the mission should have its own house of worship if it was to develop into a congregation. To build a church by but a handful of members would require faith, unity and substantial assistance. The leaders of a work continued for five years with some success, at least, had faith and a commendable oneness of purpose. From whence should come the necessary means? Happily the looked-for help was round about us though not known. Four of the ministers of the Eastern District conference knew the people and the field. Each of the four had preached for the mission, some much oftener than others. It was good religion and good business for these ministers, who were greatly interested in the work and who knew the field fully, to influence the conference to offer a stipulated sum towards the cost of church. Permission was granted to the "Home Mission and Church Extension Committee" by the Conference of May, 1892, to go into the several congregations to collect money towards the erection of a place of worship at Souderton, to the amount of one thousand dollars. This offer, however, was subject to certain conditions. At the October session the following resolution was passed: "Conference expresses its joy in the fact that the brethren at Souderton have so earnestly taken in hand the erection of a place of worship and again renews its promise of May conference to give assistance in the work."

(Continued on Page 4.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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MISSION ACTIVITIES IN CHAMPA

P. A. Penner.

The work is moving on as usual. We are having some accessions to the church, particularly south of Mauhadei, where Bro. and Sister Wiens are laboring. They have been able to baptize whole families, and there are many more seeking admission. The work there is exceedingly encouraging. Of course, Brother and Sister Wiens are very happy over the result. The leper asylum, which we undertook to erect in spite of the war, has been completed and was dedicated Dec. 13, 1917. It was a great privilege to have a government official open these wards, thus giving another proof that the government recognizes the work done by missions. We have now room for many lepers, both men and women. We call the new wards the Leper Asylum Annex, though these wards are only a part of the Bethesda leper home. At present we are erecting a home for the untainted children of lepers. You know that many children of leprous parents are untainted. These are segregated into special homes, given a training, and, if possible, married to some good party. Some of these children are real bright. Just a few moments ago Bro. E. B. Steiner, who with his wife is working in Janjgir, told me that one of the leper untainted children passed the fifth standard and entered the sixth class. She is a jewel of a girl only thirteen years old, but as sweet a child as you find in any boarding school. Her mother was a low caste leper woman, not able to read a line. She died a non-Christian. But we got her baby, this Agarmatti, who is now not only promoted to her sixth class, but soundly converted to the Lord and is as nice a girl as we have in the asylum. Did it pay to leave home and have a share in saving this little girl? Judge ye.

I was at the prayer meeting this afternoon in our asylum where there are no long pauses between prayers. Wish you could have heard them. There, too, four lepers have expressed their willingness to leave sin and come out for the Lord. Praise Him!

Visited a large heathen mela. It was held about three miles from Champa. It is an annual affair. This year the attendance was not as good as in former years due to the high cost of living and traveling. But the sparse attendance was amply made up by the sinfulness of this festival carnival. I cannot tell you the things that would make you ask whether the devil was loose. Vile songs, jests, throwing of dust upon one another, squirting red paint on everybody and everything, lewd women, absolutely naked, are some of the sights to be seen and heard. In this cesspool we come with a clean gospel and a bright message of salvation. As one stands among the thousands of idol worshippers and endeavors to hold up Christ and Him crucified one's courage almost fails. How are these wicked men and women to come into the light? This thought must have been in the mind of an intelligent heathen who was standing near me for a while, while my workers and I, in thick clouds of dust and smoke, sang and preached Christ for a long time. "Sahib," he said, "you are going to a lot of trouble and inconvenience here among these people, does any one ever believe you and your message?" Our rule at one of these festivals is that one of our workers speaks for about fifteen minutes or less. My turn came immediately after the above remark was quietly made to me and I said to the crowd of people before me, "Here is a brother who asks me whether anyone ever believes our message. Listen. Right here in front of us is the Hasdeo river. A man is drowning. I throw him the life-line and say, 'Catch hold of this line and I will draw you out.' His reply is, 'No, sir, I don't take hold of a rope held out by a Christian, it must be one of my caste-fellows.' The caste fellow is perhaps not there or has no rope. The poor man drowns. Is it my fault?" The reply was, "No, it is the man's fault." "Just so," I answered, "it is with our gospel of salvation. We stand here and ask you to accept the only way of salvation. If you refuse the blame is not ours but yours." The point was readily seen by the questioner. We have sold many Gospels and some tracts. Miss Burkhalter was also at the mela. She has seen some heathendom at its worst. Oh, for more workers, for consecrated men and women! Can't you send us some?

HISTORIAL SKETCH etc.

(Continued from page 3)

Encouraged by the support offered by conference, the mission decided in the fall of 1892 to build. The Lord provided a master builder, Brother H. D. Detwiler, a carpenter and plumber by trade. He superintended the building operations. The church was finished in a hundred and thirty days ready to be occupied at a remarkably low cost to the entire satisfaction of all concerned. It was built of brick, forty-six feet long by thirty-six feet wide, with a high ceiling, and erected at a cost, including a lot one hundred and twenty feet wide, favorably located on East Broad street, for $2983.02.

A number of liberal contributions towards the payment of the church were received. There was a donation of fifty dollars from Kansas, obtained by Rev. N. B. Grubb, which deserves to be mentioned. This money a dear brother who was a minister, and his wife dedicated to the Lord as an offering for the recovery of their son from a critical illness. To the praise of this congregation, some time later, this money was donated towards the payment of a building lot in Allentown for the erection of a house of worship. In no other way could this offering be used which would conform better with the purpose for which it had been dedicated than by donating it from place to place for building churches.

A meeting to organize a congregation was held in the church on February 8, 1893. Revs. Grubb, Shelly and Fretz were present at the meeting. Rev. Grubb presided. A congregation, with nineteen members, was organized named the "Zion Mennonite Church", in conformity with the title in the charter, which was granted January 2, 1893. The number of members soon afterwards increased to twenty-seven. In the list of members in the back of the anniversary booklet, the names of the organizers of the congregation appear as charter members. Revs. Grubb and Fretz and fifteen other charter members are still living; Rev. Shelly and eleven charter members have been called to the church beyond. A unanimous call was given to Rev. A. M. Fretz, pastor of the Deep Run church, to become the pastor of the new congregation.

(To be concluded)

OUR WOMAN'S WORK

OUR NEW DEPARTMENT

Every great work requires unity of the participants if it is to be successful. The feeling of unity strengthens the individual, so that each one works with greater enthusiasm, puts forth greater efforts and, therefore, achieves the best possible results. This is true of the work of sewing societies as well as of any other work. The assistance which individual persons and societies have rendered our missionaries is undoubtedly to be commended, but is not the work a greater pleasure as well as more successful if we all work together?

In order to promote this unity among our mission and sewing societies we have asked the Board of Publication, and the editor of "The Mennonite" for a "corner" in this paper, and they have kindly granted our request. The purpose of this department shall be not only to keep our various societies, which are scattered all over the United States and Canada, in touch with each other, but also to stimulate greater interest in missions, deaconess work, and other lines of Christian activity which belong particularly to women.

The committee has asked Anna G. Stauffer, student at the Bible Institute of Los Angeles, to be the editor of our department, and she has consented to do this work. We have confidence in her ability to make our department worth while and a real spiritual help to all of us.

Now we should like to ask the societies to help make this work successful. It is your very own and needs just you. If you have any encouraging news in regard to your society's work, do let the rest of us know about it, too. If you have suggestions as to how to make the society work more successful, or if you have questions regarding it, please give us these also. Others may be profited by your suggestions or may help you solve your problems. Any other interesting news relating to sewing societies, missions, deaconess work, etc., we beg you to share with us. Above all, sisters, pray for the work, for "more things are wrought through prayer than this world dreams of."

Kindly send all your correspondence for "The Mennonite" to Miss Anna G. Stauffer, 558 So. Hope St., Los Angeles, Cal.

Mrs. F. J. Isaac, Sec'y.,
Woodlake, Cal.
Executive Committee of Sewing Societies of General Conference.

The request to take charge of this department came as a complete surprise to me, but as I had promised the Lord years ago that I would try to do whatever He would ask me to do, and as He had sent me a heart-searching experience a few days before the request came, I could not reject the call. I know well that the committee will stand by me and give all the help they can, but it is to you, dear sisters of our mission and sewing societies, that I look mainly for that co-operation that will make our department a success. Our object is to glorify God and advance His kingdom. Just keep watching for our department the last week of every month, and remember us and the work in your prayers, unless the Lord bless it, it will not succeed.

Anna G. Stauffer.

The Mennonite Mission Sewing society of Upland, Cal., wishes to share with you the following letter from Kai Chow, Chili, China, dated February 16:

"Naturally you will be interested to know how the box of nuts and fruit, which you were so kind as to send us, arrived here in China. We were able to take it along as personal baggage, and succeeded in getting it through at all places without any difficulty; yes, even without opening it, which is something unusual during this time of war. As they handle baggage rather roughly, the ends of the box nearly came off on the way, but we saw it in time and so were able to fix it again.

We divided the contents of the box amongst us all. There was nothing spoiled; both the fruit and the nuts are very nice and have the famous California taste. Here in the inland of China a gift like this was very welcome indeed. All of us appreciate the box very much, not only because of its contents but especially because it is an expression of your interest, sympathy and good-will towards the cause of Christ here in China.

"Thank you most sincerely for this favor, and commending ourselves also for your future prayers, we beg to remain,

"Yours with gratitude,
Ed. and Hazel Kaufman.
Aganetha Fast.
Talitha Neufeld.
H. J. and Marie Brown.
P. J. and Jennie Boehr."

DARKEST JUST BEFORE DAWN

The darkest hour of the night is said to be that which comes just before dawn. When John Wesley Powell, the explorer, was endeavoring to make the passage of the canon of the Colorado in 1869—a feat never before attempted—he and his companions underwent great hardships and dangers.

At last they reached a point where to go on seemed certain death. In face of the threatened danger three of the party decided to go no farther, and attempted to make their way out of the canon, only to be killed by Indians a few days later.

Powell and five others, however, pushed on in two boats which were swamped almost as soon as they entered the angry waters. The explorers had anticipated this, and had planned to ride through the rapids by clinging to the boats. This was done, and all six succeeded in reaching the placid waters of the river below the falls. The very next day the river flowed peacefully out of the canon, bearing the expedition to success.

How often in life we stop just short of success for no other reason than that our courage is overcome by the apparent impossibility of the task before us. To have pressed on farther would have meant victory. Instead, we become discouraged on the very threshold of achievement.

It sometimes happens in the midst of a great anxiety that no ray of hope or encouragement breaks across our pathway. There seems absolutely nothing to give us cheer or increase our strength. We feel as though defeat had marked us for its own, and as though life held only bitterness in the days to come. Later, as we look back, we can see that times like these were always followed by a rift in the clouds and the return of sunshine.

It needs only a stout heart and a patient spirit to weather such times successfully. "There never was a night so dark as to have hindered the coming day, nor a storm so furious or dreadful as to prevent the return of the sunshine and a cloudless sky."

Therefore, when everything seems to be at its worst, begin to expect something better. And when the darkest hour of the night throws its mantle about you, begin to watch for the light of day in the East.—Sel.

THE C. E. TOPIC

July 7.

All For Christ. 1. Our Abilities. Matt. 23:14-30.

To have ability is to be able to do things. The more things we are able to do, the greater we think is our ability. God makes every one a person of ability. None of us are so situated that we can do only one thing, but most of us can do some one thing better than anything else. It is the things that we can do well that we have in mind when we speak of abilities. Let us note first of all that abilties are gifts from God. The men in the parable who had talents entrusted to them had them bestowed upon them by the one who owned them. Abilities belong to God and He bestows them upon us to be used for some definite purpose. How many things can we do well? It will surprise us that they are many if we but have an inclination to make abilities of them. Every one can speak, can use his hands and feet, can love and be brotherly. All of us can pray and praise. We can do our part in the building up of the kingdom of God. We can make this world a better place in which to live and a purer one at that. All of our ability to do things comes from God. We should devote it to His service. We should use it so that men and women are led to live better, cleaner and more useful lives and in faith accept Jesus as their Lord and Master.

Abilities are opportunities. To some opportunity comes but once, to others it is a frequent visitor, but sooner or later its time will be past. A great French statesman once exclaimed upon his dying bed: "Had I but given my heart to God in my youth I might have saved France." No passage in Scripture offers more pathos than the one in which the prophet makes the neglectful man to exclaim: "The harvest is past, the summer is ended and I am not saved." Ruin certainly stares the man in the face who will neglect the opportunity to use his ability to garner into his barns the bountiful harvest which God graciously bestows and a greater ruin stares in the face of the one who will not avail himself of the opportunity and use his ability to secure salvation while the time is here.

Much as we emphasize the fact, abilities are the gift of God we must not forget that if we go about it in a proper spirit ability may be acquired. The child learns to walk and talk and do things. The craftsman becomes skillful at his trade and the scholar grows more and more learned. Skill comes by practice. The secret of great skill is long and patient practice. God plants the seed of possibility in us and we develope it until it becomes a noteworthy ability. We are to exercise the gifts that are in us. No matter how much may be latent in us, it must be brought out. Many people could no doubt learn French or some other language, but they don't take the trouble to do so and the result is that they never come to speak those languages. We do not know how many writers, teachers, ministers or missionaries there might be if those in whom the possibility of such things dwell were to use and develop the gifts they have, but we do know that there would be a great many more than we now have. As Christians we should always realize that we are to grow and that our common abilities are to be developed to unusual ones. Get behind the lives of most men whom we regard especially gifted and we will discover that the secret of their success is real hard "plugging". The strong man becomes noted for his strength only when by constant and regular exercise he developes his strength. The one strong spiritually gets to be so by exercising his spiritual functions to the limit. The mighty one in prayer is the one who keeps on praying.

St. Paul compares the church to the body with every member having a different function to perform. We are all different in condition in life, bodily vigor, tastes and skill, yet one has something that he or she must do. When that thing is done to the best of one's ability we find that it is conspicuous and noticed by others and responsibility for doing it rightly increases. Let us never get the idea that all should be uniform. It is absurd to put a man at a desk to keep books when he is better fitted to farm. It would be foolish to send out a person for missionary who has never shown the least ability in the direction of a missionary's duty and yet that one might be a power for God in the land and community in which he lives. In the Christian work we must learn to recognize ability and then set that ability to work where it will do the greatest possible good.

Now, abilities may be ruined. A minister once visited a gathering of a thousand men in the slums. The man in charge said to him: "You will find the most skillful mechanics, the most gifted musicians, the ablest writers represented here, but they have gone wrong and become the riff-raff of the earth." Who could tell what such a body of men might have added to the sum of the good in this world had not vice, crime and rum blasted their careers? The same man who could persecute the church of God even into strange cities, was not a very different man from the Apostle Paul who later carried the gospel into

strange countries. The secret was this, the talents which had been blasted in opposing the will of God were now consecrated to Him.

THE S. S. LESSON

July 7.

Beginning the Christian Life.

Acts 16:13-34.

Printed Text, Vs. 13-15, 25-34.

Golden Text—He that will, let him take the water of life freely. Rev. 22:17.

From a study of the life of our Lord we now pass to take up a few of the practical applications of the redemption there is in Jesus Christ. The lesson we study presents two examples of conversion. To know that there was a Jesus and that He died the victim of injustice and hatred will not help us if we do not appreciate the meaning of His suffering, His death and resurrection. Men must be born again to be saved and they can only find true salvation in the faith that makes Him their Lord and Redeemer.

It would be both interesting and instructive for us to review the development of the church immediately after the ascension of Jesus, but that is not our lesson today, rather must we take that for granted and devote our attention to the two concrete examples of what the gospel did for two vastly differing types of persons. It is to be remembered that on his missionary travels Paul came into Europe. Providence had been directing his footsteps in that direction. His path was not always easy, but it was triumphant nevertheless. We sometimes wonder where we might now be had Paul not heeded the call, "Come over into Macedonia and help us." Or, suppose his call had been to the East instead of to the West. In that case the Empires of India or China or Japan might be sending missionaries to the heathen West instead of our sending them to the East.

We are told of what Paul did on the Sabbath day. His mind must have been bent upon finding a place of worship. No doubt during all the week he made inquiries and thought upon the possible blessings waiting for him in the service. People away from home, even if they are habitual church-goers, very often utterly neglect the opportunities everywhere open for those who want to go to the house of God for worship. One cannot be a consistent Christian at home if one does not take part in public worship when away from home.

The Jews in Philippi were no doubt a small company, but this did not prevent them from finding a quiet place where they might get together for prayer. Where there is a will such small discouragements as poverty and fewness of numbers will not stand in the way. The gatherings at the river's side must have often reminded the Jews who came together how their fathers, in centuries gone by, had gathered in sadness by the rivers of Babylon. They had more occasion for sadness even now because the nation had rejected and crucified the Christ who came to rule over them in a kingdom where everything would be as God wanted it to be. Even in the most faithfully attended places of worship there might now be occasion for sorrow and regret because the very ones who profess to know Christ do not do His will and reject Him in many other ways.

The first convert in Europe was a woman. It is interesting to note the important part God gave to women in the work of winning the world to Him. Scripture is full of examples of godly women who, in their humble ways did their parts nobly. Lydia was a woman of business accustomed to buying and selling and here she shows her wisdom by buying the truth and selling it not. Note that she worshipped the Lord. One who truly worships will not long remain in darkness. He will guide to the truth. Then, she heard the message gladly. She was teachable in spiritual things. If people will not hear the Word gladly they will not benefit by its blessings. There is plenty of preaching, but there are few enough to hear it gladly. She went to the place of worship with the definite purpose of receiving what God had in store for her and she received more than she had suspected she would. She gives the impression of being exceedingly in earnest and earnestness is a first qualification to greater blessedness. She then gave heed to what Paul taught. No doubt he taught to her the lesson of believing wholly in the Lord Jesus Christ and surrender to His will. What is the use of going and hearing and receiving if one does not give heed to the gospel message? Finally she was baptized. Baptism must always follow faith and a readiness to do the will of God. With Lydia came her family. We do not know how many there were in the home, but we do know that with her all were ready to make Jesus their Lord. Could any home be happier with such a condition existing there?

The verses omitted in our lesson text should be carefully studied because they tell us how it came to be that Paul and his companion found themselves in prison. No one likes to be in jail, especially if he is guiltless of wrongdoing, but here was the place that God led Paul and Silas because there was something to be done for His glory. Observe that though they were in the stocks they were happy and could sing. The songs in the night of those that are in distress but remain faithful to their God are a great message to others and bring cheer in the darkest places. The earthquake was a natural thing to be explained from natural causes yet it was nevertheless a great miracle. God timed it and used it for a great purpose. Miracles are but the use of natural forces for some definite purpose in God's plan to save the race. The jailor was in desperation. He would have to meet punishment if his prisoners escaped. He looked only for an earthly way to be saved. God opened to him a way of eternal salvation. Two of the greatest sentences are recorded in this lesson. "What must I do to be saved?" In a few words the whole question of a man's salvation is raised and the process described in a way that any one who wants to do so may understand. He, too, was baptized with his house, indicating thereby his acceptance of Jesus. Instantly he was a changed man, his treatment of the prisoners shows that. The proof of one's regeneration is to be found in the way one acts toward others.

CONTRIBUTIONS

FOR HOME MISSIONS

February--May.

General Fund.

Daniel Haury, Halstead, Kans., $50; Ebenezer cong., Mt. View, Okla., D. A. Goertz, $21.10; Bethany Y. P. S., Quakertown, Pa., Wm. R. Strunk, $10; Summerfield, Ill., cong., J. B. Baer, $17.25; Summerfield, Ill., S. S., J. B. Baer, $25; Zoar cong., Waldheim, Sask., John A. Funk, $335.40; Henry T. Reimer, Holmesville, Neb., $14; Herold cong., Bessie, Okla., P. A. Quiring, $36; Beatrice, Neb., cong., J. H. Penner, $71.35; mission box, Berne, Ind., S. F. Sprunger, $5.30; D. Bixler, ditto, $25; Arlington, Kans., S. S., Edw. H. Linscheid, $15.08; Sr. Missionary society, Halstead, Kans., Anna Dester, $10; Escondido, Cal., cong. H. H. Adrian, $22.42; Christian cong., Moundridge, Kans., A. H. Kaufman, $16.40; Ebenezer S. S., Bluffton, O., Melvin Diller, $50; Zion S. S., Dallas, Ore., G. H. Braun, $13.74; Christian cong., Moundridge, Kan., A. H. Kaufman, $19.60; mission box, Berne, Ind., S. F. Sprunger, $16.25; mission workers, $500; West Zion cong., Moundridge, Kans., $50; Pandora, O., Wm. B. Amstutz, Treas., $38.36; Bloomfield, Mont., S. S., Anthony Unruh, $37.76; John D. Epp, Henderson, Nebraska, $25; Geary, Okla., cong., A. E. Loganbill, $25; Hoffnungsfeld S. S., Moundridge, Kans., P. J. Schrag, $88; Sahuarita, Ariz., cong., John J. Boldt, $6.25; Burrton, Kans., cong., J. A. Richert, $2.25; West Zion cong., Moundridge, Kans., P. C. Schowalter, $40; Swiss cong., Bluffton, O., C. W. Roethlisberger, $52.35; Upland, Cal., cong., A. P. Weber, 52.28; Deer Creek, Okla., cong., J. S. Dester, $46.97; Hoffnungsfeld-Eden, S. S., Moundridge, Kans., D. J. Goering, $190; mission box, Berne, Ind., S. F. Sprunger, $11.46; anonymous, ditto, $40; Pulaski, Ia., cong., Mrs. M. A. Niswander, $48; Pulaski, Ia., cong., Mrs. Mollie King, $27.41; Christian cong., Moundridge, Kans., A. H. Kaufman, $22; Salem cong., Freeman, S. Dak., C. B. Lehmann, $100; Jacob H. Schrag, Freeman, S. Dak., C. B. Lehmann, $50; Bordeaux, Wyo., S. S., J. P. Nachtigall, $10.40; mission box, Berne, Ind., S. F. Sprunger, $5.60; H. G. Baerg, Lushe, Mont., J. F. Lehmann, $75; Hoffnungsau cong., Buhler, Kansas, John C. Dyck, $48.40; Hoffnungsfeld-Eden cong., Moundridge, Kans., C. B. Goering, $60.

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Hutchinson Chapel Fund.

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Gratefully acknowledged,

J. E. Amstutz, Treas.

Halstead, Kans.

NEWS OF THE WEEK

PREPARING STATISTICS TO SHOW NATION'S MAN POWER

Washington, June 21. — Preparation of statistics showing the number of men available for the nation's army if the draft should be extended to the various ages between 18 and 45 was begun by the office of Provost Marshal-General Crowder.

This information, it was stated, will be transmitted soon to the Senate military committee, which is considering a bill by Senator France of Maryland, Republican, fixing the selective service limits at those ages.

The work of preparing the statistics follows an announcement of Secretary Baker that he is no longer opposed to the extension. The principle of the bill was endorsed by General Crowder some time ago in stating that Class 1 of those now registered, including the additional 250,000 men recently reclassified, will be exhausted by the end of this year.

Information may be expected soon, it was said, on the number of men available through putting into effect of the "work or fight" policy. Specific rulings on the occupations classed as non-essential are expected this week.

TELEGRAPH COMPANY SENT MESSAGES BY MAIL, CLAIM

Washington, June 21. — The government yesterday arrested five Western Union messengers in Washington, Baltimore, Philadelphia, New York and Boston, securing evidence to support a charge that the Western Union was operating in illegal competition with the post-office and in fraud of the postal revenue laws by delivering night letters and messages by train.

It is alleged that the Western Union has been accepting so-called night letters for filing by wire, charging wire rates and then delivering them by messengers between these five large cities. Thousands of these letters have been delivered by suitcase instead of wire nightly for weeks, it is stated.

This practice, which is said to have been in operation by the telegraph company for some time, is regarded a violation of postal laws forbidding persons not connected with the postal service from conducting a traffic in communications over regular post roads.

CIRCUS EMPLOYES KILLED WHEN TRAINS TELESCOPE

Gary, Ind., June 24.—Fifty-five persons known to be dead, including those killed instantly and those that have since died, was the toll Sunday as a result of a rear-end collision early Saturday of a train of empty Pullman cars and the second section of the Hagenbeck-Wallace circus train on the Michigan Central railroad at Ivanhoe, about six miles from here.

Besides the persons known to be dead, seventeen others are missing, some of whom, it is thought probable, were killed in the wreck and their bodies cremated in the fire that developed by the explosion of a gas illumination plant on the circus train section. It is believed that the exact number of deaths probably never will be known.

In addition to the dead and missing probably 150 in all were hurt, some of whom are expected to die. One hundred and five were placed in local hospitals and twenty or more were taken to Hammond. Circus officials also have learned that besides the injured cared for in Gary and Hammond institutions many are housed in isolated homes in the sparsely settled countryside of the Ivanhoe district.

The show train was on its way from Michigan City to Hammond at the time of the crash, while the train of Pullmans, making up a government equipment train, was on its way to Chicago. All of the known dead, except Fred Whipple, of Michigan City, Ind., trainmaster on the Michigan Central, are circus performers or employes. The second section had stopped because of a hot box on one of the cars.

Few of the dead thus far have been identified. Many of the dead bodies were so badly mutilated and burned by the flames that identification has been difficult and, in many cases, impossible. Hours after the wreck bodies, charred black, still were being recovered as the derricks of wrecking trains thinned out the pile of debris.

All of the victims of the accident were in the four rear coaches of the show train section, which were used as sleeping cars. Three of these were completely demolished and a fourth was badly damaged. The large number of performers killed or hurt fatally is explained by the fact that the rear coach was filled with them. Circus laborers, who were victims, were in the first two coaches, it is said. Some of the latter were negroes.

Alonzo K. Sargent, engineer on the empty train of Pullmans, has been arrested at his home at Kalamazoo, Mich., at the request of the local county authorities. The coroner already is conducting a preliminary inquiry into the tragedy and the railroad officials also are seeking to place the responsibility for the disaster. A formal hearing by the coroner has not not yet been set.

Thirty-eight of the dead were placed in morgues in this city and seventeen of the bodies are at Hammond. Of the bodies in Gary morgues only one has been identified. Only six bodies are expected to be identified, thirty-one being in such a state that identification is believed to be impossible. In some cases only the blackened torso was found and very few of the bodies were recovered with the head intact.

INFANTRY GOES OVER TOP IN FRONT OF CANTIGNY

With the American Army in France, June 21. — At dawn yesterday morning American troops stormed the trenches and machine gun nests in front of Cantigny, in the Mont Didier sector. Those of the German garrison who remained to fight and carry out their orders to hold the positions at any cost were killed by rifle and machine gun fire and bayonet. The Americans also took prisoners.

The American artillery put down a heavy box barrage on the rear of the enemy positions. A few minutes later the infantry swarmed over the top and rushed the trenches. Some of the Germans had tried to escape through the barrage, crashing to their rear, but few of them got through, for numerous German dead were found later.

Prisoners captured declare that they had orders to hold on at all costs and this was apparent by the desperate manner in which they fought. The battle was short but deadly, for the enemy positions were swept clean of Germans. The official report says that a great many Germans were killed.

One machine gun nest containing eight men, which had been sprinkling Cantigny for some days, was blown up by a direct hit from a trench mortar.

With the American Army in France. June 20. — The enemy artillery has been more active on the Toul sector since the heavy gasing to which the Americans subjected them yesterday. The infantry action has been confined, however, to an attempted raid, in which only sixty men participated in spite of the German official statement, which said they had penetrated the American lines at Seicheprey.

The Germans have thrown about 6,000 shells along the American front in the Woevre.

AUSTRIANS LOSE 200,000 IN ITALY

Paris, June 26. — Austrian losses total 200,000 men, according to the Secolo of Milan. Certain enemy divisions lost two-thirds of their effectives.

A dispatch to the Matin from Turin says that the rout of the Austrians is complete and that the Piave has carried away many Austrian dead. Italian cavalry, it is added, have advanced beyond the eastern banks of the river.

Washington, June 26. — A dispatch to the Italian embassy from Rome confirmed the announcement that prisoners taken by the Italians in the fighting at the Piave numbered forty-five thousand, including some twelve or fifteen thousand captured during the past week before the Austrian offensive was turned into a rout.

Rome, June 26. — In announcing to his victorious army the repulse of the Austrians General Diaz, the Italian commander-in-chief, says that the fighting for the present is confined to local actions. He calls upon the army to prepare for new trials.

In an order of the day to his officers and men, General Diaz says:

"The enemy, who with furious impetuosity used all means to penetrate our territory, has been repulsed at all points. His losses are very heavy. Glory to all commands and all soldiers.

"The country understood at once that the barrier set up by your heroism was unshakable and that your strength is the purest of immortal vigor. Our people and our allies, who have so many glorious representatives amongst us, applaud our success against the eternal enemy.

"The great battle is for the time being reduced to local actions.

"The army has deserved well of the country, we are sure of our right and of the holiness of the cause we are defending. New trials which undoubtedly await us, will again show the enemy that Italy has lost none of her faith, strength and abnegation.

"For Italy, for king, for civilization, let us persevere in our sacred duty."

With the Italian Armies in the Field. — The Austrian retreat continues. The importance and scope of the Italian success grows hourly.

It is now reported that the troops of Archduke Joseph and General von Wurm must surrender or be annihilated.

The Piave is choked with enemy dead and the debris of their equipment. The attempt of the Austrian war office to represent the retirement as voluntary is false. In only a few scattered places could the river be forded, and these were under constant pounding by the airmen. A handful of bridges also was pelted with shells and air bombs.

It is positively established that the enemy's losses are even greater in the retreat than as a direct result of the Italian counter offensive.

AUSTRIAN OFFENSIVE SAID TO HAVE BEEN A FAILURE

To all outward appearances the Austrian offensive in the Italian theater thus far has met with failure all along the front from the Venetian Alps to the Adriatic sea.

In the hill region additional ground has been recaptured from the invaders, while along the Piave river, where intensive fighting is in progress at some points with fluctuating results the balance toward ultimate victory seems to sway in favor of the Italian arms.

South and east of Asiago, the French and Italians in brilliant counter attacks have retaken Pennar, Bertigo and Costalunga, past which the Austrians had opened to push their front and gain the Astico river valley, which leads to Vicenza on the plains below.

Not alone were the positions regained but more than 200 prisoners fell into the hands of the allied troops. On their part over the entire mountain region, the Austrians have remained quiet, except when compelled to go on the defensive and then their efforts to hold back their antagonists have lacked the staminia usual in men whose hearts are in their task. This condition has prevailed since the first onslaught of the enemy was summarily stopped by the fire of the British, French and Italian forces forming the barrier to the Venetian plains.

RIOTING IS REPORTED TO HAVE OCCURRED IN VIENNA

London, June 21. — Serious rioting broke out in Vienna says an Exchange Telegraph dispatch from Amsterdam. The mob broke into a number of bakeries, stoned the residence of the premier and also one of the wings of the Hofburg palace, the message adds.

Cavalry is being rushed to the capital to restore order. It is probable, it is stated, that martial law will be proclaimed.

The rioting was in protest against the reduction of the bread ration.

Amsterdam, June 21. — The Vienna labor council has passed a resolution declaring that a substantial, lasting improvement in the food situation is impossible during the war, and demanding a speedy, general peace, it was learned here.

At the same time, the city council adopted a resolution energetically protesting against reduction of the bread ration.

Geneva, Wednesday, June 21.—The Jugo-Slavs firmly believe in the eventful victory of the entente allies, according to the Journal Novine of Agram, Hungary.

"Every month the allies grow stronger in men and richer in material."

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By J. H. Langenwalter, D.D., Dean of Mennonite Seminary.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, JULY 11, 1918. No. 27.

IN MENNONITE CIRCLES

Missionary John Duerksen of Hotevilla, Ariz., who had been spending a furlough of ten weeks in his home church, Alexanderwohl, Kans., has again returned to his work.

Readers will notice that the correct address of Rev. P. W. Penner is 227 So. Ave., 20, Los Angeles, Cal. Persons wishing to communicate should be careful to give the complete address.

Rev. A. S. Shelly who assumed charge of the Mennonite church in Bluffton, Ohio, on June 30, spent some time in Pennsylvania visiting friends and relatives previous to his settling in Bluffton.

Bethel college summer school opened with 30 students, mostly women. The need of laborers to move the crops is demanding the attention of the men who otherwise might be doing school work.

Rev. and Mrs. Gasser expect to sail from New York for their home in Switzerland on July 11. Their stay with the brethren in America has been appreciated and they go with the well-wishes and the prayers of all. They are not at all certain at this time when they will return to their work in China.

The Schwenksville (Pa.) church is making elaborate preparations for the celebration of its one hundredth anniversary on August 25. It is expected that former pastors, Revs. W. S. Gottshall and N. B. Grubb, as well as others who have at some time been connected with the church, will be present and participate. The pastor, Rev. W. H. Grubb, will preach the anniversary sermon and make the historical address.

On Sunday morning, June 30, Rev. N. B. Grubb of Philadelphia celebrated the 46th anniversary of his consecration to the Christian ministry. The event occurred in the old brick meeting house on the hill beyond Schwenksville, Pa. The late Moses Gottshall was the elder who presided on the occasion. Since that time Bro. Grubb has preached 7,116 sermons, conducted 1,117 funerals and married 435 couples.

The Christian Endeavor society of the First church, Philadelphia, Pa., was organized in 1892. At the end of six years 104 members were admitted as active, associate and honorary members. All but five were members of the church. Of that number 21 have since died. Five of that number are in the active ministry and three are the wives of ministers. Twelve have united with the Second church. Twenty-eight have moved away and united elsewhere. Some of these early members are now to be found in at least six different states.

Has Been at Bethel Twenty-five Years.

It is not often that a college can boast that a member of its faculty has served the school for a period of 25 years. Bethel, today, has that privilege in the person of Professor G. A. Haury, the head of the Latin department.

This fact occasioned an anniversary celebration for Professor Haury in the Alumni Hall, on Wednesday afternoon, after the pageant. Rev. P. H. Richert led the meeting and called upon various people to speak in behalf of the celebration. Professors Kliewer and Wedel both delivered interesting and instructive addresses. Professor Kliewer spoke on the subject of "Twenty-five Years Ago" and in the course of his remarks made many interesting and amusing comparisons. Mr. H. P. Krehbiel, as representative of the board of directors, presented Professor Haury with an electric lamp as a slight token of appreciation.

In spite of the celebrant's plea for an excuse, the chairman called upon him for some reminiscences of his activity as a teacher. In his usual charmingly informal way, Professor Haury "reminisced" to the audience's very evident pleasure. The meeting closed with a song and prayer.—Bethel College Monthly.

MENNONITE DEACONESS HOME AND HOSPITAL

Beatrice, Nebraska

Dear Readers of The Mennonite:

With praise and thanksgiving to the Giver of all good things I take up my pen to send a greeting to you from our Mennonite Deaconess Home and Hospital of Beatrice, Neb.

How glad I am to be at home again after nine months of absence! My thoughts wander back frequently to the experience of these nine months and it will be a long time before we sisters have related the happenings of this time of separation to each other.

What a privilege has been mine through the grace of God and the consent of our board of directors to gather new material for the work in the vineyard of our Master—and at the close of this study period spent in Cincinnati, to visit a number of our eastern congregations in the interest of our deaconess work.

What a privilege to have met again old friends and to have made new ones. I want to take this opportunity to once more thank all my dear friends, old and new, for the friendship, hospitality and love extended me. It will never be forgotten and it will afford me great pleasure to pay a little of this debt in welcoming you at our home and hospital at some future time.

How it warmed my heart to feel the interest and sympathy you have with our work, which made it possible for me to come in personal touch with many young women and I trust that God has blessed my weak effort in presenting this not so well known branch of home mission work to you and that the deaconess hospitals will also be represented in the near future in the East as well as the West. What splendid opportunities would offer themselves for such institutions in Berne, Bluffton, Penn., mentioning just a few places.

A special greeting to you dear sisters with whom it has been my privilege to come in personal contact, and hope to keep in touch with in the future. May God lead you and guide you to heed His call when it comes to you. How glad I am to state that one of yours is already in our midst, namely Hilda Hege from Scottdale, Pa.

At my return I found to my joy Anna Friesen from Chonook, Montana, present. This makes two probationers for the coming term. We hope and pray that at least three more will join our ranks before the course of study begins in the fall.

The work at our hospital has been very heavy all winter and spring and still continues to be so for this time of the year. In making out our birth report since my return to renew our maternity license, I found that 76 babies had been born at our hospital since January 1, 1917—that is in seventeen months. A small laboratory and X-ray equipment has arrived, waiting to be installed.

Again thanking you very sincerely for the love and sympathy shown me and also thanking you for the donations which I received which came very unexpectedly, we commit our work and ourselves to your prayers.

Sister Magdalene Wiebe.

CHICAGO MISSION

Another quarterly report is due from our station here. How surprisingly fast time flies! "Like a flash of lightning, a break of the wave, man passes from this life to his rest in the grave." The time is short. "It is the last time," as John says. If we want to do anything for God and His cause, now is the time. What we do must be done on this side of the grave, for there will be no naked to clothe there, no hungry to feed there, no suffering to relieve there, no souls to save there. Souls are perishing while time and tide wait for no man. Let us awake to a sense of our real individual responsibility in the matter of redeeming the precious time. With this word of kindly admonition I shall now proceed to give our readers a synopsis of some of the concrete work done here for the Master during the second quarter of 1918. As I have often stated before, our work, as is the case with all mission efforts, is dealing primarily with

children; and the Lord has certainly given to us an excellent field in which to sow the precious seed. Our

Beginners number	45
Primaries	26
Juniors	25
Intermediates	32
Seniors	12
Teachers and Officers	15
Cradle Roll	17
Home Department	17
Total Membership	189
Largest Attendance	132
Smallest Attendance	78
Average Attendance	118
Increase over last month	14

Offerings during the quarter:

Beginners' Dept.	$ 31.80
Primary Dept.	14.34
Junior Dept.	20.62
Intermediate Dept.	26.81
Senior Dept.	31.15
For Church direct	138.27
Dime Banks	121.00
Officers	6.65
Home Dept.	3.95
Birthday Offerings	4.86
Total Offerings	$399.54
Balance on hand	$249.62

Of the $500 pledged for pews, $426 is raised to date.

So much for the Sunday school side of our mission. The other services are not so large; not to be expected, but all of them are intensely helpful to all who take part. The church service attendance was 35; C. E. Society, 30; Wednesday Night Bible Study, 16; Women's Meetings, 12; Junior Society, 35. All these meetings and work have been carried on in a crowded and unattractive hall for a long time; for this reason we have been diligently working with our people for more than two years that larger and more accommodating quarters be secured for this flock of human souls to be cared for, for time and eternity. How well we have succeeded God only knows. The church is being roofed at this writing, but not all the funds necessary for its completion are yet in sight. What a pity that God's work should lag for one minute when we have an abundance and to spare. We hope to meet many of our people at the dedicatory services which we are intending shall take place in September.

Yours in His service,

W. W. Miller.

1420 W. 71st Street.

BRO. H. J. KREHBIEL'S TRIP

(Continued)

Chicago.

Everywhere in traveling you run up against these two facts: that our country is at war and that the government is running the railroads. In checking our trunks at St. Louis we went into the basement of the Union station; there we saw thousands of trunks and about twelve caskets, most of which contained soldier boys, and as you travel you see soldiers and soldier trains everywhere. That the government is running the railroads we learned from the fact that we could get no train for Chicago on the C. & A. railroad over which our tickets read until after dinner. Formerly when there was competition between the railroads this road had two trains which left before dinner. At that time there were 36 trains between St. Louis and Chicago, some of them leaving at the same hour; now there are 12 scattered throughout the hours of the day and night. This arrangement is very good and economic, only for people who buy their tickets in California and do not know about these changes it would be well if the government would make the tickets interchangeable.

In passing through the state of Illinois we saw that it is rich both in fertility of soil and in the valuable deposits of coal underlying it. Trainloads of these coal were being hauled to the city. Their length aroused our curiosity and Mrs. Krehbiel counted the loaded cars of one of them and found there were sixty-one. Oh, the goodness of our heavenly Father, in making these bountiful provisions for all our needs!

Arriving in Chicago late was not so unpleasant for I had written Bro. Miller to meet us at the station and knowing that some of the city people are limited in space and income I added that he should take us to some hotel from which place we would visit him on Sunday. He was at the station to meet us and insisted on taking us along to his home and also told me that I would be expected to conduct the services at the mission next day. After eating a lunch we went with him on the street car and after riding a few blocks changed cars and then rode on and on for an hour or so until I feared we would get back to St. Louis. No wonder, for Bro. Miller told me that he lives ten miles from the station and that one street in the city is 28 miles long.

Next morning we attended the mission Sunday school, one of the liveliest I ever saw for its size and it has one of the most excellent superintendents in the person of Clinton Lehmann, who must have inherited this good quality from his father, who has been the efficient superintendent of the Berne Sunday school for a generation. In the young people of our denomination who attend school or are engaged in business they have excellent help. The attendance that morning was 123 and the offering $12.47. This with the $65 donated by other members of our churches made the whole collection $77.47 over which the whole school seemed to rejoice. Our mission in Chicago and especially the Sunday school, is a work for which we have reasons to thank God.

That afternoon Bro. Miller and I went to hear Billy Sunday who was closing his series of meetings that day. The negro song which Rodeheaver and a lady sang, assisted by the choir, made a deeper impression on me than the sermon. The chorus was, "When we're in heaven, we'll study war no more." While the soprano and alto held the word "more" the tenors and bass repeated the words: "Study war no more." It was beautiful, but this world, too, would be much more beautiful if the nations should "study war no more", and God has promised that such a time would come. Isa. 2:4. Let us hope and pray that this time may speedily come. Billy Sunday's converts numbered 49,165, but being converted by Billy means to go up the sawdust trail and shake hands with him. With some this may indicate a change of heart, but with many, I am afraid, it means the gratification of the desire to shake hands with a renowned evangelist. The cost of the campaign was $191,000 and the offering for Billy was $56,225, which he donated to the Pacific Garden Mission.

Years ago I spent a night in Chicago and Bro. E. Mosiman took me to this rescue mission, and after dismissal he took me to the place where the material for this mission is being manufactured. It was the vilest saloon I ever saw, called "Hinky Dinky", and was owned and run by one of the councilmen of the city. As long as this and 6,000 like it are operating in the city there will be plenty of work for the Pacific Garden Mission.

Passing through Chicago on our return trip we stayed in a hotel opposite Union Station and going out for a walk after supper we saw so many drunken men and women that Mrs. Krehbiel begged me to go back to the hotel. Of course, Chicago has the Fields Columbian museum, the Art gallery, Lincoln park, Lake Drive, and the Fourth Presbyterian church has 31 millionaires, but on the other hand it has the 6,001 saloons mentioned above; it has thousands of people living in wretched huts which ought to be condemned as unfit for human beings to occupy; its street-car system seems still to be in the hands of the Jerk's Syndicate, for one-third of the passengers hang to the straps and, judging from the appearance of the cars they are washed once a year and in the down-town district in the evening Chicago has more drunken men and women to the square than I ever saw before. So on the evening of that first Sunday I was glad to get to the outskirts of the great city where we have our Englewood mission, and give to these people, who mostly live in their own homes, surrounded by gardens and lawns, the message of God's Word. I am especially thankful for having had this privilege, because I have heard since that this sermon induced the superintendent of the Sunday school who intended to leave Chicago to change his mind and remain for the sake of the mission. I am sure that God will prosper and reward him for this unselfish decision, and I pray that God may continue to bless him and Brother Miller in their noble work.

CORRESPONDENCE

Pulaski, Iowa, July 1, 1918.—Since no letter from this place has appeared in the columns of the Mennonite for some time it is probably entirely fitting to write at this time. The most important event in the church life that has occurred recently was the special series of meetings which were held June 5 to 16. Rev. P. R. Schroeder of the Berne congregation conducted these meetings and our people are very grateful for the very able and soul-thrilling messages he brought. There were five accessions to the church and the spiritual welfare of the entire church very much benefitted. Baptismal and communion services were held June 23.

The Ladies' Missionary society which for some time had not met regularly, is again at work and beside the regular mission work is devoting part of the time to Red Cross work.

Recently a service flag was put up for the members from this place who are in the service of the government. Six young men are at present represented on the flag, and two more are to be added next Sunday.

On Sunday, June 16, V. C. Ramseyer and E. P. Schindler, who are stationed at Camp Dodge, Iowa, were home for a short visit with their parents and to attend a service of the special meetings.

On March 28 Mr. and Mrs. Jacob Amstutz celebrated their golden wedding anniversary. This was an occasion of special interest to the family and friends because on the same day occurred the wedding of their youngest daughter, Minnie, to Mr. Irvin

Matthews. Mrs. Matthews has always been very active in the Junior department of our Sunday school.

On Sunday, June 30, our pastor and Rev. Musselman had planned to exchange pulpits for the day. However, heavy rains made the roads impassable for auto travel on that day, so the plan could not be carried out. We hope that in the near future this can be done.

Calvin Niswander and wife of Upland, Cal., recently spent several weeks here the guests of Rev. Niswander and family.

Mrs. Edward Binneweis of Brookings, S. Dak., a former member of our congregation, is spending the summer with her parents, Mr. and Mrs. Jos. Schlatter.

The Primary department of the Sunday school is preparing a program to be given in the near future. This is to be given in place of a Children's Day program. A steady interest is manifested in the Sunday school, also in the Young People's meeting.

Very sincerely,
J. A. Baughman, Sec'y.

HISTORICAL SKETCH OF THE ZION MENNONITE CHURCH

J. D. Moyer.

(Concluded)

Rev. Fretz accepted the call and preached his installation sermon Sunday morning, April 9. There are greater responsibilities, as well as possibilities in a new charge than in one already established. In order to meet these conditions, which Brother Fretz fully appreciated, he moved at once to Souderton. Living in the new field he met the people, became acquainted and mingled with them, which, at the start of his work, increased the attendance of the Sunday school and the church services. Rev. Fretz continued as pastor for seventeen years with remarkable success, adding members yearly by baptism and by letters from other churches. He laid the foundation for the future growth of the church.

During his pastorate an addition was built to the church to accommodate the increasing number of worshippers. The new building formed the horizontal line of the capital letter "T", of which the original church was the stem of the letter. It contained as much floor space as the old building, and was erected at a cost of five thousand dollars in even figures. The membership of the congregation during the time he was the pastor increased from nineteen to one hundred sixty-four members. The congregation owes a lasting debt of gratitude to Rev. Fretz for his progressiveness, self-denial and devotion to the cause.

During the first year the church was without a deacon. Brother Aaron M. Rickert, a deacon of the Deep Run congregation, assisted the pastor at baptismal and communion services. Bro. William G. Moyer was elected the first deacon after the harvest services on August 18, 1894. He was a devoted Christian, with a genial disposition. Brother Moyer continued in office for sixteen years to the satisfaction of the whole congregation. Upon his retirement the church was again without a deacon for one year. Brother Moses C. Gottshall, lately called to his reward, who was a deacon of the Eden congregation at Schwenksville, Pa., assisted the pastor. At the yearly congregational meeting, held on November 24, 1910, the brethren, F. K. Moyer and J. D. Moyer, were elected deacons, who are serving at this time.

On February 6, 1910, at a social congregational meeting for the election of a pastor, an almost unanimous vote was given for Rev. J. W. Schantz, who was the pastor of the Eden church of Schwenksville. He accepted the call and entered at once upon his work. Rev. Schantz was an exceptional man. An abiding faith, an overflowing energy and a zeal without relaxation were the impelling traits of his lovely character. Where these forces are exerted there will be results. "Da ist Leben" (here is life) remarked a visitor, who attended one of his services. Truly there was life in all his work. This short extract from the Resolutions of Respect by the Volunteer Bible class, of which he was a member and the assistant teacher, shows the esteem in which he was held by that organization: "Every man . . . felt an affectionate interest in the Rev. J. W. Schantz. For every man knew he felt the same in him." The congregation, the Sunday school and the Christian Endeavor society all had a sympathetic regard for the pastor. In the early years of his pastorate Rev. Lee Lantz of Normal, Ill., conducted a successful revival for two weeks, which resulted in a number of conversions and created more interest and a deeper spiritual life among the members.

The attendance at the services kept on increasing. The membership grew steadily. The seats were poorly arranged to accommodate the people. A different arrangement of the interior of the church was considered necessary. An architect was consulted, who submitted plans. They were accepted with slight modifications. Alterations were started late in the summer of 1915, which did not interrupt a single service. They were completed in the fall at a cost of sixteen hundred dollars.

The alterations proved highly satisfactory to all. The feeling between the pastor and the congregation was most cordial. Prospects for success, even greater success, had never been more promising. Now came the surprise. The pastor, vigorous, the very picture of health, with a record of not one day of illness in thirty-eight years, it seemed was slightly indisposed. His trouble was supposed to be a common disorder, rarely serious. He took treatment from several local physicians and placed himself in the hands of expert doctors. The best care and medical skill brought relief from pain, but no improvement nor cure. Continued illness caused loss of strength. Rest and cessation from work were recommended. A meeting of the councils of the Eden and Souderton congregations was held at which it was decided to engage a supply for the pastor and grant him a vacation for three months. As an appropriate supply Brother Reed F. Landis, a licensed evangelist of the Eastern District conference, who had just finished his preparatory studies at Mount Hermon, Mass., to enter a theological seminary, was considered by the joint councils. The meeting directed F. K. Moyer of the Souderton council to correspond with Bro. R. F. Landis in reference to preaching for the two congregations during his vacation, which had just started. He had already an engagement to preach for the Putney Congregational church at Putney, Vermont, on Sunday and to work for a contractor during the week. Being closely attached to his own denomination and desirous of serving her, he had his contracts cancelled and agreed to supply during his vacation. Was it possible that the Lord had been preparing a successor to Rev. Schantz? Lingering amidst hopes and doubts until Sunday, September 16, 1916, the earthly house of the beloved pastor fell. He peacefully laid down his labor and entered into rest. He served the congregation for six and one-half years. During this time the membership increased from one hundred and fifty to two hundred and sixty-four members.

Brother Landis had planned to enter Bangor Theological seminary, Bangor, Maine, in the fall of 1916. Upon the death of Rev. Schantz he was asked to continue preaching for the churches of the late pastor's charge. He consented, but this required other arrangements for his theological course. Instead of going to Bangor Theological seminary, he entered the Reformed Episcopal seminary in Philadelphia.

At the yearly congregational meeting, held on November 30, 1916, it was decided that the congregation would have its own pastor. A committee, consisting of H. D. Detwiler, J. D. Moyer and D. F. Zeigler, was appointed to confer with Brother Landis in reference to a call as the pastor. Having consulted with him the committee reported to the deacons that he had expressed a willingness to consider the call. At a special business meeting, held on Sunday, February 4, 1917, Bro. Reed F. Landis was elected pastor of the congregation. Shortly after his election he was examined for the ministry by the Educational Committee of the Eastern District conference, which found him well qualified and recommended him for ordination. On Sunday, April 1, 1917, he was ordained as a minister of the gospel, and installed as pastor of the Zion Mennonite church, with appropriate services, by Rev. Victor Boyer, president of the conference, and Rev. N. B. Grubb.

After having served a year and two months as pastor with success and to the satisfaction of his people, by request of the congregation, Rev. Landis was ordained an elder, which confers full privileges upon ministers of the Mennonite denomination, by Rev. D. J. Brand of Bally, president of the Eastern District conference, on Sunday morning, April 14, 1918, with impressive services, in the presence of a large audience.

Rev. R. F. Landis is a grandson of Jacob Landis, who was for many years a preacher for the Franconia Mennonite church. He was born at Blooming Glen, Pa. His parents were Simeon C. Landis and Levina Fretz Landis. His father died when the boy was a little more than two years old. Soon after the death of the father the mother, with her three children, moved to Philadelphia.

Rev. Landis received his early religious training in the home and the First Mennonite church, Philadelphia, of which he became a member. Even from boyhood he was much interested in the church and Sunday school. At the age of sixteen he taught a class of boys in Sunday school. In 1910 Rev. Landis went to Mount Hermon school, Mount Hermon, Mass. He continued at school

(Continued on page 4)

THE MENNONITE

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 19th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Readers of The Mennonite will have noted that one of our eastern churches recently celebrated its twenty-fifth anniversary and that another congregation in the East is making elaborate preparations for the celebration of its centennial. There may be many twenty-five-year or more churches in our General conference, but outside of the East, we have no hundred-year-old churches. This is to be expected since west of Pennsylvania there are very few of anything that have to do with civilized living that have yet attained the hundred-year mark. It is a remarkable thing that one may pass through town after town, equipped with all the utilities of every-day life, in which are to be found those surviving the days of the first settlement when everything was an unbroken wilderness. In the short space of a generation America has become a wonderful country in wealth and teeming population. With the changes now going on in our manner of life and in the world's history, not to mention the changes in our churches and among our people, we wonder how many of our churches will live to see the centennial of their existence. We feel sure that many will, especially those in the so-called Mennonite settlements. With a large Mennonite population, where things are more or less settled, we may depend upon it, no matter what the changes of the coming years may be, that the Mennonite church will remain firmly rooted. But we have many small and isolated congregations, scattered in out-of-the-way places in many states. What will become of these? A glance at our conference record for the past quarter of a century will reveal that while Mennonites have made their appearance in some places, they have disappeared from others. When things are in a state of formation such things will always happen, but the future growth and influence of our church upon our national life will depend upon how faithful the scattered few have been and how solidly they have built. The task for our church is to care for such isolated brethren and keep in close fraternal touch with them. Some of them become great Mennonite centers even though some may disappear.

WORLD-WIDE SUNDAY SCHOOL NEWS

The First Sunday School Secretarial Conference of the Orient.

The World's Sunday School association has a group of field secretaries in the Philippines, China, Korea and Japan. Rev. J. L. McLaughlin has been the Sunday school secretary in the Philippines for the past five years. Half of his time has been devoted to the work of the American Bible society. He has just been called home by the Bible society and while en route he was able to hold important conferences with the Sunday school secretaries of China and Japan. Rev. E. G. Tewksbury of Shanghai, is in charge of that work in China and directs the work of the China Sunday School union. Mr. H. E. Coleman is now the full time educational secrtary for Japan. Until recently he divided his time with the Foreign Mission Board of the Friends Mission. These men, together with Rev. Harutoshi Kawasumi, National Sunday school secretary for Japan, Rev. C. T. Collyer, secretary for Korea, and Rev. N. Tamura, Sunday school author and specialist of Japan, held a ten-day conference in Shanghai for the study of national Sunday school problems. Some of the vital topics considered were Organization, Promotion, Literature, Standards, Evangelism, Special Days, Teacher Training, Home Welfare, the Sabbath and Temperance.

Another major subject was that of the next convention of the World's Sunday School association which will be held in Tokyo, Japan, soon after the war is over. In addition to the general and inspirational meetings where all the delegates will be present, there will be many sectional conferences for groups of Koreans, Chinese and Japanese where specialists from abroad will have an opportunity to give definite instruction along the lines of modern methods. Collyer thought there would be 150 to 200 present from Korea, and Mr. Tewksbury felt that there might be from 200 to 250 from China. With at least 2,000 from America and other parts of the world the convention will be very well attended. Some meetings will be held in the well equipped Y. M. C. A. building. This will be the location for the stereopticon and moving picture demonstrations as well as for many group meetings. For the general gathering of delegates it is proposed to erect a temporary building, possibly along the lines of some of the large evangelistic tabernacles that are now being used in America.

The Sunday school secretaries in the Orient are not lessening their great work while waiting for the World's convention but are projecting numerous summer schools and institutes for the training of a native leadership. While Messrs. Coleman, Kawasumi and Tamuri of Japan were in China they held several meetings for the Japanese in Shanghai. Then Mr. Coleman went to Nanking and Tsingtau to hold similar meetings with the Japanese Christians in those cities. Thence he passed through Peking and joined Mr. Kawasumi and Mr. Tamura in Manchuria, after which they spent two weeks touring Korea in the interest of Sunday school work among both Japanese and Koreans. Their Sunday school tour has just closed with an institute at Kyushu, Fukuoka, Japan.

Teaching Others How to Teach.

Rev. George P. Howard, field secretary for South America, representing the World's Sunday School association, will probably return on furlough to the United States in the fall. Meanwhile he is very active in reaching key workers. As opportunity offers, Mr. Howard gives lectures on Sunday school methods. He just sent the following interesting information about this phase of his work, and said, "If we are ever to win out on these fields it will be through a properly trained indigenous leadership. We must make sure that the native pastors who are in the making, leave our theological seminaries with the modern Sunday school vision as part of their intellectual baggage. I have managed, so far, to squeeze into my already full program, three hours a week for a course of lectures on Religious Education and Sunday school methods to the students of our Buenos Aires Theological seminary.

HISTORICAL SKETCH

(Continued from page 3)

until the close of the school year in the summer of 1916, working his way and taking a prominent part in the activities of the school.

Brother Landis was born for a purpose, which is to live for God and devote his time to the service of the Lord. It can be expressed only in this way. In obedience to the purpose he went onward and upward in spite of obstacles that hold ordinary young people in the common walks of life. With whole-hearted simplicity, breadth and outlook, conviction without wavering, the unreserved co-operation of the congregation, led by the spirit of the Master, the pastor will not fail you, and God will continue to prosper and richly bless His work.

Such, in brief, is the record of the first twenty-five years. What will it be for the next twenty-five years? With God's favor it will show a fuller service and greater victories for the Master. But take heed how ye build.

FAVORITE PARABLES

The parable is one of the most effective means of impressing a truth. Jesus was a great Teacher, or, we might say, the greatest Teacher, and He certainly would not miss the opportunity of using the most impressive means for driving home the lessons He would have His pupils heed. A parable differs from a fable. A fable supposes impossible things, such as trees talking. A parable takes a possible thing and makes it convey truths. There are many parables in the Bible, but it contains but one fable. We love the parables because they are so true to life. They make real the problems of our religion in a way that is not difficult for the simplest minds to understand. A parable, such as the Bible presents, refutes the idea that a deep philosophical truth must be presented in language so involved that few could understand it. Were we to collect the parables into one volume we would have a collection of real stories of every-day life and these stories would apply to our own lives.

Of all the parables the three that are combined in the 15th chapter of Luke are perhaps the ones that everyone finds the most intimately associated with common life. The lost coin, the lost sheep and the lost son tell of a finding that brings joy. The housewife was happy in finding her coin; the shepherd in finding the sheep, and the father, the son. In either case they shared their joy with others. In their application we learn that they suggest the joy there is in heaven over the return of a soul. There is no happier state than that of being saved, being found when lost. To know that one is saved should bring a sensation of happiness that exceeds all other earthly joys. The joy in having a part in finding the lost is Christly. He made it His chosen mission to seek the lost and we can select no higher or happier vocation than, like Him, make it our chosen mission to seek the lost that they may be saved. The lost son is so real because in life there is no commoner calamity to the parent than having a prodigal son or daughter. It is a comfort to all those who have wandered from the Father's house to know that a welcome awaits those who return.

Next to the Prodigal Son the

parable of the Good Samaritan may be regarded the most favorite. There is so much suffering in this world and all of us have so much of it that we can readily appreciate the love and kindly feeling of the one who did his part in relieving suffering. When we remember that those whose duty it was to do their part and they failed we recall that all those who might be helping do not do so. This makes the Samaritan all the more lovely to us. In this time when the whole world is upset and the passions and hatred of men are running riot the story of the Good Samaritan should mean much to every Christian. Where there is suffering and distress the Christian must sink his own individual feelings and be ready to ease suffering no matter who is the sufferer. Any other line of conduct would not be like Christ.

A great many sermons are preached on the parables of the Pounds and Talents. Every one has something entrusted to him to be used and improved. The matter of responsibility to a higher power for the things we have is impressed. The time is surely to come when we must give an account of our stewardship. In every line of action and opportunity we may apply the truths of these talents. Indeed, if we do not regard what Providence has given to us as a talent, the time is, nevertheless, coming when we must do so. Nothing is quite so satisfactory in our conduct as to be able to say that we have done the best we knew how with our gifts. Nothing will excuse our doing less than that. It will be noted that there are differences in the number of talents we may have but no difference in the responsibility. From those who have much, much will be required and from those who have but little there will be required a strict accounting for that which they have.

The numerous parables of the kingdom impress us with the importance of the subject and the part we have in its development. Among them we find the parable of the Sower the most familiar. Nothing could have been more common to the hearers of Jesus than the sower, but with God nothing is common and all have a part in the great matter of our relation to Him. The kinds of soil represent the varied kinds of material the gospel finds in those to whom it comes. Many have the opportunity but they do not respond. Hearts are the places where the seed of the Word must develope to bring forth fruit and fruit is the thing expected of those who receive the Word. It is our opportunity to prepare our hearts so that the seed will find the right kind of a lodging and run its course to satisfactory fruitfulness.

When we read the Sermon on the Mount we lose the point if we do not properly consider the conclusion of the whole matter as it is presented in the parable of the wise and foolish builders. External appearances amount to little if the foundation is not strong and secure. Our spiritual life can have but one foundation. Other foundation can no man lay than that is laid, which is Jesus Christ. This parable turns us to Jesus for our only security.

Space does not permit us to take up a consideration of the many other parables, but we must not on that account regard them of lesser importance. The Great Supper, the grain of mustard seed, the leaven, the laborers waiting in the market place for employment, all speak to us of practical duties and spiritual opportunities as do all the others. Let us ever read them as special messages to ourselves.

THE C. E. TOPIC

July 21.

Lessons from Favorite Psalms.

Psa. 103:1-13.

The Book of Psalms is interesting from whatever point one looks at it. In its development some of the greatest saints of the old dispensation have had a part and the trend of their lives is to be noted. Then it was the book of national songs to the Jews. Their history and the lights and shadow of their national life are reflected. Again it is a wonderful book of ancient poems. As literature the Book of Psalms takes a conspicuous place in all the world's great literary productions. A literary study of the psalms, their structure and the Hebrew type of poetry is fascinating. They had a prominent part in the liturgy of the temple and as such they may be studied in order to get an idea of the public worship of the ancient people of God. They were the hymn book of the temple. Also the psalms were the popular songs of the people in their processions up to the various temple feasts. The Songs of Degree, as some of them are inscribed, were no doubt the popular songs that the multitudes, crowding the roads, on their way up to Jerusalem were singing and that particularly expressed their feelings when they came in sight of the historic walls and towers of the sacred city. But above all things the psalms are devotional. They first expressed the emotions of the writers and the singers in their times and stirred up their spiritual zeal and emotions and then they were the means by which the devout in all ages since that time were inspired to faith and enthusiasm for God and His cause. No one could consider the Christian faith or find the benefits which it brings without regarding the Book of Psalms. Jesus frequently quoted from the psalms and indeed He must have been greatly impressed by them since they had such a prophetic bearing upon Him and His work.

The memorizing of Scripture, we hold to be a Christian duty for all, has always furnished the one who does so with effective weapons against the troubles and temptations which beset the soul. Large portions mean a larger equipment for Christian duty. In the psalms we find very suitable material for memorizing because many of them were written for that purpose. Some were peculiarly arranged, as for example the 119th, with the object of making them easy to memorize. In that particular one the verses had the arrangement of eight lines, beginning with the first letter of the alphabet, the next beginning with the next letter and so on until the end of that longest psalm.

It would be difficult to pick out a psalm and say that that is a universal favorite. There is variety in the psalms and so various kinds of people find various psalms to meet their peculiar likes, or we had perhaps better say, needs. There are, however many psalms more familiar than others. Of the many millions whose lives have been bettered and who have found comfort and inspiration in the Word of God we may safely say that none have missed the wonderful sentiment of trust in God in the presence of death that the 23rd psalm presents. Few, if any, who grow up in Christian homes or attend Christian services or live in Christian communities or read general literature, may be said to be unfamiliar with that wonderful classic. Its words have been burned into hearts, written in books and carved upon tombstones. They have been uttered in sick-rooms and death chambers; they have brought comfort in distress and have strengthened the tried and troubled. It would be absolutely impossible to have the world forget or lose those few simple words of that short psalm.

The first psalm is appropriately placed. It proposes to show the way to blessedness, that is, to attaining the highest good. It holds out the good to be attained by proper associations and warns against being with the ungodly. Indeed godliness is the keynote of the psalms and should be of every endeavorer.

The Book of Psalms being a book of songs, it is but natural that praise should enter largely into it. The noblest human compositions have in them an element of praise but in the psalms we find the most proper words, sentiments and expressions for that purpose. It would be hard to come into the presence of God in a spirit of praise without first being fortified with what the psalms declare to be the right way to praise Him. There are other sentiments, however. Humiliation, confession, confidence in God, loyalty to duty, joy in His Word, hope for a realization of His promises and confidence that He will fulfill them. In them, too, we learn much of the Redeemer and the purpose of His coming. No one is in a position to appreciate the meaning of the Christ without being familiar with what the psalms have to say about Him.

Space would not even permit us to take up a few single psalms for discussion, but we must lay emphasis upon the importance of learning to know them all and having as many as possible at the command of our memories. If this is done one will find many favorites, and what is more, one will find that they become favorites because they help one.

THE S. S. LESSON

July 21.

Praying to God.

Luke 11:1-13; Psa. 145:18, 19.

Golden Text—Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in the time of need.—Heb. 4:16.

Prayer is something that God gives to us to benefit us mentally, morally, spiritually and materially. It is the one great thing that keeps the intelligent creature in touch with his Creator. Various definitions have been attempted for prayer but that of Cowper is the most comprehensive: "Prayer is the soul's sincere desire, uttered or unexpressed". In all ages the pious have found prayer a means of approaching God to seek His favor. The Old as well as the New Testament is full of prayers and the Christian can find no better exercise for his devotions than to make a study of these prayers. It is always a blessed thing to be with godly men and women in prayer. We catch a measure of the blessings they receive. In the Bible we may enjoy the society of the saints of all ages when they are close to God in prayer. We may also note that the prayers of the saints of the New Testament show that they made a study of the prayers of those of the Old

and were deeply impressed by them. Note, if you please, the remarkable similarity of the prayer of the mother of our Lord to that of Hannah.

Prayer is the power that brings all the supernatural machinery of Providence to work for the one who utters it. General Grant once, upon being asked why he trusted himself so near to the enemy with so small a force, pointed to the telegraph instrument in his tent and said: "A few touches on that will bring many times the number of the enemy to my relief whenever I call for assistance." A few intelligent syllables, uttered in a sincere desire for God's assistance will be a greater power for us than all the supernatural forces of hell.

In the first verse of our lesson we note, (1) Jesus had been praying and (2) that John the Baptist gave his disciples lessons in prayer and that (3) the disciples then asked Jesus to also teach them. If it was the habit of our Lord to pray often and long we, His followers, should follow His example and lead the prayer-life. If prayer was one of the occupations of the great leader of men, John the Baptist, we get something of the secret of his power over men and over the hard conditions he had to face. If Jesus taught men how to pray, if He commanded and promised great blessings through prayer there is no reason for either ignorance or neglect of prayer. The disciples did well in going to Jesus to be taught. There could be no better teacher, it could not be better learned anywhere else. It is highly essential, not only to study this prayer of the Lord, but all of His prayers should always be given careful consideration. The prayer we here study is popularly spoken of as the Lord's Prayer. It is our prayer which the Lord taught us. We must, however, always bear in mind that the prayer here recorded is a prayer intended for those who are in right relation with God. No one who is a sinner, living in sin, can expect this prayer to mean much to him. It is not until one comes into the right relation with God so that one may call Him Father that one can say to Him "Our Father." God will never turn aside from the cry for mercy when it is sincerely made, but surrender absolutely to His will must come first before one is in a position to ask favors of Him.

When we truly make God our Father, will come the only true brotherhood of man. There is plenty of talk about our fraternal duties and the claims of humanity upon us but it is only a vain thing so long as we are not true children of God to the extent of obeying Him in all things. The race will only find its highest expression in brotherhood when all men are zealous in their service to God in the way He wants them to be zealous.

"Hallowed be Thy name." No prayer is complete that does not recognize the absolute holiness of God. Man is so sinful that without a knowledge of the perfect holy God there would never be hope for his redemption. To hallow the name of God involves our keeping our lips free from profanity, recognizing the sanctity of His Word and the holiness of His cause. You cannot honor God without reverencing Him. "Thy kingdom come." It means a sincere desire to make Jesus our King and that involves His owning us and getting our entire obedience. The kingdom of God on earth will be just what God's people propose to make it. "Our daily bread." God alone can bestow that. What we get of it is not because we deserve it, but because, like in everything else, He gives us what we do not deserve. "As we forgive." What unforgiving man or woman can utter that sentiment without endangering hell-fire? More people are praying themselves into hell than we suspect. "Not into temptation." Our Lord knew temptations. They were necessary things, but He would not have us seek them. They are to be avoided and not welcomed. God in His wisdom knows how to spare us from them. To be tempted is not sin but to yield to temptation is sin.

Jesus illustrated the prayer by two parables. The point of the first is that if an earthly friend would grant a favor simply to get rid of a troubler of his comfort, God would grant a favor all the more because He wants to help.

The point of the second one is, that if it is the way of earthly fathers to give good gifts, it certainly is the way of a heavenly Father to do the same thing.

In the quotation from the psalms which forms the latter part of the lesson we have simply emphasized the fact that God is good and is willing to bestow His good gifts upon those who are His

DEATH

Yoder.—Slater S. Yoder, son of Rev. and Mrs. Stephen S. Yoder, on June 26, at Roaring Spring, Pa., in his 18th year. Funeral services in the Roaring Spring church on June 29.

CONTRIBUTIONS

For Chicago Mission

Herman Wiebe, Whitwater, Kans., $50; Olive Amstutz, Bluffton, Ohio, $5; four Neufeldt children, Dallas, Oregon, $6; a friend of poor children, $25; the Loewenberg family, Donnellson, Ia., $10; Sewing society, First Menn. church, Bluffton, Ohio, $15; Osler S. S., Sask., $4.

Respectfully acknowledged,
1420 W. 71st St. **W. W. Miller.**

FOREIGN MISSION RECEIPTS
For June.

D. F. Koller, Donnellson, Ia., $20; Saucon church, Coopersburg, Pa., I. K. Freed, $5; Brudertal church, Hillsboro, Kans., H. Riesen, $315.80; Sewing society, Gotebo, Okla., M. K. Goerz, $17.65; Amos A. Amstutz, Bluffton, O., J. H. Langenwalter, and J. W. Kliewer, liberty bond, $50.00; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $12.64; Salem-Zion church, Marion, S. D., A. A. Graber, $44.30; mission friend, Brunswick, Neb., $5; Bergtal church Altona, Man., D. W. Friesen, $116; Hereford church, Bally, Pa., J. B. Funk, $78.40; S. S., Johannestal church, Hillsboro, Kans., A. Klassen, $192.34, Christian church, Moundridge, Kans., A. H. Kaufman, $28.70; Menn. church, Hydro, Mont., P. J. Schroeder, $2; First church, Philadelphia, N. B. Grubb, $47.80; Menn. church, Halstead, Kans., F W. Schowalter, $50; Menn. church, Sahuarita, Ariz., J. J Boldt, $10.32; Salem church, Freeman, S. D., C. B. Lehman, $110; Jacob Schrag, Freeman, S. D., C. B. Lehman, $50; Mary Ann Eberly, Stevensville, Ont 55; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $50.25; C. H. Dyck, Sahuarita, Ariz., J. J. Boldt, $1; Swiss church, Bluffton, Ohio, C. W. Roethlisberger, $400; L. M. Ledig, Upland, Cal., $50; Bethesda church, Henderson, Neb., G. J. Friesen, $577.-78; Clayton Fretz, Perkasie, Pa., $10; Salem church, Dalton, Ohio, A. J. Sommer, $60.74; Sewing society, Gotebo, Okla., M. K. Goerz, $14.60; First church, Newton, Kan., J. J. Epp, $353; John W. Tschetter, Poplar, Mont., $5; J. E. Langenwalter, Wayland, Iowa, interest, $75; San Marcos church, Paso Robles, Cal., J. J. Dueck, $20; Sister P. E. Habegger, Berne, Ind., S. F. Sprunger, $2; mission box, ditto, $11.27; two brothers, $60; Mennonite church, Deer Creek, Okla., J. S. Dester, $29.25; Aletta H. Krehbiel, Clarence Center, N. Y., $10.

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Gift of J. von Steen, Beatrice, Neb., for Sonsai, Champa, $50; S. O. Verein, Upland, Cal., Recreation Home in India, M. K. Goerz, $35.79; Mission society, Berne, Ind., M. K. Goerz, for P. A. Kliewer, $15; Lena Warkentine, Hydro, Mont., for Bible woman in India, $30; gift, J. P. Goering, Murdock, Kans., for helper in India & Champa, $125; gift D. M. Kratz, Philadelphia, Pa., N. B. Grubb, for Lydia and Lelab, Korba, $40; S. S., Mrs. Baer and Schumacher children, Summerfield, Ill., M. K. Goerz, for Chang Sun Grow, China, $20; Sewing circle, Neuhoffnungstal church, Meno, Oklahoma, Mrs. D. B. Unruh, for Bible woman, India, $36; I. A. H. S. S. class, Summerfield, Ill., M. K. Goerz, girls' school in China, $10; L. M. Ledig, Upland, Cal., girls' school in China, $50; Y. P. society, Tabor church, Goessel, Kans., D. L. Schmidt, for Simon, India, $20; Y. P. society, Allentown, Pa., Clayton Fretz, orphans, India, $25; friend, Dallas, Oregon, Anna P. Braun, orphans in India, $20; Y. P. society, Bethany church, Quakertown, Pa., W. R. Strunk, orphans in India, $25; G. G. Rempel, Dallas, Oregon, for Champa mission, $7.60; mission friend, P. W. Penner, for Janjgir, $20; G. E. Epp, girls' home, Janjgir, P. W. Penner, $50; John Becker, Aberdeen, Idaho, P. W. Penner, orphans in India, $25; charity circle, Pandora, Ohio, P. W. Penner, orphan girls, India, $25; S. S., Johannestal church, J. A. Ewert, for Prenda's mother, $25; ditto, for Bible woman, India, $23.52; Sewing circle, Upland, Cal., Marie Detwiler, $5.50.

Leper Fund.

Gift of D. M. Kratz, Philadelphia, Pa., N. B. Grubb, $5.

Sincere thanks,
Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.
Newton, Kans.

HOME MISSIONS
For June.

General Fund.

Canton, Kans., cong., J. T. Wedel, $15.10; West Zion cong., Moundridge, Kans., P. C. Schowalter, $60; Deep Run, Pa., cong., A. M. Fretz, $10; Bowmansville, Pa., cong., J. H. Gehman, $10; Escondido, Cal., cong. H. H. Adrian, $17; Herold cong., Bessie, Okla., P. A. Quiring, $31.37; Hillsboro, Kans., cong., Aug. J. Kohfeld, $45.78; Bethany Y. P. S., Quakertown, Pa., William R. Strunk, $5; anonymous, Springfield, S. Dak., $5; Deer Creek, Okla., cong., J. S. Dester, $27.-55; Emelia Mueller, Deer Creek, Oklahoma, $1; Hilda Mueller, Deer Creek, Okla., $1; Woodlake, Calif., cong., A. P. Haury, $24.78; Hoffnungsau cong., Buhler, Kans., Johann C. Dyck, $74.37.

Hutchinson Chapel Fund.

Emmaus cong., Whitewater, Kans., B. W. Harder, $38.50; mission friend, Halstead, Kans., $5; Swiss cong., Whitewater, Kans., Peter Zuercher, $34.75; Gnadenberg cong., Whitewater, Kans., J. Z. Harms, $2; Christion cong., Moundridge, Kans., A. H. Kaufman, $10; Brudertal cong., Hillsboro, Kans., Heinrich Riesen, $92.76; Johannestal cong., Hillsboro, Kans., H. H. Schroeder, $47.16; Zion cong., Elbing, Kans., J. L. Regier, $123.30; Friedenstal cong., Tampa, Kans., J. C. Wedel, $61.85; Halstead, Kans., cong. $126.40; Nebo cong., Meade, Kans., J. P. Ediger, $20; Bethel cong., Inman, Kans., Klaas Kroeker, $91.53; Hillsboro, Kans., cong., Aug. J. Kohfeld, $45.38; Jacob J. Regier, Whitewater, Kans., $25; mission friends, by H. T. Unruh, Hutchinson, Kans. $100; Friedenstal cong., Tampa, Kans., J. C. Wedel, $31.23; Hebron cong., S. S., Inman, Kans., D. H. Dick, $50.

Chicago Chapel Fund.

Oliver Leisy, Donnellson, Iowa, P. P. Hilty, $10; mission friend, Halstead, Kans., $5; Sichar cong., Cordell, Okla., J. W. Schmidt, $17.70; Mrs. Adolph Goering, Moundridge, Kans., $6.

Hutchinson Piano Fund.

Johannestal Y. P. S., Hillsboro, Kans., H. H. Schroeder, $6.40; West Zion Y. P. S., Moundridge, Kansas, Selma Rupp, $21.14; Neufriedensberg Y. P. S., Vona, Colo., H. U. Schmidt, $4; Christian Y. P. S., Moundridge, Kans., $5.50.

Special Gift for Los Angeles.

Friedenstal cong., Tampa, Kans., J. C. Wedel, $61.17.

Gratefully acknowledged,
J. E. Amstutz, Treas.,
Halstead, Kans.

NEWS OF THE WEEK

EXCURSION BOAT SINKS; ESTIMATE 150 DROWNED

Peoria, Ill., July 8. — Divers have recovered about a hundred bodies in their search for the estimated 150 men, women and children drowned or trampled to death when the excursion steamer Columbia, carrying 500 dancing and singing passengers, struck a sunken log in the Illinois river shortly after midnight Saturday morning and sank swiftly.

The excursion party started from Pekin, fifteen miles distant from here, early in the evening, spent several hours at an amusement park near this city, and when the return trip to Pekin was about half completed the steamer ran into the obstruction on the Peoria shore during the fog, a big hole being smashed in the bow. The pilot signaled full speed astern, and as soon as the vessel had pulled clear of the log or rock she began to settle, and within a few minutes sank, carrying many persons down.

After the steamer struck, a panic occurred among the passengers and many men, women and children jumped into the water without life preservers. Those who could swim reached shore, which is only a few feet away. The second deck of the boat, where the dance hall was situated, was crowded when the crash came, and it was there that many were crushed to death in the panic. Dave Jones, fireman on the steamer, estimated that between 150 and 200 persons were on the dance floor when the boat struck, and he believed many of them perished.

MONEY SPENT IN FISCAL PERIOD ALMOST APPALLING

Washington, July 1. — The government has closed its books for the fiscal year just ended — the first fiscal year in the war — and will open new records.

Cabinet members and other heads of departments will make reports to President Wilson covering their stewardship of funds and responsibility for the year closing yesterday.

In government financial history the year will go down as a period of expense hardly dreamed of a decade ago. More than $12,600,000,000 is the actual outlay since July 1, 1917, to meet the bills run up for the army, the navy, the ship building program, airplane construction, coast defense requirements, other governmental activities, and the needs of allies for loans to finance the war. In peace times the government spent less than one billion dollars annually. With the addition of the $1,200,000,000 which the government spent in the three months of war preceding this fiscal year, the war's cost in money to date has been $13,800,000,000.

War activities amounting to about fifty millions a day from the nation's public treasury, and in June the running expenses were greater than ever before, though loans to allies dropped to less than in any month since April, 1917, when the United States became a belligerent.

Including estimates for the last two days of the month not yet recorded, expenditures for June were about $1,500,000,000 or approximately the same as the record figures of May. Ordinary war expenses for the month amount to about $1,258,000,000, a new high record, and paid estimates to allies were approximately $236,000,000, less than half the $500,000,000 which the treasury usually has figured as necessary to finance the allies' purchases in the United States every month.

Use of ships to transport troops to France, instead of for war materials, is considered responsible primarily for the reduction of allied loans.

Owing to the big inflow of income and excess profits taxes this month receipts for June have eclipsed all former records from taxation and other minor sources of revenue, receipts are expected to amount to more than $2,250,000. Payments on liberty bonds and certificates of indebtedness have yielded nearly $1,400,000,000.

With figures for the last two days of June not yet tabulated, expenses for the entire fiscal year were reported as follows:

Ordinary Expenses for various departments, $7,767,000,000.

Payments to allies, $4,708,000,000.

Liberty bonds and other public debt items, $175,000,000.

Federal Farm loans (to be repaid), $65,000,000.

Panama canal, $19,000,000.

In addition, $6,547,000,000 certificates issued earlier in the year were redeemed; $27,362,000 one-year treasury notes were paid and federal reserve notes were retired.

Receipts for the year, without records of the last two days, were reported as follows:

Liberty loans, $7,563,000,000.

Income and excess profits taxes, $2,115,000,000 (with probably $500,000,000 or more yet to come).

Miscellaneous revenue, $863,000,000.

War savings and thrift stamps, $296,000,000.

Customs (tariff revenue), $178,000,000.

Miscellaneous revenues, $287,000,000.

Panama canal totals $5,846,000.

The government also took in $8,469,000 from sale of certificates of indebtedness redeemed in the year; $1,020,000 from postal savings bonds; $19,150,000 deposited for purchase of one-year treasury notes under the federal reserve act; and $10,240,000 deposited for retirement of national bank and federal reserve bank notes.

The big proportions of government financing this year are shown sharply by comparison with records of the preceding year, itself a record. The ordinary expenses were $1,147,000,000; loans to allies $785,000,000, or a total of less than $2,000,000,000.

Ordinary revenue receipts were $1,118,000,000 and payments on the first liberty loan amounted to $1,466,000,000.

WILL RATION COAL

Washington, July 8. — Rationing of coal to householders was announced last night by the fuel administration as among plans designed to prevent a threatened shortage of coal next winter. Each domestic consumer will be allowed only as much coal as is found to be scientifically necessary to heat his house to sixty-eight degrees, provided every conservation rule has been obeyed. The allowance for each householder, the announcement said, will be sufficient for comfort, but "the thoughtless and wasteful consumer who finds his allowance gone before the end of the winter, will have only himself to thank if he has no fuel with which to heat his house."

The administration's plan involves a department of coal allotments in connection with each local fuel administration office and this system now has been completed and will be put into operation at once. Each order for coal will be censored by comparison with the rating of the house where the coal is to be used; all doubtful cases will be carefully checked up by inspecting the house in question and surplus coal when ordered will be refused.

FOURTH WAS BIG DAY OVER WORLD

American soldiers and sailors to the number of more than 1,000,000 observed the Fourth of July on foreign soil or on foreign waters for the first time since 1776. The 142nd anniversary also was commemorated fittingly by the nations allied with the United States in fighting autocracy and militarism, as well as by friendly republics in the western hemisphere.

France celebrated the day as a national holiday, and throughout that war-worn country her citizens by themselves or joined with Americans, paid honor to America. In Paris a huge celebration was held with the great men of France participating.

Tribute was paid to Lafayette and DeRochambeau, who aided in the realization of the Independence proclamation. In every village and town patriotic celebrations were held. The French army and the French fleet also paid honor.

Along the ever-increasing sectors held by the American troops only necessary duties were performed, unless the Germans became too active. Baseball and other athletic games were played and everywhere in the American expeditionary force the Fourth received a hearty welcome. American sailors celebrated and a special program of sports and funmaking was carried out at Queenstown and other naval and base ports.

In England the royal family led the celebration. King George and his consort attended an American baseball game in the suburbs of London, and the king threw the first ball. London observed the day almost as a British holiday and the same was true of other cities and towns throughout the United Kingdom.

At more than forty camps in England, American troops met in sporting events. A fellowship meeting in Central hall, London, marked the formal celebration in the British capital.

Special celebrations were held in Rome and other Italian cities. Cuba and most of the Latin-American countries observed the Fourth with exercises of various kinds and several of these countries have made American Independence day a national holiday.

ALLIED TROOPS CONTINUE SUCCESSES AND PUSH ENEMY

While there have been encounters of more or less local importance along the battle line in France, there has been little activity of significance in its bearing on the general tense situation from the North sea to Switzerland. On the British front east of Amiens, Australian detachments, with which American troops are brigaded, have pushed further east from the little village of Hamel, south of the Somme river. The Australians carried their line forward over a front of almost four miles at that point last Thursday. In their last assault they have surged ahead at the center of the new front which they created last week. The operation was successful in that objectives were reached and the positions taken are being held by the men from the Antipodes.

Further north along the southern side of the Lys salient, there has been quite heavy artillery firing, especially in the Hinges sector. During the fighting in April, when the Germans had pushed ahead in the Flanders area, the battle north and east of Hinges was one of the most desperate character, the village of Locon being the scene of repeated combats in which German attacks were crushed by the British defense.

In the French sectors in the Oise, Soissons and Rheims sectors only patrol encounters have been reported. The Americans and French have been quite active near Chateau Thierry, where the French have made some advance in the neighborhood of Hill 204, on the north side of which Americans attacked and captured the village of Vaux last week.

The French report some measure of success in this fighting, while the Germans claim that the French and American assaults were repulsed with heavy losses.

Austrian troops have been pushed back across the Piave river along the lower reaches of that stream. During the offensive last fall, they crossed the new channel of the river and pushed ahead for some distance westward to the old river bed.

Russia has again come to the fore in the assassination at Moscow of Count von Mirbach, the German ambassador to Russia. It is generally expected that this event will result in the dispatch of German troops to the ancient Muscovite capital and opinion in Europe reflects the belief that the assassination may lead to an anti-German outbreak in Russia. So far there has been no official indication of Berlin's views on the situation. The people of the Murman coast, bordering on the White sea and the Arctic ocean have turned against Russia, it is reported from Copenhagen. It is said that supplies from the United States have been distributed among the people there.

American, French and British marines are known to be patroling certain sections along the Murman coast.

TURKISH SULTAN REPORTED DEAD

Amsterdam, July 5. — Mohammed V, sultan of Turkey, died at 7 o'clock Wednesday night, says a Constantinople dispatch received here by way of Vienna.

His hand in the government was never strong. Illness, a naturally easy disposition and weak will power kept him continually at the mercy of the Turkish officers and the Liberal party. He feared deposition during the Turko-Italian war in 1911 and spent a night praying in the various shrines of Constantinople.

In 1914, at the outbreak of the present war Mohammed issued a proclamation blaming the triple entente with thrusting war on Turkey. He exchanged telegrams of greeting with the German emperor, from whom he later received the iron cross.

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IN MENNONITE CIRCLES

Last Sunday the newly erected Salem church, near Ruff, Wash., was dedicated with appropriate exercises.

The Avon (S. D.) church received fourteen young people into its membership through the rite of baptism.

Communications to Rev. F. Gasser, now on his way to Switzerland, should be addressed in care of R. W. Meili, 12 A. Brückfeld St., Berne, Switzerland.

The Bethel church of Mt. Lake, Minn., has been enjoying the visits of Rev. J. B. Baer, formerly the traveling representative of our Home Mission board, and Rev. H. J. Brown, home from China on a furlough.

The Treasurer of the Western District conference, C. F. Claassen, Newton, Kans., appeals to the members of that body for a contribution of 5 cents per member so that he may meet the obligations of the conference. Recent emergencies have more than drained it of its funds.

The catalog of the Mennonite seminary at Bluffton, Ohio, has made its appearance giving a full description of its work and those who are doing the work. Pastors and persons interested in the development of our church should familiarize themselves with the information contained in the catalog.

The Bethany hospital, supported by the Mennonites at American Falls, Idaho, reports, for the past year having treated 61 patients, 35 operations were performed and 6 children were born in the institution while there were 3 deaths. Six sisters are in charge of the work, two are trained nurses, three are taking the course, one expects to become a deaconess and one is in charge of the kitchen.

IN MISSIONARY CIRCLES

The food supply in the Belgian Congo was the subject of a recent conference between Mr. E. de Cartier de Marchienne, the minister from Belgium, and Bishop Walter R. Lambuth, of the Methodist Episcopal Church, South. Missionaries of this denomination in African mission fields have been asked to plant and to encourage planting of corn and other foodstuffs, so that the Congo may contribute its share to the world's supply of food. A plan was formulated at this conference whereby the efforts of all missionaries in the Congo will be co-ordinated.

On Herschel island, where the sun shines continuously for eight weeks in summer, the Eskimos had a sun dance, not always clothed in the garments of propriety. They had an idea that when the sun came back its movements were directed by an invisible power, but they had no tangible conception of a God. They had no belief in a future life, either of reward or punishment. Today they are religious, truthful, kind to their children and to the aged. They are ambitious to learn; they are practical, extremely industrious, sanitary in their habits, well clothed and well housed. Insanity is unknown, but tuberculosis is common. They whale in summer and trap in winter. They are clever in trading, good workers on land, water and ice, and take excellent care of their household effects. Tools, if broken, are neatly repaired. When on Herschel island or at Fort McPherson, they eat the white man's food with great relish. In summer they eat their fish and blubber raw and in winter frozen. They like food cooked, but it is a matter of indifference to them. They will barter for the white man's food, eat a hearty meal of it, and then go out and eat blubber and raw fish as dessert. The contents of a deer's stomach they consider a great delicacy.

In writing to arouse the interest of his own church in the great matter of city missions, Bishop Castle of the United Brethren expresses a sentiment which should receive the attention of all Christians. Among other things he says:

"City mission work is the question, need, and responsibility that the church is facing as never before. All these great centers of activity are restless with new life. Their great arteries groan with swelling energies that are pushing on to the perilous limit of wise restraint and safe control. Who cannot hear the convulsive heartthrobs under the forces of good and evil, of right and wrong, as they strangely alternate with each other in the great municipalities of this country?

"Cities are the great centers and breeders of vice. This was true of the ancient cities—Babylon, Nineveh, Rome, Athens, Corinth. It is true in our own day, with all the powerful restraints of Christianity. Let poetry, history, and the relics which art has dug from ancient cities speak for the past; and let the plunder, violence, murder, organized greed, social and official corruption, manifest on all hands, answer for the present. The daily papers are reeking with moral corruption of the cities. What can be done to stay the tide of iniquity that is sweeping in like a flood? There is no form of iniquity, vice, crime, wantonness, or cruelty that can be named that does not show itself in some form in the various strata of society.

"Where is the remedy? It is not in the commerce of these cities. Trade has come to be largely demoralizing. The greed of gain grows upon the trader. This has made honest men dishonest. The larger the gains, the more tempting and ensnaring. The methods of commerce have become dangerous. There is no realm, however, sacred or valuable, that they will not invade for gain

"Government agencies alone cannot remedy the evil. Law may restrain. It is a dike thrown up against the swelling tide against which it beats, but does not go away with the tide. Governments themselves often are guilty of the grossest evils, and are associated with the foulest villanies.

"There is only one remedy for the evils of our great cities—the gospel of Christ. All these evils have their source and rise within. 'For from within, out of the heart of man,' said Jesus, these evil things proceed. Stop this fountain and there will be no corrupting stream. Only Christianity can do this. Every other agency—commerce, education, political institutions, civilizations—has failed.

"The highest type of Greek and Roman civilization failed, as seen in its early influence on the Britons, Gauls and Germans. Christianity was brought in contact, at the outset, with these high types of civilization and culture, and achieved its first victories in the cities and schools.

"Jesus sent His disciples into the cities. He Himself visited the cities. Whole cities were moved by His coming. It was in the city that the disciples were to tarry for power. There was great joy in the cities where the gospel was preached and received."

NOTES AND COMMENTS

The fourteenth annual Christian Citizenship Institute will be held at Winona Lake, Ind., Aug. 4 to 15, under the auspices of the National Reform association. Prominence will be given to subjects relating to Reconstruction, the Mormon Menace, the Liquor Traffic, and Family Life.

The Jewish Evangelization Society of Philadelphia, under the presidency of Wm. L. DeGroff, known in many of our churches, is an association formed for the evangelization of the Jews. It is unsectarian in the sense that it is not in the interest of any particular denomination of Christians while ready to co-operate with any workers of evangelical faith and doctrine in behalf of the Jews. One of the features of the organization is a union prayer meeting for Israel which is held monthly.

About thirty years ago a French writer, in the "Congregationalist," said, "The tyranny which destroyed 2,500 prosperous churches in 1685 is dead. But Protestantism is not, and 600

churches have sprung forth from the ashes of the martyrs and are living with the spirit of the early days."

The number of these churches has now increased to 1,000 and that they are still living in the spirit of the early days is shown by the following received by the United Committee on Christian Service for Relief in France and Belgium from the Paris church of Sainte Marie:

"In the Sainte Marie church, rue Saint Antoine, for several weeks now all the religious services and meetings of the social workers have been held in the crypts, which are bomb-proof. This Protestant church had been the Roman Catholic church of the Visitation, built on the designs of Mansard, a nephew of the great Mansard.

"In 1870-1871, during the siege of Paris and the Commune, inhabitants of the suburbs had found a shelter there; they had even taken their beds into the crypts. The cupola was hit at that time by a few shells from the batteries in the East of Paris.

"There is a table instead of a pulpit, and a harmonium instead of the organ. The crypts are lighted by emergency electric fittings. The audiences number fifty to two hundred. The celebration of the Lord's Supper has been a very moving scene."

In these days of tribulation, when everything rises but father's wages, we all very consistently bemoan the high cost of living. But this, observes Popular Science Monthly, is not the first and only time that prices have been high. During the Civil war wages ran from $1.12 a day for laborers to $2 a day for skilled workmen. This, however, did not prevent a shave from costing 10 cents or a hair-cut 20 cents. Hotel rates were $1.50 to $2 a day, and ice, which was considered a great luxury, was supplied at 50 cents a week for 10 pounds daily. Strangely enough sugar was the chief bone of contention in those days, too, and it cost 12 to 15 cents a pound.

The fourth Annual Conference of the Hebrew Christian Alliance of America held recently at Chicago, brought together the most representative body of Hebrew Christian missionaries, laymen and women that has ever assembled on the American continent. The subjects for consideration were Israel's future as related to the Messiah, and the early restoration of the Jews to the holy land; also the sending out of evangelists two by two throughout the land, and the shepherding of the young Hebrew Christian converts.

In conjunction with the conference, open-air services were held in the crowded Jewish quarters of the city by the delegates, and the gospel message given to thousands of Jews by their Christian brethren.

Next year's conference will be held in Washington, D. C.—it is hoped at the very time that the Jewish congress expects to meet in that city to select representatives to petition the Peace conference at the conclusion of the war to guarantee our people a safely protected homeland in Palestine. A glorious opportunity will then be given to Hebrew Christians to declare their undying love for their people, their land and the Lion of the Tribe of Judah, "who was delivered for our offenses and raised for our justification."

OUR FOREIGN MISSION WORK

S. M. Musselman.

The Foreign Mission board held its annual meeting at Henderson, Nebraska, and in the home of Rev. H. H. Epp, the pastor of the congregation on June 12-15. The whole activity of our foreign mission work was gone over and plans made for the work for the coming year. We bring herewith a few of the interesting facts concerning this field of endeavor.

First, let us remind ourselves that we are speaking only of the work of that branch of the Mennonite church known officially as the General Conference Mennonites of North America. The total membership of this conference is roughly given as 16,000. Our foreign mission work includes two fields, one in India and one in China. There are also under the same board the mission fields among the American Indians in Oklahoma, Montana and Arizona. The well defined field of our activity in India comprises a population conservatively estimated at 400,000, and in China the estimate of our field has been put at 800,000. Our mission in China is only nine years or a little older, during which time for at least six years one missionary and his wife were the only workers outside of such native help as they could obtain. Yet we have a church of 89 native Christians at K'ai Chow, with Sunday schools, and other well established elementary schools. There are now two other stations being built with three missionaries and their wives, and two single ladies as workers. These stations are, Tung Ming Hsien and Chang Ming Hsien.

Our mission in India was organized 18 years ago with the stations at Champa and Janjgir. Rev. P. A. Penner who is still in charge of the station at Champa was one of the first missionaries to go out. Today we have in addition, Mauhadei and Korba with a number of smaller outstations and numerous schools in the many villages of that field. There are now five missionaries and their wives with two single ladies at work in this field. We might say that on Mauhadei alone there were 53 baptized during the year and at present 30 more are under instruction for baptism. There is a Sunday school of 200 members and over 200 children in the day schools. The missionary on this station gave medical treatment to 4500 patients during the year. This is but a glimpse of the work that is being done. The other stations have their own stories to tell and they are much similar.

The total income of our mission treasury for the fiscal year ending April 1, was $63,806.13. Now go back again and look at the number that comprises our conference and you will see that our people have a heart for missions, for practically the whole sum was given by these 16,000. The slogan used to be, "Give until it hurts", but a better one than that is to "give until it does not hurt anymore." The giving that hurts is not the cheerful giver whom God loves.

The plans for the coming year include the sending of two unmarried ladies to China and two to India, a missionary and his wife are to go to China and a married couple to India as well. There will also be a missionary and wife added to the workers in Arizona. We are praying God to raise up a physician for India and one for China. This is one of the crying needs of our mission work at present.

Why does the church carry on mission work in foreign lands? We believe it is the spirit of the command given by Christ to His disciples and it interprets the spirit of the whole gospel. The church at Antioch had a spiritual revival when the things of Christ became very real to them. The result was that they "separated Barnabas and Paul for the work" of carrying the message into regions where it had never been heard before. It has been so ever since. Spiritual revivals were manifested in an increased interest in the work. Mission work represents the purely unselfish service of love in the Master Himself. The war has its effect on our mission work. A returned missionary now has difficulty in getting a pass-port back to India. The cheerful side of it is that our people seem to realize that the sacrifice the war demands dare not interfere with their gifts for the work of the kingdom. Perhaps the needed sacrifices incident to the war even help to make greater sacrifices for the Master's kingdom.

SOCIAL DARKNESS IN INDIA

Mrs. W. A. Ferguson.

One of the most tragic cases we have had in connection with our work in Madras is that of a little girl who was sent away to one of our Baptist schools a couple of weeks ago. Her father and mother came to Madras a number of years ago to teach in one of the schools. She was a baby at the time. After a few years of work the father went away to the Straits settlement and worked there. When some time had passed he wrote that he had bought a wife there and wished nothing more to do with the family here. There is no law in India to prevent this. This meant that he had reverted to heathenism and, of course, he was excluded from the church.

The wife, with her two children —for a little boy was born before the father left this country—stayed in Madras, and she was one of our very good teachers. But she began to change. At first we could not find out the real cause, but after a time it was discovered to be the old story. Her mother, years before, had married a Mohammedan, renouncing Christianity of course. We found that this woman was often staying with her mother and this man, and this we had to forbid. She persisted and so had to leave the school. Finally the man left the mother and took up with the daughter as his wife. We pleaded, wept and prayed, but to no avail. She either feared to give him up or did not care to do so. Then I offered to send her away where she was not known, and where he could not find her, but no, she would not consent. Then began a siege of months to get possession of the children. We felt that they at least must be saved. The Mohammedan said he could do what we feared he would in a few short years, take the daughter to wife and have the grandmother, mother and daughter all in his harem.

About two weeks ago one morning the great-grandmother came to the bungalow, bringing the little girl. She had succeeded in getting the mother to give her up. I, of course, took her, sent

over to the mother, with a stamped paper to be signed, some of the wisest of the Indian brothers and they came back with the paper duly signed by the mother, witnessed by the Mohammedan and themselves, giving me full control of the child.

She is safe in a mission boarding school now and we trust she will be brought up to be a faithful, earnest Christian girl and woman. How one's heart rejoices over this victory, and sorrows over the sin. The boy has not been given yet but we have hopes that he will be. The mother is tubercular, so will have, sooner or later, to be turned out by her husband, then she, too, will probably come for refuge to us here.

These are some of the things which take the life out of a missionary, and make him get old and grey before his time.—Missions.

"NOT FAR FROM THE KINGDOM"

Rev. F. H. Lasher.

There is one man who came to our Lord I would like to know more about. I refer to the gentlemanly scribe who inquired of Jesus "Which is the first commandment of all?" And when the Savior saw how discreetly he spoke, He said to him, "Thou art not far from the kingdom of God." I would like to know whether this scribe took the one decisive step and stepped inside the gate, or whether he finally perished outside, in his sins.

This half-converted lawyer is a representative man. There are scores like him in every congregation. They are almost Christians; they are within arm's length of Christ. They ought to know it and feel it—both as an encouragement and a warning! It is a legitimate encouragement to tell such persons that they are nigh unto the kingdom of God; and yet they ought to understand what a hideous and horrible thing it will be for them to slide into hell from beside the very gateway of glory!

There is a tremendous difference between a regenerated and an unregenerated soul. One is for Christ, and the other is against Him. One is in the ark, and the other is not. But an unconverted man may be very near conversion. Bartimeus was as stone-blind on the morning of the day when Jesus passed through Jericho as ever before; but he was nigh unto seeing, when the footstep of his Savior fell on his quick ear.

It is not nearness of time that we refer to now, so much as nearness in feelings, situation, and opportunity. Every impenitent person who attends each Sabbath on the ministry of the Word, is nearer to becoming a Christian than if he squandered the day in sinful pleasure or in sleep. He is where the shots of truth are flying; the stray arrow may at any moment "stick fast" in his conscience. He is surrounded by the presence and prayers of God's people. I always have hope of the conversion of any man, however hardened, who will sit down squarely before an evangelical pulpit (in which Christ is lifted up) every Sunday, and keep his ears open to the truth. My unconverted friend! Christ comes very near to you every Sabbath, when you cross the threshold of the sanctuary. The cross is lifted in full view. The band of disciples sit all around you. God's grace has converted those that sit beside you—perhaps your dearest of kin. The breeze of heavenly influence has seemed to fan you as it passed so very close to your heart. The simple clutch of the decision, "Lord, I believe!" would have landed you among the heirs of the kingdom of God long ago. If, at the last, you sink into perdition, it will be an awfully harrowing thought that you dwelt so long beside a truth-speaking pulpit, close beside the mercy-seat and the cross of Jesus. When God locked the door of the ark, and shut Noah in there must have been some of his neighbors within a bow-shot of the entrance. The thickness of that door finally made all the difference, but Noah was on the inside of it, and they were without—amid the devouring deluge!

A man may be near the kingdom of God also, in the attitude of his mind. He may not be what he ought to be, and yet be far better than he used to be. There are gradations in guilt. An unforgiven sinner may not be an heir of heaven and yet be much nearer to being a Christian than he ever was before. Let us thank God for every step which the unconverted may take in the right direction. Mr. A—— was reeling drunk in the street a month ago; but last Sunday he was at church, sad-eyed and sober. Will any one deny that he is nearer the kingdom of God than he was thirty years since? On next Sunday he may go home pricked in the heart with conviction of sin. Never let us "despise the day of small things." Nicodemus' first step was to go to Jesus "by night"; his last one was to walk among the mourners at Christ's burial in the garden. The change seems to have been as gradual with him as it was sudden with Paul.

God forbid that we should preach morality as a ground of hope for salvation! And yet it is better to be moral than immoral—better to be honest than knavish—better to be chaste than impure—better to be reverent than profane—better to have as few stains on the character and as few sins and bad habits to forsake as possible. We ministers are in great danger of doing mischief when we strike random hits at a "mere morality". It is a most admirable thing, as far as it goes. It is the obedience to the "second table of the law." It is often a first step in the direction of becoming a Christian. And the man who lives a decent, honest life, and listens to God's Word every Sabbath with a candid ear, and a tender conscience, is vastly nearer to the kingdom of God than the open scoffer, or the reckless Sabbath-breaker, or the hardened libertine. Having come so far as to be scrupulously moral, we have a good hope that he will not consent to stop there and to perish there. For one, I never make light of my sincere attempt to lead a strictly moral life. I am quite sure that if my Master were to meet any moral, well-behaved sinner who reads these lines, He would say to him, "Thou art not far from the kingdom of God." But stop! Would He say, "Thou art one of My disciples?" No! He would say to you—yes! to you—honest, kind, sober, truthful, benevolent, respectable as you are—He would say, "Except ye repent, ye shall likewise perish; except ye be converted, ye cannot see the kingdom of God."

For to be near a place is not to be in it. Lot's wife was near Zoar, but she perished. The scribe was "near the kingdom of God," but I fear he showed no sorrow for sin, and exercised no faith for Jesus. If he did not quit sin, and follow Christ, he was never saved. I very much fear that the man perished after all. If Jesus should descend into hell, he would find millions to whom He might truly say, "Ye were once not far from the kingdom of heaven." That "not far" ruined them! Perhaps, my unconverted friend, it will ruin you. You may literally be picked up at the last, dead, at the very gate of heaven! You may die with the bright rays of Calvary's cross shining on the corpse of your lost soul! You being so near now, may make you presumptuous! You may be within arm's length of Jesus, and yet drop before you grasp the "hope set before you!" I implore you then to decide, ere you lay down this paper, I will be, with God's help, a Christian!

"Just as I am, and waiting not
To rid my soul of one dark blot—
To Thee whose blood can cleanse each spot,
O Lamb of God, I come."

—Sel. by J. F. Funk, Elkhart, Ind.

REVERENCE FOR THE BIBLE

The Bible is a marvelous book, it is like no other known to men, it deals with the profoundest truths and greatest problems that can interest the human mind and absorb the attention of the soul. It is a book of supreme influences, yea, it is the Book of books. It is the most widely read book, and enjoys the most extensive circulation, being published in more than five hundred languages and dialects, and the number is increasing with the years. It is estimated that there are over 12,000,000 copies sold in a year. A well known statesman has said: "The wisdom of the Scriptures holds good in every age. The Biblical spirit pervades even secular institutions. The recurring miracle of conversion proves the Word. The Bible alone points the road to social justice. Early poet souls sang the good tidings."

The Bible is God's Book, hence it is of such vital importance, deserving the closest attention and the greatest reverence. In it God speaks to man, and on the most interesting subjects imaginable. In its frankness with the individual and his life, it has no equal. It is direct and truthful without any reservation. It is man's best friend and may become his most relentless tormenter. Its language is incisive and all-inclusive. It never condones wrong but always offers forgiveness on definite conditions. It deals with all life relations and tells us who we are, what we are, and whither we are going.

It is a symposium of God and of man that is full of information and inspiration. Nowhere else can a clearer view of God and man, and man's destiny here and hereafter be found. The portrayal is marvelous both as to accuracy of facts and delineation of character. Moreover it is a very devotional book, so much so that saints of all ages have found it a verdant meadow and a sparkling stream everflowing and ever refreshing, for those streams of salvation flow for the healing of the heart and of the nations. It is preeminently a book of consolation, its comforting promises make a splendid pillow for the dying saints, and help many weary pilgrims to triumph over disease and death, enabling them to enter exultingly into the haven of eternal rest.—Ev. Messenger.

THE MENNONITE

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers .and their addresses in the German Almanac for 1919 as complete and correct as possible.

EDITORIAL

It is never easy for an organization to hold its full strength in the face of public opposition, and yet, it is just the forces that have had to endure the tribulation of popular hatred and persecution that have made the world see the wisdom of their position and in time come to accept it. The progress of Christianity was through the Aerena and over the stake of thousands of burning victims but that progress has nevertheless been one of conquering and to conquer. The Reformation only blessed the world and gave us our modern civilization after it paid rivers of blood as the price for having given its message. Slavery only fell after a bitter struggle and man after man had to go down before the tide of victory turned in favor of those willing to make the sacrifices that would prove all men free and equal. The growing army of men and women, who in our day are determined to break forever the curse of rum, had to see its beginning in an insignificant few who were exposed to the ridicule of the rum power, and its dupes, the thoughtless. Today prohibition cannot be laughed away and its scoffers are beginning to see the impossibility of driving it away or turning it away by force. Many of those who once laughed or threatened or even struck are now throwing up their hands and crying, "Kamerad".

In the light of such incidents in the world's progress toward the better things that religion inspires we need have no fear for our church, even though the world, the shallow-browed politician and the yellow press make capital of our four-hundred-year-old principle of non-resistance. A thing that will not attract sufficient notice to get aggressive opposition doesn't amount to much. A principle that does not cost anything is not worth having and a man who will not be ready to go the limit in enduring for his principles isn't much of a man anyway.

That the occasion is the most serious one the church has had to pass through since its beginning in Reformation times we will admit, but that it is not prepared or willing to continue its belief in the principle at this time when its assertion is most needed we will not admit. Times of trying are frequently times of sifting, but the rigor of the threshing process is absolutely necessary to bring out the golden grain and the sifting process is the only one that will guarantee a separation of the wheat from the chaff. We are not prepared to say that our church may hope that the sense of right and justice in the world will save it from the ridicule and opposition that will make its road a hard one to travel, but we are confident that when the smoke of this awful conflict dies away we will be in a better position to re-assert the Christ principle of peace in a way that the world must note and respect.

Ian Maclaren, in one of his beautiful Scotch stories, tells of a little village in the highlands that was "never lacking a man in the university". There are some distinctions that make a place celebrated; sometimes it is an event, often the personality of some conspicuous character, but the community that can boast of always having in training one of its own who will give the world the benefit of a well trained and well equipped mind has a distinction all its own. We have been living in the age of opportunity and the past decade has seen more of our sons and daughters being equipped for life's tasks in halls of learning than ever before. A business man of great interests recently made the observation that "any young person who has in him the stuff worth developing may find a way of getting a college education if he means business." We are not so sure that every worthy youth will find it so easy, but he certainly will find the way a great deal easier than it was in his father's time.

Parents owe it to their children to give them the best schooling possible. We cannot too strongly emphasize this. If, on the other hand, the children have any sense of their duty they will realize the sacrifices required to educate them and will also do all in their power to lighten the load that the parents must carry. It is a credit to both parent and child when the boy or girl succeeds in earning his or her way through college. The effort is always worth while.

In our church we have several well established institutions of higher education. These are prepared to equip our sons and daughters for life's responsibilities in an atmosphere and under conditions that best suit their needs. They are our schools. Our money supports them, our own people instruct in them and it is in our own communities where they are located. We know the instructors and we know the life of these institutions. No other institution can bring forward claims that could be as weighty as the reasons just mentioned in influencing our youths to attend our own institutions. After all, if we have built up the machine, and a good one at that, and then use some one else's we are wickedly wasteful and slackers to our own interests.

THE GIFT OF PEACE

John 14:25-31.

"My peace I give unto you."

But a soul may possess the peace of Christ and yet know no end of trouble. Indeed, round about these words of our Lord there are other words which look like unfriendly presences frowning in apparent contradiction. "The world hateth you"; "They shall put you out of the synagog"; "Ye shall weep and lament!" These are very strange ingredients in a life which is supposed to be possessed by peace. The peace of Jesus is evidently not synonymous with the quietness of settled circumstance. It is not the peace of plenty. It is something which is independent of these. It can co-exist with turbulence. It can go hand in hand with want. The circumference of life may be the realm of storm, while its center is the home of a profound serenity. The peace of Jesus is the harmony of a central and spiritual relation. It is the union and communion with God. The soul is at rest. Its vagrancy is over. It no longer seeks a new doorstep every night; it has found a settled home. If peace were only a matter of quieter circumstances we might win it for ourselves. We could seek and find it in social reconstructions, in juster laws, in more enlightened economy, in ampler comforts, in a larger purse. But if vital peace is supremely a matter of spiritual relations how is it found? And, especially, if it is the restoration of a broken relation, who can reset the disjointed limb and put it right again? This peace is not the work of the will. It is not an acquisition of human ingenuity. It is a gift, and it is the gift of the Lord Jesus Christ. "My peace I give unto you." He came to bring the wanderer home. He came to change our shifting, rickety tent for a settled abode. He came to end the appalling divorce which is the work of sin. He came to put us right with God, and to transform a sinful and restless vagrancy into a holy peace.

And if we receive the Savior's gift of peace our life will have two distinctions—and these are only two of the many royalties which belong to the reconciled soul. First of all, we shall see things tranquilly. We shall have an eye "made quiet by the power of harmony." We shall therefore see things as they are; they will not be out of proportion; nor shall we be deceived by any borrowed plumes. "The eyes of them that see shall not be dim." And, for a second thing, if we save the peace of Jesus, we shall do things tranquilly. This central peace will affect our activities on the circumference. There will be no fuss, no feverishness, no panic. No energy will leak away in fretfulness and wasteful care. We shall have the strength of stillness. For God's peace that surpasses all our dreams, shall keep guard over our hearts and minds in Christ Jesus. —Dr. Jowett.

Since under the present circumstances the expenses of publishing our papers have increased very much, our dear readers will understand that it is necessary that all subscriptions are paid in advance. We therefore kindly ask our readers whose subscriptions have not been paid, to remit the money as soon as possible. Every reader can see on the yellow label how far he has paid his subscription. Besides this we hope that many a subscriber will send us the subscription for a new reader. (See the special offer for new subscribers). All remittances should be sent to Mennonite Book Concern, Berne, Ind.

There is no worse robber than a bad book.

THE TRANSFORMATION OF AN AFRICAN VILLAGE

I wish you could have traveled with me through the Angola country to the south of the Congo, in the midst of paganism as dark as any to be found in Africa. For days and weeks you would have walked along native trails from village to village, seeing all the dirt and destitution, the immorality, and the indescribably degraded condition of the population, until you forget how the face of civilization appeared. You would have become saturated with heathenism; and then suddenly one day emerge from the forest and from the hillside look down upon a beautiful Christian village.

"The contrast is almost overwhelming. Here you see streets laid out in squares and modern little houses built on a line, each with its garden and its wall, with fruit trees and shade trees and vegetables and flowers growing all about. Passing through one of the gates, you find the house well constructed of burnt or sun-dried brick, with doors and windows and rooms. You find the whole family gathered for a meal, father and mother and children, all being neatly clothed. You notice that the father asks God's blessing upon the food, and you behold the ongoing of Christian family life very much like that in our own country so far as fundamentals are concerned. You see all the children going to the school in the morning, neatly clothed and carrying their school books under their arms. You find these children being taught not only reading, writing, and arithmetic, but useful domestic and industrial arts. You visit the farms which surround the village, and you find them being cultivated according to improved ideas, so that the Christians are raising five and six times as many bushels to the acre as their heathen neighbors. You find carpenter shops, blacksmith shops, and the whole paraphernalia of a civilized community.

"Over there is the missionary's house, which, of course, is larger than the others, and stands as a social settlement and an object lesson for the whole country around. When Mrs. Missionary meets you at the door and takes you within and you find yourself in a comfortable and cultured American home in the heart of African jungle; when you see our familiar pictures on the walls, our books, our papers, our magazines on the table; when you sit down to a good American meal, how can I describe the feelings which sweep through your frame? The tears spring to your eyes, you are overwhelmed. Who can possibly measure the meaning and significance of one cultured, devoted Christian family dwelling in the midst of these people?

"But perhaps your greatest thrill will come when you attend the village church. Some church or Sunday school in America has sent the village a bell. (Oh, wonderful treasure in the midst of pagan Africa!) and this bell they have hung in the crotch of a tree right in front of their little meeting house. Just after sunset every day the bell rings vigorously, and all the people from all the houses resort to the house of God, their common home. The deacons occupy the front pew; the native pastor enters the pulpit, reads a passage from God's Word —which the missionaries have translated for them—and calls on several of the deacons to pray in turn; a hymn is announced, and you notice that nearly every man draws a hymn book from his pocket. Then all bow reverently and receive the words of peace. They break up into little knots for a few moments of social chatting and then return to their homes, and another day has closed in this Christian community.

"Twenty years ago there was nothing here but utter paganism and barbarism. Today you see all the on-goings of life in a Christian community. I maintain there is no power in the world which could produce such a transformation of individual character and social status except the gospel of Jesus Christ. In twenty years, under Christian instruction and help these pagans have made the leap of twenty centuries of social evolution. When the missionaries arrived they were at the bottom level of society, the raw material of the human race. Today they are living on a fairly decent level of Christian character and attainment. Have our scientists and socialists given sufficient credit to the wonder-working gospel as a means of social transformation? I advise them all to take a trip to Africa before writing their final word on this subject."—By a Traveler.

3.25 pays the "Mennonite" for one old and one new subscriber. The new subscriber receives the "Mennonite" from now until January, 1920. Both the old and the new subscriber also receive the "Mennonite Year Book" for 1919 as a premium as soon as it is published. — Mennonite Book Concern.

The weakest spot in every man is where he thinks himself to be the wisest.—Sel.

LOST—A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of that lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit down with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye, his church lost him! Being so much occupied with sermons for the wise and elderly who pays the bills, and having good care for the dignity, the minister and elder were unmindful of the human feelings of the boy in the pew, and made no provision in the sermon or song or manly port for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy.

He must be found! He can be found — found just were those two careless but pious parents enroute from worship in Jerusalem found their lost Boy: in that particular spot in the church where interested men were willing to meet him and answer simple fashion the direct questions of his awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look for him. — Men at Work.

My brother, my sister, whenever you have a great sorrow, then have a high anticipation of blessing. That big wave is washing up some jewel that lay deep down at the bottom of the sea; it would never have come to thy feet if it had not been for the storm that washed it where thou canst now find it.—Spurgeon.

THE C. E. TOPIC

July 28.

Lessons from Bible Proverbs.

Prov. 10:1-16.

A Freshman in one of the New England colleges once remarked to the wise old president of the institution that any one could compose proverbs like those of Solomon. The answer was: "Compose a few and bring them to me." Needless to say, not even one of the few was ever placed in the hands of the venerable scholar. We find the Bible making use of all the more effective types of literature and the proverbial form is so common to all nations and so fixed upon the habits of thought and expression of so many peoples that it is no wonder that we find in the sacred collection of writings which compose the Bible one portion being given to proverbs. Says A. T. Pierson, "The word, rendered 'proverb' means 'parable', or authoritative saying, and hints that moral truths are taught by comparison or contrast. The .English word 'proverb' means a brief saying in the stead of many words and implies pithiness and parallelism. Proverbs have always been the mottoes that mould life and history. The power of a proverb lies partly in its form: it is short, sharp, impressive. It assumes truth, attracts attention and imprints itself upon the memory. The Hebrew proverbs, like forceps, hold the truth firmly between the opposing points of antithesis. The Book of Proverbs is a compilation. Many of the proverbs are of earlier date and some are acknowledged to be the 'Words of Agur', 'Lemuel', etc., but Solomon's sayings make up the bulk of the book. Kings 4: 32. His gift of wisdom finds expression in wise and witty apothegms that show his intellectual capacity and moral sagacity, his habits of close observation and scientific thought, his common sense and uncommon knowledge of human nature. The subjects treated are such as filial piety, evil company, sensuality and drunkenness, lying and laziness, strife and greed. Chapter 31 contains a fine acrostic on the virtuous woman. What the Psalms are to devotional life, the Proverbs are to practical life."

The Book of Proverbs has much to say about wisdom but the writer's idea of wisdom differs from that which the world today understands by the word. It is important that we get the writer's point of view. Dr. Perwone says: "The Hebrew wise man does not propose to himself the abstract question, What is truth? and then pursue his independent search for an answer through all accessible regions of human thought and knowledge. His starting point is not a question, but a creed, or an axiom. Given that there is a Supreme Being, Creator, Sustainer, Ruler, Judge of all: then wisdom is to understand, so far as it is permitted to man's finite intelligence, the manifold adaptation and harmony, the beauty and utility of His works and ways, and to turn our knowledge of them to practical account. Wisdom is, in all the complex re-

lations of human life and conduct, to know and do His will."

Let us bear in mind that the Book of Proverbs has to do with human conduct the most important thing that can engage the attention of human thought. We should read it in the light of our own conduct and find where we can improve. Surely nothing could be more appropriate to begin with than the one which reminds us of the fact that "The fear of the Lord is the beginning of wisdom." Speaking of favorite proverbs we must always have in mind that that which is favorite for one will not appeal to another, but in the Book of Proverbs we need not be limited on this account. There are proverbs that apply to all states and conditions in life. The son, the daughter, the father, the mother, the prince, the pauper, the merchant and the farmer—all find phases and problems in their lives which may be applied to teach helpful truths and inspire right living. That which more nearly applies to one's life is the most apt to be our favorite.

It is the purpose of the Book of Proverbs to lead us to mould our lives in accord with the standards of divine wisdom. We should let it lead us to a desire to discover the divine will in us so that we may exercise every endeavor to attain it. We have heard proverbs drop from the lips of fools. They had the truth but did not retain it. There is everywhere the danger of being so foolish as not to act along right lines when we know exactly what we should do. Let us "buy the truth and sell it not." Let us ever, in the light of God's Word, become wise unto salvation.

THE S. S. LESSON

July 28.

Obeying God.

Matt. 4:18-22; Jno. 14:22-24; Jas. 1:22-27.

Golden Text—If ye love Me keep My commandments.—John 14:15.

The selections from Scripture which form our lesson text by no means include everything that we should know that would guide us in our effort to obey God, but they are highly suggestive and should be the subject not only of our meditations, but of our life efforts as well. To fully obey God requires a full knowledge of His Word and this involves our being earnest and life-long students of the Word. The saddest thing in life is the one who knows, but doesn't do, and the most reckless of all men is the one who disobeys in the face of what he knows to be God's will.

The first thing to which our attention is drawn is the call of the fishermen from their tasks to the higher work of becoming fishers of men. There must have been a special fitness in these men that attracted Jesus to them. No doubt they did their work well, were earnest, industrious and pure in their private lives. The years they spent at their nets were not wasted, but prepared them with special fitness for the tasks Jesus had for them to do. When we are true to the tasks Providence places in our hands we may rest assured that God will be ready to advance us to the higher tasks for which we have proved our fitness. The call came for them to change the manner of their lives. Every call from God if it is obeyed, will change us to better things and to instruments of greater usefulness. If the obedience of good men to God's call changes their life's trend it certainly will make a more decided change in the lives of those who are called out of sin.

The skill and patience acquired as fishermen was not lost when Andrew, Peter, James and John became disciples. They were to find that they needed all they had and more in the great work of saving souls. There is a closer relation between our worldly occupations and the service we can render to Christ than many of us suspect. David with his flocks and Saul in the tent-maker's shop were in preparation for the great future tasks in store for them. These men were called to break off associations. Even though there is nothing to indicate that their associations were improper it would have been disobedience for them to continue them. It is not lightly that one hears God's call to the work of the mission field, to the pulpit or to the Sunday school class or to any other work that involves giving up other interests. God's work is far more important than anything else that might claim our attention.

John 14 is one of the most familiar in the new Testament and gives us a most intimate personal picture of the Savior's relation to those who are dear to Him. In the passage we study He not only shows His own great love, but states what He regards the proof of the disciple's love." If ye love Me ye will keep My commandments." What are His commandments? They certainly are more than the so-called Ten Commandments. His whole life is a commandment. If we love Him we will do as He would do under every circumstance. No one can do as Jesus would do unless he knows Him personally, intimately and has done all in his power to imitate Him.

In the selection from James we have a few practical suggestions. The Epistle of James is the gospel practically applied. We are then urged to be doers of the Word. The best sermon we can preach to the world is not written or spoken in words; it is preached by living the Christ-like life: The world truly recognizes that the only right way to read the Bible is in the lives of those who make a profession of religion. There are two kinds of service, lip service and life service. It is a common human failing to express one's self in words rather than in action, and because it is human it is imperfect. Words not backed up by acts make likes untruthful and hypocritical and unworthy of God's approval. It was against such a hypocrisy that Jesus testified time and again during His ministry.

Akin to life service rather than lip service is the duty of guarding the tongue. In most of the misery in this world the unruly tongue of man has an unlovely part. To truly obey Christ we must see that the tongue is most carefully guarded against disobedience.

The definition of true religion in the last verse of our lesson is one of the few definitions in the Bible, but it will be noted that here the obedience that true religion requires finds its expression in works of mercy, charity and benevolence and in an absolute separation from the world.

MARRIAGE

MARRIED

Boyles-Burns. — Oscar Boyles, a Pennsylvania machinist, and Miss Susan Nettie Burns, were wedded Wednesday, July 3, at the Bethany Mennonite mission by Rev. Jacob Snyder of Roaring Spring. The nuptials were the first solemnized in the mission. A wedding dinner was served at the home of W. R. McGarvey.

DEATHS

Butler.—Emanuel Butler, son of John and Mary Butler, deceased, died July 5, 1918, aged 57 years, 3 months and 15 days, at the Nason hospital, Roaring Spring. He was a member of the Roaring Spring Mennonite church. Funeral services were held July 8, from the home of his sister at McKee, Pa., in charge of Rev. J. G. Snyder, assisted by Revs. Kelly and Moses of the United Brethren church. Interment in Leamersville cemetery.

Basinger.—Florence, the daughter of Ephraim and Barbara Basinger, was born December 5, 1901, and died June 20, 1918. About a year ago she had an attack of typhoid fever and she never fully regained her health. During the past few months she suffered from a complication of diseases, a tubercular condition resulting. On June 9, 1918, she was baptized and admitted into the fellowship of the Grace Mennonite church, Pandora, O. It was one of the happiest days of her life. Her father and two brothers have preceded her in death. Her mother, one sister and three brothers are left to mourn her untimely departure. Funeral services were conducted at the Grace church by her pastor, J. F. Moyer.

Yoder.—Slater Stephen Yoder, son of Rev. S. D. Yoder and Christiana Yoder, died June 26 at the Altoona hospital, following an accident in the Hollidaysburg yards of the Pennsylvania railroad company. He leaves to survive him his father and mother and four sisters, Mrs. David Kauffman of Davidsville, Somerset county, Glendora, Ewretta and Wilmetta, all at home. He was a member of the Pennsylvania R. R. Relief fund and the Roaring Spring Mennonite church. Services were held June 29, when a large concourse of sorrowing friends and relatives assembled to pay the last tribute of respect. Funeral services were in charge of Rev. J. G. Snyder, assisted by Revs. E. W. Graybill of Richfield, Pa., A Metzler of Pleasant Grove and S. A. Weaver of Roaring Spring, and J. A. Detter.

CONTRIBUTIONS

RELIEF COMMISSION

Received for May and June.

Edward Krebill, Donnellson, Iowa, for Syrian and Armenian relief, $10; Daniel Stucky, Berne, Ind., for Syrian and Armenian Relief, J. F. Lehmann, $11; Mrs. Wm. Narr, Berne, Ind., ditto, $7; I. A. Sommer, ditto, $5; A. T. Neufeldt, Inman, Kans., for Syrian and Armenian relief, J. G. Regier, $31; P. R. Schroeder, Berne, Ind., ditto, S. F. Sprunger, $5; Peter E. Habegger, ditto, $25; Emanuel Sprunger, ditto, $7; Bethel Menn. congr., Freeman, S. D., for Syrian and Palestinian relief, J. M. Regier, $82.56; Hoffnungsfeld-Eden congr., Moundridge, Kans., for Syrian and Armenian relief, C. B. Göering, $525; Salem congr., Munich, S. D., for war sufferers, P. C. Dyck, $40; anonymous from Berne, Ind., for Syrian and Armenian relief, S. F. Sprunger, $20; P. B. Amstutz, Bluffton, Ohio, for Syrian and Armenian relief, $10; Mrs. Helen Bachmann, Woodlake, Cal., for war sufferers, $5; Zion S. S., Dallas, Oreg., for Syrian and Armenian relief, G. H. Braun, $2.54; anonymous, from Whitewater, Kans., for Syrian and Armenian relief, $35; Peter Burkhalter, Berne, Ind., for Syrian and Armenian relief, S. F. Sprunger, $50 Liberty bond; Menno M. Neuenschwander, Berne, Ind., for S. and A. relief, ditto, $50 Liberty bond; Mrs. George Baumgartner, ditto, $2; First Menn. cong., Aberdeen, Idaho, ditto, H. C. Wiebe, $40; Bluffton college, money given Miss Nora Lambert by Ohio and Iowa churches for S. and A. relief, S. K. Mosiman, $102.45; Salem cong. Apple Creek, Ohio, for war sufferers, J. L. Amstutz, $83; D. W. Friesen, Altona, Man., collection for evangelization work in Russia, $100; Mennonite Ladies' Aid society, Bluffton, Ohio, for S. and A. relief, Miss Edna Luginbill, $56; anonymous from Hillsboro, Kansas, for S. and A. relief, $200.

Gratefully acknowledged,

P. P. Hilty,
Treas. Emergency Relief.
Donnellson, Iowa.

NEWS OF THE WEEK

WIRE CONTROL HAS BEEN PUT IN PRESIDENT'S HANDS

Washington, July 15. — By 46 to 16, the senate adopted, without amendment, the house resolution giving President Wilson power to take over and operate, for the period of the war, the telegraph, telephone, cable and radio lines of the country. Arrangements were made for the resolution to be signed by presiding officers of the senate and house and transmitted to the president today.

All attempts to amend or modify the administration measure which passed the house July 5, by a vote of 221 to 4, were defeated at a session lasting until 9 o'clock. Amendments by Senator Watson of Indiana, to except telephones and press wires from the resolution were defeated, respectively, 41 to 20 and 39 to 21. An amendment by Senator Gore of Oklahoma, democrat, to limit action regarding telegraphs to long-distance wires was voted down, while an amendment by Senator Reed, of Missouri, designed to insure unrestricted public use of facilities was twice rejected.

Wage increases may be expected within thirty days after the government assumes wire control, declared Senator McCumber, opposing the resolution.

"If the president tells congress this measure is necessary and why, I would vote for it," he concluded.

Senator Wadsworth of New York said the lack of knowledge about the telegraph and telephone is "complete in governmental circles." Politics, he charged, was back of the measure, and the intention was to bring permanent government ownership. He said the Military committee, of which he was a member, had never been told that military operations were hampered by lack of wire control.

Senator Watson said the resolution opened the door to socialism and would increase the number of government employes "under the influence of the Executive department." If adopted, he declared, it would mean a fight to the death with national and international socialism when the war ended.

GOVERNMENT IS READY TO TAKE CONTROL OF TOBACCO

Washington, D. C., July 15.—Government control of the tobacco industry of the United States may result from the heavy requirements of the allies and the American military forces abroad. Rationing of the American population is believed to be a possibility.

The War Industries board announced that it has been conducting an investigation to determine the requirements abroad and the amount that must be conserved in this country to meet the situation.

The crop in 1917 was 1,196,000,000 pounds, and of this the board estimates that 859,000,000 pounds will be available this year for United States' manufacturers, while 346,000,000 lbs. of leaf will be available for export to the allies.

Tobacco issued to the military forces of England, France, and Italy amounts to approximately 159,000,000 pounds a year, the board said. England and France each allot 40 per cent. of their entire consumption to the army and navy, while Italy allows its military forces 45 per cent.

The total yearly consumption of the entire populations of these countries the board estimates at 387,000,000 pounds, or 41,000,000 pounds more than this country is able to export. In addition, large amounts of cigarettes and tobacco for Belgium have been purchased in America.

Persons who pointed to possible government control in order to assure tobacco for the allied and American forces declared that it is more than probable that with the allied armies consuming between 40 and 45 per cent. of the total consumption in allied countries, American forces would use more than 50 per cent. of the total amount used in the United States.

The War Industries board quotes the annual per capita consumption of the United States and the allies as follows:

Italy, two pounds; France, three and one-half pounds; Great Britain, four pounds, and the United States seven and one-half pounds.

England, France and Italy are now chiefly dependent on imports from the United States, as their imports from other tobacco-growing countries have been materially reduced through lack of shipping and inability to import from Turkey and Bulgaria.

MAY COST MUCH TO HELP RUSSIA

Washington, D. C., July 15. — President Wilson has been informed by government experts that it will cost at least $1,000,000,000 to carry out a moderate program of economic rehabilitation in Russia. This would include the supplying of machinery, agricultural implements, and foodstuffs.

While the president is still working on his plan of peaceful intervention, it is becoming daily more apparent that the United States and the allies are not yet in agreement on a program. The allies contend that if the president undertakes to rehabilitate Russia without sending an army to drive out the Germans he will simply be building up Russian industries and agriculture for the benefit of the enemy.

The insistence with which allied and Russian spokesmen declare that any help for Russia must include military aid to be effective has led to the conviction in important quarters here that Japan is now preparing for the dispatching of an expedition to Siberia, which would have for its purpose the relief of the Czecho-Slovaks as well as assistance to Russia.

Whether the United States, upon whom the financial burden of intervention in Russia is most likely to fall, will bear it single-handed and without obligations from Russia is not known. It was stated in a semi-official quarter today that two means are presented by which America may recover afforded by the organization of the vast expenditures required. These are afforded by the organization og the Siberian government and by the formation of another separate government in the province of Vologda, whose territories reach to the northern coast.

Recognition of the United States of those governments would be requisite before negotiations for a loan could be undertaken with them and recognition would carry with it as an essential counterpart military assistance, as both new governments are threatened by the Bolsheviki and German machinations and armies.

It is not doubted there that the British and French forces along the Murman and Archangel railroads running into the interior from Kola and Archangel will give immediate help to the new government in that region. The Czecko-Slovak troops in Siberia, it is believed, will be able to control the situation for some time before the Bolsheviki and German-Hungarians shall be able to overpower them, thus giving sufficient opportunity to the Siberian government to perfect its organization.

TAKE 500 IN DRAFT RAID

Cincinnati, July 15. — Nearly 500 men, alleged to have been without draft cards, were caught in the government dragnet at the Latonia race course, on the last day of the meeting.

Street cars, automobiles and wagons were pressed into service to convey the men to the Covington police headquarters.

The arrests were made by the Covington police, secret service men and draft officials, assisted by the sheriff and deputies.

The visit of the officials came without warning and almost demoralized the big crowd.

RECESS OF CONGRESS

Washington, July 15. — The congress is ready to start its summer vacation today. The senate, after passing the telegraph resolution, agreed to suspend important business and take a series of three-day recesses until August 24, beginning today. A similar program for the house was blocked late Saturday, but it is expected to go through when that body reconvenes today.

Under the arrangement ony a few members will remain to attend the perfunctory sessions twice each week, and outgoing trains Saturday night carried senators and members of the house to their homes, or summer resorts.

HINDENBURG IS REPORTED DEAD

Amsterdam, July 15. — Field Marshal von Hindenburg is dead, according to the newspaper Les Nouvelles.

His death is said to have occurred after a stormy interview with the German emperor at great headquarters at Spa.

The emperor and the field marshal are declared to have had serious differences of opinion concerning the German offensive toward Paris.

The field marshal died from congestion of the brain.

The violent interview between von Hindenburg and Emperor William occurred on May 16, Les Nouvelles says.

It was followed by an apoplectic stroke which ultimately resulted in the field marshal's death.

The newspaper says its information was obtained "from good sources in the occupied district of Belgium."

In the last six months there have been several rumors of the death of Field Marshal von Hindenburg and there have been many reports that he has been in poor health. A dispatch, received in London Friday from The Hague quoted a Dutch traveler from Germany as declaring that a report that Field Marshal von Hindenburg was ill and unable to participate in the work at army headquarters has spread all over Germany. German newspapers were not permitted to mention the rumor. The traveler added that Gen. Ludendorff, the first quartermaster-general, had taken over the field marshal's duties as chief of the general staff. Keeping step with reports of the field marshal's health have been dispatches from Germany indicating that the field marshal and the emperor had a disagreement concerning the German offensive movement in the West.

Late in May Field Marshal Hindenburg was reported ill with typhoid fever at Strassburg. The field marshal was reported by the Tribune of Geneva to be suffering from an acute nervous disease. The newspaper declared it had learned from a reliable source that his mental capacity was much affected and that he was confined in a private sanitarium. It added that the field marshal had taken no responsible part in the offensive on the western front.

At the outbreak of the war, Field Marshal von Hindenburg was a general in retirement. He was credited with evolving and carrying out the campaign against the Russians in East Prussia which resulted in the serious Russian defeat at Tannenburg for which he was promoted to field marshal. He continued to command the German forces on the Russian front until August 30, 1916, when he was appointed chief of the general staff in succession to General Falkenhayn. When he became chief of the general staff, General Ludendorff who had acted as his chief of staff, on the Russian front, came with him as his right hand man with the title of chief quartermaster general.

Field Marshal Paul Beneckendorff und Von Hindenburg was 70 years old last September 28. The newspaper Les Nouvelles, which reports the death of the German leader, is a newspaper in the French language, published at The Hague.

FRENCH ENLARGE RECENT SUCCESS

Operating again against what has proved to be a vulnerable point in the German defenses, the French troops have extended their recent successes on the western side of the Marne salient. Their latest local progress places them in possession of the village of Corcy, three miles south of Longpont, the railway station, chateau, and St. Paul farm.

The gain serves still further to protect the forest of Villers-Cotterets, a bulwark in the defense of Compiegne, the valuable French base and railway junction.

On the British front Field Marshal Haig's infantry has pushed forward and won additional positions east of Villers-Bretonneux, on the ridge which stands as an important barrier before the allied base at Amiens.

The movement on the French front, resulting in the capture of Corey, represents a continuation of the series of local attacks between the Aisne and the Marne, begun by General Petain on Sunday. It is along this line that the allies apparently expect the Germans to resume their offensive.

Sunday's drive carried the French line forward two-thirds of a mile on a two-mile front north of the Longpont region. This advance was enlarged Tuesday. On Wednesday the operations were shifted farther south, the French reaching the outskirts of Longpont and Corcy.

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VOL. XXXIII. BERNE, INDIANA, JULY 25, 1918. No. 29.

IN MENNONITE CIRCLES

A committee has recently been appointed by the Western Distr. conference to raise an endowment fund of $100,000 for Bethel college.

According to a report in the Gospel Herald contributions to the War Sufferers' Relief fund of the (Old) Mennonite church to date amount to $149,913.48.

The Franconia conference of Pennsylvania has opened a mission in Norristown, Pa.. Elmer Moyer of Telford, Pa., has been appointed superintendent.

The address of Sister Anna Stauffer, who has charge of our Woman's column, is not as was printed, Hike street, but 558 So. Hope Str., Los Angeles, Calif.

When Rev. and Mrs. Isaac arrived in Los Angeles from Woodlake, Cal., last week, Sister Isaac became quite ill and on this account they will be in Los Angeles for some time.

Iowa is one of the latest states in which preaching in the German language has been forbidden. Laws of this kind are working decided changes in the congregational life of German-speaking churches all over the country.

Last week Revs. P. H. Unruh of Alexanderwohl and H. P. Krehbiel, Newton, Kans., were in Washington to interview the authorities of the War department. While there they were joined by Bro. Max Kratz of Philadelphia, Pa., one of the Committee of Seven of our General conference.

The missionaries from China, Rev. and Sister F. Gasser, whom we had every reason last week to believe would now be on their dangerous voyage toward their home in Switzerland, are still in America at their former address. An unfavorable ruling by the authorities has subjected them to the disappointment of being compelled to wait for an indefinite period until the proper arrangements can be made for their return.

IN MISSIONARY CIRCLES

The Feet of India.

One of the native preachers of India was asked by a Brahman, "Why do you go among the outcasts? Why do you not come to us? We will listen to you." But the preacher said: "We come following the example of Jesus, who washed the disciples' feet. We are washing the feet of India."

According to their traditions and sacred books, the outcast class sprang from the feet of God. The preacher added, "When India sees that its feet are clean, it will be ashamed of itself and it will want to be clean every whit." —Expositor.

Mission Work in Africa.

There are 119 Protestant missionary societies and organizations operating in Africa. Four-fifths of the work is being done by forty of the larger organizations. Thirty-six of the organizations are in the United States and two in Canada. The entire Protestant foreign and native staff is 27,794. This is 13,858 more than the number of corresponding workers in Roman Catholic missions. The organized Protestant churches number 6.767 as compared with 3,308 Catholic churches, less than half as many. The Protestant communicants and baptized non-communicants, including children, number 1,231,-240, as compared with 1,053,467 among the Catholics—that is almost 200,000 less. In addition to the above, Protestants have 881,-927 others under instruction. In schools in all grades Protestants have 724,858, while Catholics have 218,256, over half a million less.

Protestants have 85 hospitals, 228 medical dispensaries, 121 physicians. While the Roman Catholic missions have been operating in Africa for nearly 700 years, the Protestant missions have nearly all been organized within the past 100 years, in fact the larger number of them have been organized within the last 50 years. Population of Africa is claimed to be 111,891,068.—Sel.

The Missionary's Story.

A missionary who had labored for many years among the Mexican Indians was one day at the dwelling of one of them when an old Indian chief of another tribe came there. Said the native Indian to the missionary: "This man has lost his daughter."

In conversation with the old chief the missionary asked: "Do you ever expect to see your daughter again?"

"No," the old man replied; "we don't think like you people—we believe the spirit goes into the air."

"And does that make you feel good?" asked the missionary.

"No," again replied the old chief.

"Well," said the missionary, "I had two beautiful daughters who came to stay awhile with me, and then they, too, went to a far country, but sometime I expect to see them again."

With a questioning look on his face the old chief asked: "Did any one ever come from that far country?"

Like a flash came the thought to the missionary: "I can tell him the story!"

"Yes," said he; "the Chief of that country sent His only Son to us."

And he told him about the birth and childhood of Jesus, about His manhood and ministry on earth, about His temptations and miracles, about his persecution and cruel death on the cross, about His resurrection, and concluded by saying:

"And some day He will come again, and receive the righteous unto Himself, but the wicked He will cast into outer darkness."

"Ah, that was a good story!" exclaimed the old chief. Nobody ever told me that story before." Then, after a moment's hesitation, "I wish I might believe that story; if it is true, I will believe that story."

Time passed on, the missionary was transferred to another place. After several years he went back to his former people. Inquiring for this and that one, he at last exclaimed: "And the old chief, what has become of the old chief?"

"The old chief? Oh, he is dead; he died a glorious death, with a full and firm belief in a loving Savior."

Said the missionary, "How glad I was I had told him the story!" —Lutheran Observer.

A MESSAGE

From Bro. and Sister Penner to the Women's Societies.

Dear Friends and Sewing Societies:

Loving greetings to all. Most of you probably would have expected these greetings to come from India. Very sorry this cannot be the case. We are at present busy here in Los Angeles in the city mission and among our own people. To pack our trunks and boxes only for California caused our hearts to bleed, and caused many tears. How much rather we would have proceeded to dear India hardly anyone can realize. However, we do not wish to give the impression that here there remains nothing to be done. Our six weeks' stay convinced us of the fact that there is more to do here than one can accomplish.

Whoever has experienced how great the need remains for workers in India, how the heathen make great sacrifices, even risking their own lives to find peace, for instance, crawling fifty-five miles over the burning sand to a holy temple because they had not the opportunity to hear of Jesus, will easily comprehend why our hearts turn in that direction. Furthermore, our beloved co-workers are in great need of their well-deserved furlough. The prayer of the just certainly can do much. Have we here in America done as well as our orphans and others that write? Recently fifty-six letters of thanks, etc., enclosed in one envelope, were sent to us. Some extracts follow:

"Dear Mama and Papa:—Daily in your behalf we are lying on our knees and pray the dear Lord to send you back here."—"Dear Mama and Papa: I send many, many greetings. All enjoy, by the grace of God, good health in the orphanage. Wish you the very same. When your letter arrived everyone highly rejoiced. We daily pray to Jesus that He may soon bring you back. If you are sorry you cannot be with us,

read Matt. 5:1-10. I have accepted Jesus. To all friends many thanks for the shirt and coat which I received for Christmas.—Ischwardas (Servant of God)."

Another boy adds to a letter, of which the beginning is very similar to the former: "Many thanks for the shirt, comb and ball. Please extend these words of gratitude to our brothers and sisters in America. We much pray that the dear God may bring you back. Pray for us; here is so much to be done for Jesus.—Elaisha." A girl wrote: "Dear Mama and Papa:—Daily we on our knees pray to the dear Lord that you may come soon. Why are you still not here? Many thanks for my jacket, doll and dress which I received. Pardon me where I failed. Your daughter, Minnie."

One of our Christians wrote a long letter which has been published with others in this paper. All of the nearly sixty letters read more or less the same. Sister Martha Burkhalter writes as follows: "I heartily wish you could have been present Monday night when the mission boxes were brought to the mission house and opened. It was eight o'clock when the brethren began opening and completed at one a. m. All were happy. Oh, the repeated exclamations and outbursts of astonishment when the prunes, apricots, peaches and raisins came out. When the walnuts and almonds were uncovered Bro. P. A. Penner said, "Now, let's sing, 'Praise God from whom all blessings flow.' All dropped their tools, standing around the open case and joined with elated hearts. Then came the jelly, honey and the rest of the clothing."

Whoever has not been away from all these luxuries for years will hardly realize or fully understand the gratitude of our coworkers. Many of these fruits were purchased with the money sewing societies have sent us directly for such purposes. Last fall we sent off the boxes mentioned above, and they have all arrived safely. Much valuable help has been rendered by the contents to men, women and children. Many naked bodies have been clad, besides orphans and poor Christians helped. Not alone that, but as in the time of Dorcas whose work helped along to save souls for Christ, so in the present time your work, dear friends and sewing sosieties, has perceptibly accomplished much in heathen lands. Therefore go on unfalteringly in this blessed work.

We would like to say briefly that the personal effects which were received for use in India come quite handy here. As you very likely are aware, all our household goods is packed away in India. As soon as God opens the way our steps will be directed there and these things will go along. Those gifts to help orphans, widows, to buy cows, etc., have been sent directly to our coworkers who will use them for the stated purposes. As the prices for necessaries have risen enormously here, so it is much more the case in India. It is becoming almost impossible to secure the necessaries for the sick and the dying, as well as for fellow missionaries. Some quotations of prices would almost frighten us. Let us not faint in doing good, but see to it that His appearance may find us doing those things pleasing in His sight. Oh, that will be glory!

Once more, God speed to all that you have done for us and the blessed work. Keep on praying for us and the work here in Los Angeles, which certainly rests heavily on our minds and hearts. May we be found faithful and true in all our duties here and elsewhere.

With true gratitude, yours in His service,

Mathilda and P. W. Penner.
Nellie Asna Penner.
227 So. Ave. 20, Los Angeles, Cal.

H. J. KREHBIEL'S TRIP
(Continued)

Bluffton.

We arrived at Lima, Ohio, at 1:05 p. m. and at 2:15 p. m. we were to attend the symphony concert, given by the Minneapolis Symphony orchestra. Dr. Mosiman was at the station with the faithful Ford and leaving Lima ahead of the train on which we had arrived, we reached Bluffton in time to hear the second number of the program without having stopped to remove the dust of travel from our faces or garments. They say this is the best symphony orchestra in the United States. I am not in a position to vouch for this, the one at Boston, concerning the leadership of which there is so much trouble, may be better; but I hardly think that this side of heaven I shall ever hear more wonderful music than I heard that afternoon. The symphonies from Beethoven and Liest were enchanting and "Asa's Death" in Peer Gynt by the Norwegian master, Grieg, was so pathetic that you could hear the weeping of the mourners and the sighing of the winds in the cypress trees of the cemetery. I am not a musician; if I were I would have enjoyed the concert still more and be better able to convey to you an idea of the exquisite delight of this entertainment. I appreciated it enough, however to advise you that when you have an opportunity to hear such a concert, do not let it pass by even if you have to sacrifice some other pleasure or Hooverize on your meals for a week in order to obtain the price of admission. On the evening of that day they had a Red Cross parade, with decorated autos, marchers and four young ladies carrying a large flag, one at each corner, into which the people could throw their contribution to this cause. I believe as Mennonites we ought to make large contributions to the Red Cross in recognition of our exemption from combatant service. I believe, too, that what we do in the direction of love and mercy will be of more permanent value in the final peace conference than the things we have done by might and power; for if at the peace conference the balance of power between the civilized nations is to be rearranged according to military strength, then all this sacrifice of blood and money shall have been in vain.

About the year 1887 I attended a conference at Halstead, Kansas, at which it was decided that a corporation should build Bethel college. From 1896 to 1900 I attended all the sessions of the Middle District Conf. which lead to the founding of Bluffton college. In the winter of 1899, with the other members of our committee, I climbed over a rail fence and walked through snow one foot deep into Eaton's Grove near Bluffton, where, after having previously looked at two other places, we decided to locate our future college. I was present at the cornerstone-laying and at the dedication and about five years later I was also present at the special session of the Middle District conference, held at Pandora, Ohio, where, on account of financial and other difficulties we debated for two days whether we should continue the college or close it. The subject matter of this conference was so unpleasant that when at the end of the first day I asked a Bro. Eicher from Iowa, who was lodging with me at Dr. Bixel's, how he was enjoying the conference, he replied in German: "I feel like that man who said, 'I wish I were at home and my dog were here'." If this Brother Eicher could see Bluffton college as it is today and witness commencement services as we did, I am sure he would thank God that he did attend that special session and that better judgment and counsel prevailed and that we decided to continue the school. Today Bluffton college has buildings worth $120,000, an endowment fund of several hundred thousand, four modern professors' homes, a splendid faculty and, best of all, it has the active co-operation of five divisions of the Mennonite denomination, and last year an attendance of 341 students, but here, like at Bethel, the good work needs to be carried on and enlarged. Dr. Mosiman said in making his report of the work and the splendid progress of the year that the needs of the college for the future are as follows: Enlargement of Ropp Hall to double its present size; a boys' dormitory and a music hall—these improvements to cost approximately $120,000.

Wonderful progress has been made at Bluffton in every direction. While there we visited a home in the country where the family lived in a new house with all modern conveniences, such as water-works, sewer system, private electric plant, hard-wood floor, rugs and a library of valuable books. The father of the owner of this house had lived in a log cabin in the woods and had attended school only six months in his whole life. The owner himself had very limited opportunities along educational lines, but his children are or will be college graduates and with this better equipment will undoubtedly accomplish much more for our denomination and for the world than could either their father or grandfather. I was especially glad that President Kliewer of Bethel college delivered the commencement address. In the first place because he is one of our own men, a member of our denomination. Some seem to think that when we want something worth while we need to get some one outside our own denomination to furnish the same. I am certain that no D. D. or Ph. D. of any denomination could have delivered a stronger or more practical address than did Pres. Kliewer upon the theme, "In Life's Crucible." When I think of Bethel and Bluffton I regret that I am not rich, for it would afford me great pleasure to endow them both as they should be; all I can do as circumstances are, is, to pray that God may continue to richly bless our colleges and the professors who in them so unselfishly labor for the future welfare of our young people and our denomination. And while I utter this prayer, let me not forget to thank Him that if in His providence He has not seen fit to make one Mennonite rich enough to endow thise institutions, He has placed into the hands of all the Mennonites of America abundant

means to accomplish this desired result, if only each will do his duty.

CORRESPONDENCE

Upland, Cal. — Another quarter has come and gone, having brought many changes in our church work. Among these there was the changing of pastors.

On April 22 the different church organizations gave a farewell social for the departing pastor, A. S. Shelly, and family. Our new pastor, Rev. M. M. Horsch, was also present at this. After a few addresses and talks by Mr. Shelly, Mr. Horsch and Mr. Mehl the meeting was adjourned to the great out-doors where lunch was served. The following Sunday Rev. Shelly preached his farewell sermon on Acts 20:23, Paul's farewell address to the church. On May 1 many were at the station to see the family off. We rejoiced in the fact that Rev. Shelly had been called to a larger and broader field of labor, the college charge at Bluffton.

The first Sunday in May Mr. Frey, the Hopi Indian missionary, now of Los Angeles, preached to us. As Rev. Horsch could not take up his work until the 19th, Mr. Hillis, financial secretary of the Los Angeles Bible institute, preached to us very earnestly and forcefully on May 12.

June 7 the two Women's Mission societies of the church held their annual picnic and mission program. Many mission friends and workers were present. Of these P. W. Penner, superintendent of the Los Angeles mission, J. B. Frey, our Hopi Indian missionary, spoke along his line of work. Rev. Horsch, just returning from his Los Angeles mission work, also addressed the gathering.

Mothers' day was fittingly observed with a program during the Sunday school hour. On this day the Cradle Roll was also organized and added to the Sunday school with impressive services.

June 23 was a memorable day for all home mission friends and workers, as two of the Hopi Indian young people were united in holy matrimony by their missionary, J. B. Frey. They are the first native workers who have gone to assist in the work in Arizona. Mission workers and friends rejoice that these young people have given themselves to the evangelization of their own Hopi people. Both are graduates of the Sherman Indian school at Riverside, Cal. **Corr.**

Berne, Ind., July 18.—After the flood God promised, "While the earth remaineth, seed time and harvest . . . shall not cease." Most of the farmers in this locality enjoy a bountiful harvest. Up to this time the weather was quite favorable for agriculture. On account of the war, as many of the young, strong and able men have been called to the camps, laborers are scarce.

Rev. and Mrs. H. J. Krehbiel, Reedley, Cal., on their recent trip to the East were kind enough to stop a few days here in Berne. Twenty-eight years ago Brother Krehbiel saw Berne the first time, attending a session of the Middle District conference. We were glad to have them with us again. In the forenoon of June 16 he preached in the Mennonite church a good and practical gospel sermon.

At the same time Prof. J. F. Balzer and family of Newton, Kans., were visiting relatives and friends here. In the evening Bro. Balzer favored the audience with an able discourse on "Liberty", based on Luke 12:35-44.

On June 18 there was a double wedding in the Mennonite church, a happy and pleasant affair of the family of Editor C. van der Smissen. It was the silver wedding of Editor and Mrs. C. van der Smissen and the wedding of their daughter, Hilda C. van der Smissen, who was married to Brother Christian Voran of Basil, Kansas. Rev. C. v. d. Smissen and Rev. H. J. Krehbiel were the speakers for the occasion, and Rev. S. F. Sprunger led in prayer.

Prof. Balzer and family made from here a side-trip to Pandora and Bluffton, Ohio, and on July 11 they left Berne for Mt. Lake, Minn., to visit his parents and friends at that place.

The good people of Berne and the state are very glad that the supreme court sustained the "bone-dry" law for Indiana, which went into effect on April 2, 1918. This is encouraging also for our Temperance society being able to assist a little in the present great movement.

Sunday, July 14, will be long remembered by many of our young people, their parents and the members of the church. Twenty-nine young people were baptized and admitted as members of the Mennonite church. Harvest time is a glad time. But Jesus said to His disciples, "The harvest is indeed plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers in His harvest." If the Lord is willing, we will have communion services on July 21.

On July 15 a special congregational business meeting was held to elect delegates for the Middle District conference to be held at Pandora, Ohio, in October, 1918. The following brethren were chosen as delegates: P. R. Schroeder, S. F. Sprunger and C. van der Smissen. **I. A. Sommer.**

PATIENT PLODDING

A little while before his death, William Carey said to his son, Eustace, "If, after my removal, anyone should think it worth while to write my life, I will give you a criterion by which you may judge of its correctness. If he gives me credit for being a plodder he will describe me justly. Anything beyond this will be too much. I can plod; I can persevere in any definite pursuit. To this I owe everything."

That old pioneer of South Africa, Robert Moffat, when interviewing a young candidate for the work on his field, was asked by the young candidate what the first qualification was. Moffat replied, "Patience". Thinking this a very common virtue, the young man requested the second qualification, to which Moffat replied, "Patience". Seeking to evade the point of the old missionary's remarks, and evidently underestimating its value, he still asked for a third qualification, to which the veteran missionary is reported to have said, "Everlasting patience."

Patient plodding was the secret by which the old pioneers laid the foundation of missionary service. Shall we be considered out of date when we suggest that these are still prime qualifications for missionary efforts? We like to see the dashing energy and the quick intellect and ready mind, but when we select missionaries, we would look most eagerly for some evidence of staying powers. We never yet knew a man to fail that knew how to plod. The success in the older fields came in this way. The victory in the fields, presenting afresh the problems of by-gone days, will come in the same manner. These strenuous days with lightning methods have furnished no short cut to spiritual results, and the need of patience for fruition in Christian work still remains. Oh, for more patient, plodding missionaries. — Sel.

WORLD-WIDE SUNDAY SCHOOL NEWS

First Things First.

One of the members of the Executive Committee of the World's Sunday School association recently increased his pledge to that work and subscribed for a life-membership in the association, payable one-third each year for three years. This means the payment of one thousand dollars. In making the pledge he expressed his personal opinion of the worth of the work in the following sentence: "I want you to know that I consider the work of the World's Sunday School association in importance and results at the very top of the list of Christian agencies: First, because it reaches the childhood of the world with the gospel message and Christian training; and, second, because it is the clearing-house of the Protestantism of the world." There are about 100 life-memberships in the World's Sunday School association, each one being constituted by the payment of $1,000. The donor has the privilege of naming himself or another to the life membership. An illuminated certificate is presented which bears the signatures of H. J. Heinz, chairman; Arthur M. Harris, treasurer; Thomas R. Ferens, president and Frank L. Brown, secretary.

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray.—Edward Payson.

MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1919 as complete and correct as possible.

Since under the present circumstances the expenses of publishing our papers have increased very much, our dear readers will understand that it is necessary that all subscriptions are paid in advance. We therefore kindly ask our readers whose subscriptions have not been paid, to remit the money as soon as possible. Every reader can see on the yellow label how far he has paid his subscription. Besides this we hope that many a subscriber will send us the subscription for a new reader. (See the special offer for new subscribers). All remittances should be sent to Mennonite Book Concern, Berne, Ind.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Going to church is not as popular as it once was. Pastors everywhere complain of the unfaithfulness of their flocks. Some try to find the reason for this condition in the automobile, the changed methods of life in our day, the hard work people have to do during the week, etc. It may be that the things just mentioned are factors in keeping churches empty, but the real reason lies deeper than that—it lies in the hearts of people. They tell us that fifty or sixty years ago the church was practically the only social center in the community and on that account church-going was the most natural habit for both saint and sinner, but that today the church has no more attraction for the sinner who finds satisfaction elsewhere better suited to his liking, while only the saint goes to church, hence the many empty pews. For the sake of argument we will admit that the irreligious man keeps away from the church, but this does not explain away the fact that practically every church carries as many names on its roll as it would require persons to fill up its building. For the many who profess Christianity there are far too few in the house of God on the Sabbath day. Two reasons may be found for this neglect. One has just been mentioned. The heart of the one who neglects his church is not right. The second reason must be with the church, it too must not be right. Now, in the case of our own empty churches where may the fault be—with the people or with the church? The answer is that the church is what its people make it and you cannot make a straight church out of people whose Christianity is not right. It is pathetic to note to what ends pastors and church boards go to gain a crowd. We will admit that sacred music and sacred oratory are legitimate as well as comfortable and even attractive buildings, but given the best music, the gifted minister and comfortable modern church there is no guarantee that the seats in the building will be at a premium. Changing the pulpit into a lecture platform, the church into an amusement hall, the Sunday school class into a club, the church basement into a gymnasium, the service into a recruiting meeting or a bond sale are common-place examples of some of the things that have been tried and not found successful. The "movie" show, the pall park and the dance hall always have their patrons who are willing to pay for what they get there, but their managers frankly offer what they have for what it is. In churches, amusement, social opportunities and the like are often offered as religion or in the place of gospel. The public will not be fooled. The crowds seldom come. Let us now suppose that in the community there are a number of earnest souls anxious for the gospel and the edification it offers, will any one believe that those who feel that way will need a special bait to bring them to the house of God. Our conclusion is that the measure of sincere Christians in a community is to be found in the number of those who are regularly in their places whenever the church is open for worship.

Mid-summer is here and in most sections of our country the principal crops are already harvested. We are in the midst of a terrible war that has imposed hunger upon half of the world beside the other miseries that came with it. From our crop most of the hungry mouths of the world will have to be fed. To philosophize upon the lack of reason or necessity for this awful state of affairs and then do nothing else would be making mere mockers of ourselves. The American people are face to face with a condition such as they never before confronted and they must be equal to it. If it is our part to be feeding half of the world, we also have to make the sacrifices that will pinch us hard. Doing without things is something new to us, but most of us are already learning how to do it. It is not for us to glorify war. Our principles are opposed to war, but even those who do not view the matter as we do, affect a horror for it and assert that they are only in war to end it forever. Yet, as God has a way of overruling evil that good may come out of it, we see in the discipline, the sacrifices and the help that is demanded, something that is for our good. We now know that there is suffering, that there are those who have a claim upon what we have too long regarded to be our own. Our extravagances have been checked. The system of saving inaugurated everywhere will get us out of the habit of wasting and we are only coming to know how far a little can really be made to go. Surely, if it would mean a speedy ending of this conflict most of us would be perfectly willing to endure a great many more hard privations.

When we recall how much war has destroyed of what God so graciously has given us and then bear in mind how comfortable we still can really be with so little we have left we begin to wonder how much more comfortable and happier the whole world would be if all that has been destroyed and wasted would have been put to the best possible use.

Perhaps the coming winter will be a revelation of how far we can go in our sacrifices and needs. We are not yet, like the people of Holland, compelled to pay $1.75 for a spool of thread, or, like the people of Switzerland, forced to pay considerably over a dollar and a quarter for a pound of pork, though we have protested loudly against high prices; but it may come to that and even then we may be in a better position to meet such conditions than they. Whatever does come, let us feel that material things are not the chief things in life and that He who assures us that if we call upon Him, will answer us, will care and protect His own.

CONFERENCE FOR THE EVANGELIZATION OF RUSSIA

The first General Conference for the Evangelization of Russia which was in session at the Moody Tabernacle in Chicago from June 24 to June 28 will not soon be forgotten by those who were in attendance. The first session on Monday evening was appropriately given over for the most part to the Swedish ministers and churches of Chicago, the closing address being given by Rev. Gustav F. Johnson, pastor of the great Swedish tabernacle of Minneapolis. More than four thousand people were in attendance at this initial service. On Tuesday, Wednesday, Thursday and Friday the conference program filled the entire day, beginning at nine o'clock in the morning and closing between ten and eleven each evening. Among the outstanding features of the conference must be noted the following addresses:

"The Inspiring Vision of a Regenerated Russia", by Rev. A. B. Winchester of Toronto.

"Why Must America Take Leadership in Evangelizing Russia?", by Rev. Pres. David Nyvall of North Park college, Chicago.

"Great Opportunity in Present World Conditions", Rev. Gust. F. Johnson of Minneapolis.

"The Bogoiskateli, or Seekers After God in Russia", by Rev. I. V. Neprash, until recently of Petrograd, now of Philadelphia.

"A Concerted Movement for Russia's Evangelization", by Rev. Wm. R. Wedderspoon, pastor St. James M. E. church, Chicago.

"The Russian Orthodox Church", by Dr. Robert M. Russell of Moody Bible Institute, Chicago.

"What Has Been Done to Evangelize Russia?", by Rev. Pres. Charles A. Blanchard of Wheaton College.

"Russia's People and Their Neighbors", M. A. de Sherbinin, one time professor Russian and Ruthenian Presbyterian College, Winnipeg, Canada, and now of the Chicago Tract society.

"America's Christian Duty to Russia", by Dr. James M. Gray, dean of the Moody Bible Institute, Chicago.

"A Great Missionary Program for Russia," by Pastor Wm. Fetler, president of the Russian Bible Institute of Philadelphia.

One of the very interesting features of this conference was the presence of the Rev. N. F. Hoijer, Deputy Pan-Russian Evangelical committee, who has already devoted forty years of his life to evangelization work in Russia while under the rule of three czars. Mr. Hoijer's two addresses were entitled, "Forty Years in Russia", and "Among Mohammedans and Kurds of Ararat."

One of the sessions of the conference was devoted to the topic "What Has Been Done for These People and Their Neighbors Now in America?" The Chicago Tract Society missionaries reported of their work. Constantine Antoszewski spoke for the Russian Poles, Rev. Paul Kozielek of Detroit for the Austrian Poles, Rev. M. M. Aijian of Detroit represented the Armenians, Rev. C. T. Papadopoulos of Chicago the Greeks, Rev. V. Hlavaty of Cedar Rapids the Bohemians, and Mr. Andrew Todoroff the Bulgarians.

At the evening service of Wednesday, in response to an appeal of Pastor William Fetler over fifty volunteers came forward offering their lives for the service and the same evening an offering was made for the work amounting to something over ten thousand dollars.

The closing service of the conference proved exceedingly interesting. At this meeting a special effort was made to bring together representatives of the different Slavonic peoples in Chicago, and brief addresses and appeals were made in at least seven different languages. The impressive singing of the choir of fifty students from the Russian Bible Institute of Philadelphia under the leadership of Pastor Fetler and the stirring addresses and appeals made by the missionaries of the Chicago Tract society who told of their work among the Slavonic people here in our own land, will not soon be forgotten. During the entire conference there was great unanimity and hearty expressions of loyalty to our Master and of love to the brethren. The addresses were of a high order and it was decided to publish them in a volume through the Bible Institute Colportage association.

In view of the great need of Russia it was unanimously decided that while nothing shall be done to interfere in any way with plans or work of existing denominational boards, still it is important that a strong and sympathetic Christian effort be organized as quickly as possible to enter upon this great and long neglected field, to carry on a work that shall be thoroughly evangelical but also strictly interdenominational so that instead of exhibiting to the new Russia the different denominational features of our work in America we can go to them with a united front, with a united appeal and with a united effort to bring those one hundred eighty-two million people under the power of the gospel of Christ.

The conference was called by more than one hundred evangelical leaders in different parts of the United States, Canada and England; and according to the recommendation of its executive committee a new organization was effected to be known as "The Alliance for the Evangelization of Russia". This alliance has an executive committee of twelve members and a general council, which at the outset will be composed of all those who signed the original manifesto, calling the conference.

It seemed to the leaders of the conference necessary, in view of the greatness of the opportunity, that a "flying squadron" of Christian effort should be organized at once to carry the gospel by the written and spoken Word to the Russian people, and while undoubtedly the denominational boards will approach this task, yet under present war conditions the work of all will be painfully inadequate, and there is apparent the need of a united effort in which the faith and love of the Christians of Russia may find expression without reference to denominational lines. The effort of the alliance will be to carry to the people a Christ rather than a creed, a personal Savior rather than any particular system of faith and order that has developed through the centuries of controversy. The promoters of the alliance have set themselves at once to raise a $3,000,000 religious liberty fund for Russia.

OUR WOMAN'S WORK

So far we have received only a very few communications from sewing societies and missionaries, but we are hopefully watching every mail for more letters from you. If you don't know what to write about, just ask us and we will explain.

In another column you will find a letter from Bro. and Sister P. W. Penner, telling about the Christmas gifts sent to India for the missionaries, orphans and poor Christians last year. These gifts were made possible through the money donated for the purpose by sewing societies and friends. Let us look ahead and prepare another cheery Christmas for them. Some boxes are being packed at the present time for India by Bro. Penner, and these will probably reach destination just in time for Christmas. Sister Penner asks us to say that if you wish to help make Christmas glad for India by sending a money gift, kindly send it not later than September. Possibly some of the young people would like to help in this way, some mission bands or Sunday school classes. The children in the A. C. Funk Memorial home need blankets, and the new converts that are coming in fast at Sukri, Mauhadei district, are very poor and in special need of help.

The Mission Sewing society of the Upland (Cal.) Mennonite church reports having had a very enjoyable time at their annual picnic at Ganesha Park, Pomona, May 31. The lunch, served under the trees, was as good as only a picnic lunch can be. In the afternoon a missionary program was carried out, led by the president of the society, Mrs. A. K. Toews. The missionaries present were Rev. J. B. Frey of Arizona, and Rev. and Mrs. P. W. Penner. Bro. Frey told of his work among the Hopi Indians. Otto Tomavitu, a Hopi Christian, who was with Brother Frey, told about his conversion, how God has taken full possession of his heart and that the devil can only come to the door and no farther. Brother and Sister Penner, in their usual way, deeply impressed their audience about the great work in India. Indeed, so deep was the impression that the collection taken was more than double the amount of other years. Rev. M. Horsch, the pastor, closed the program with encouraging words and prayer.

The Upland church had the privilege on June 23, of having a Hopi Christian wedding. The church was beautifully decorated with ferns and daisies, and while the wedding march was played the happy couple was led to the front by Bro. Frey, who also performed the ceremony. Miss Elsa Haury sang a solo, and Brother Frey with two Hopi girls from Riverside sang two songs in the Hopi language. The Mission Sewing society and the S. O. circle presented the new couple, Mr. and Mrs. Otto Tomavitu, with two checks. They left for Riverside, and in the near future will go to Arizona to help in the mission work among their own people.

We will give a brief review of the latest report of the Mennonite Mission Sewing society of Upland, Cal., May 1, 1917 to May 1, 1918. The society was organized in 1903 with fourteen members, and today has thirty-eight. The meetings are held twice a month, alternating between town and country. After a devotional program the time is spent in sewing for our Arizona mission. This society is very active, reaching out in a wide circle of helpfulness. Together with the S. O. circle they gave a miscellaneous shower to Mrs. P. W. Penner and another to Mrs. J. B. Frey. Two special union meetings were held at the Mennonite Sanitarium for Tuberculars at Alta Loma, to sew for that institution, and some time ago they paid for the furnishing of a room which they expect to supply from time to time. They are also helping with the local Red Cross work, and have contributed $23.75 to Red Cross. Mr. and Mrs. P. J. Wiens and Mr. and Mrs. E. G. Kauffman each took with them a box of 100 lbs. of dried fruit when they sailed for their respective mission fields, the gifts of this society. They are supporting an orphan boy, a Bible woman in India, and contributing toward the leper asylum. Their contribution toward the Mountain Rest Home for India missionaries has so far amounted to $35. Also contributed dried fruit at Thanksgiving and a check at Christmas to the Los Angeles mission. The churches of Upland and neighboring towns have organized a missionary union of both home and foreign missions, of which this society is a member. Once a year they have an all-day meeting when a number of missionaries home on furlough give interesting talks on their work. The union also conducts a mission study class, last year's study having been "The Lure of Africa", which was very interesting and helpful. The Upland church has two other mission societies—the S. O. circle (Serving Others), from the age of eighteen up, and a small-girls' society, called "Dorcas Sewing Society". This account does not cover all the good work of this society.

3.25 pays the "Mennonite" for one old and one new subscriber. The new subscriber receives the "Mennonite" from now until January, 1920. Both the old and the new subscriber also receive the "Mennonite Year Book" for 1919 as a premium as soon as it is published. — Mennonite Book Concern.

THE C. E. TOPIC

August 4.

All for Christ—1. Our Ambition.
Phil. 3:4-11.

Anciently the candidate going around seeking votes for office was called ambitious, later the word came to mean an inordinate seeking for something such as an honor, superiority or power. Now we understand the ambitious person to be one who seeks after something for himself eagerly. Ambition was the death of Caesar and has been the destruction of multitudes of other men and women because their ambition was an evil thing. So long as we are after some personal benefit or advantage that comes to us through the losses or disadvantages of others, that long will ambition be an evil thing—a thing to be avoided as from the evil one. Words, like other things, may pass through a regeneration and the word ambition can retain some of its former meaning and still be accepted in a good sense. If we intensely desire and eagerly go after things which will make us better and which our getting will occasion no hardship on the part of others may be said to be ambitious in the right way.

Let us, first of all, have ambition of the right kind. The person who does not want anything is not apt to get much. The one who aims at nothing is sure to hit it every time. A Christian who is not ambitious for the things of Christ and whose life does not show that he wants to be of the highest service to Him had better

seriously ask himself whether he really is a Christian in the way that his Christianity will do him any good.

Let us suggest a few lines along which a Christian may be ambitious:

An ancient saint once addressed the people of God as follows: "As for me and my house we will serve the Lord." This is the height of ambition. We may want to serve our country in order to show our patriotism or we may want to serve suffering, ignorant or struggling humanity in order to prove our benevolence, or, we may even strain all of our efforts in order to satisfy our selfishness. While the latter may be worthy only of condemnation and the former praise-worthy we know that the ambitions of many run along in such directions. The best way to be eager in our greatest endeavors is to serve the Lord and in so doing we will be sure to show our best and avoid the worst. "The fear of the Lord is the beginning of wisdom." It is also the beginning of right ambition. Paul set the ideal for the preacher's ambition when he advised Timothy to "preach the Word", he expressed the pastor's ideal when he declared, "I am determined to know nothing among you save Jesus Christ." Any minister whose ambitions do not give Jesus and the Word first place has missed his calling and had better quit. If his subordinate ambitions, such as to build up his church, reach great crowds or sound great messages do not all lead to God and the Word, he is ambitious in a dangerous direction.

Today we hear and see much of soldiers. The apostle compared the Christian to a soldier and described the kind of armor he should wear. Every Christian should be ambitious to "fight the good fight of faith" and should be sure that he has put on the "full armor of God" which is designed not to destroy men's lives, but to save their souls.

Another beautiful example of ambition worthy of imitation by all Christian fathers and mothers is to be found in the case of the pious parents of Samuel who gave their child to the Lord and His service. We, who are parents, owe it to God to give Him our children and prepare them for His service. It is no accident that places the child in the Christian home. God designed that there the boy or girl is to be prepared and trained for His great and holy work. The neglect of the children in spirtual training is one of the greatest crimes of the age against God.

The church should be ambitious. For what? For doing that for which it was called, namely to send the gospel abroad to all nations. It ought to be not only to give, but to give its best and give to the limit. If God spared not His only Son to save the world there is nothing we should want to hold back that might be of use in bringing salvation to men.

All men seek something. Some are after honor, others wealth, others again learning, etc. Ambition makes seekers of us. Jesus had this in mind when He told us to "seek first the kingdom of God". The Greeks who came to the disciple and said, "Sir, we would see Jesus," voiced the right kind of ambition.

THE S. S. LESSON

August 4.

Growing Stronger.

Luke 2:42-52; II Pet. 1:5-8.

Golden Text—The path of the righteous is as the dawning light, that shineth more and more unto the perfect day. Prov. 4:18.

For some wise purpose Providence has drawn a curtain on nearly all the time in the life of Jesus from the hour His parents settled down with Him in Nazareth until His public ministry began. The only glimpse we get of His life during that period is recorded in our lesson. We may justly infer, however, that His life was much like the lives of the youths of His age except for His innocence. He attended the synagog school on week days and the public worship on the Sabbath. He lived close to nature and was the friend of birds and flowers as His later teachings show. He worked with Joseph for the support of the family and thus acquired the trade of a carpenter. His surroundings were not the most desirable since "Can any good thing come out of Nazareth?" became a proverbial indication of how the world regarded the town of His residence. Yet, like the beautiful flower, growing in the festering swamp, His life was unstained by the sin around Him.

At the age of twelve the Jewish child became what was known as "a child of the law", that is, he was now regarded to be personally responsible for His conduct and was expected, as an adult, to keep all the requirements of the law. It was at this age that pious Jews took their children with them to Jerusalem to attend the feast and receive final instruction in the law from the rabbis in the temple. One can imagine what an impression such a journey must have made upon His mind. Every foot of the ground over which He passed was rich in the historic associations of His people. The first view of the lofty temple building, and perhaps the smoke of sacrifice ascending from the altar, was eagerly looked forward to and brought forth a burst of enthusiasm from the company in which He traveled. How He must have anticipated the joy of personally finding Himself in the sacred city and temple! In later years these same places were to rouse up in Him mingled feelings of indignation and sadness. This glorious city was in a few short years to become with Him a factor in the world's greatest tragedy, but it was there that He would enjoy the greatest triumph men ever knew and make redemption possible. There is a lesson to be learned from the fact that the parents of Jesus did their duty in bringing Him to the house of God. Time and again during His ministry Jesus took notice of children and showed His concern for them. Neglected Christian training is at the root of so many miserable failures we note in life all around us in our day. It is, first of all, the duty of parents to their children to bring them up in the fear and admonition of the Lord.

We notice, however, that the parents took too much for granted. They supposed Him to be in their company. This was the cause of future troubles to them. How many parents are there who suppose that their children are safe and all right when they do not know? The search for Jesus was a long and anxious one, but was finally rewarded by finding Him in the place one would naturally suppose that a child of His mental and spiritual build would be apt to be found. We would like to satisfy our curiosity concerning the questions He discussed with the doctors in the temple, but we cannot, we do not know what they were, but they certainly portrayed His spiritual insight and His splendid intellect in an unusual way. His reply to His mother conveys not, as some would suppose, a term of contempt or disrespect, but a revelation of His peculiar and different life in a way that would impress her, but did not offend her. Note that He set the example of being subject to paternal authority. There are three kinds of development noted in His life. He grew in "wisdom", in "stature", and in "favor with God and men". We may interpret this to mean that there was an intellectual, a physical and a spiritual and a social development. The nature of Jesus was perfectly balanced.

The passage from II Pet. should be studied with the meaning of each word thoroughly understood. It shows that the law of spiritual growth demands a constant advance and increase of duties and opportunities.

MARRIAGE

Voran-Van der Smissen. — June 18, 1918, Berne, Ind., Christian Voran of Basil, Kans., and Hilda C. van der Smissen of Berne, Ind., by Rev. C. van der Smissen.

Habegger - Neuenschwander. — On July 14, 1918, Berne, Ind., Clinton Habegger and Lydia Neuenschwander, by Rev. S. J. Grabill.

DEATHS

Pannepacker. — After a very brief illness Katherine Anna Pannepacker, nee Frey, was called to her eternal home on May 15, 1918. She was born Aug. 3, 1866, in Green Valley, Pa. In her girlhood she joined the Lutheran church. On August 13, 1892, she was united in marriage to Nathan Pannepacker together with whom she joined the Hereford Mennonite church in 1902. She became the mother of four daughters and two sons, one of which is over in France in answer to the call to the colors in defense of the rights of humanity. She leaves to mourn her unexpected departure the bereaved husband, four daughters, two sons, three brothers and three sisters. Interment took place in the Union cemetery at Bally, Pa., after appropriate services. Services, based on I Thess. 5:2. 6 and Eccl. 8:8, were conducted by her pastor.

Stauffer. — Ambrose T. B. Stauffer was the son of Wm. and Mary Bliem Stauffer. He was born May 15, 1850, in Colebrookdale township, Pa. At the age of nineteen he was baptized by the late Christian Clemmer and received into fellowship of believers in the Hereford Mennonite church.

On Sept. 6, 1876, he was united in marriage to Emma Schanely. To this union were born three daughters and one son. In 1889 because of the dearth of workers he was persuaded to accept the office of deacon in the Boyertown congregation which position he held to his death. He leaves to mourn his death, the sorrowing widow, two daughters and one son, four grandchildren, two sisters and one brother. Alhough he had been ailing for some time yet the end came unexpected since he was thought to be improving. The pain of sorrow is alleviated by the testimony from his own lips that he had peace with his God. The end came on May 30 from progressive paralysis at the age of 68 years and 15 days. Funeral services were held on June 4. Rev. Fretz, a friend since the school days at Wadsworth, spoke at the house and his pastor conducted the services at the Hereford church at Bally, Pa., where the body was laid to rest in the Union cemetery.

Sprunger. — On July 20, Monroe, Ind., Mary Ann, daughter of Mr. and Mrs. Rufus Sprunger, aged 11 days, of pneumonia. She leaves to mourn her parents, one sister and two brothers. As their pastor, P. R. Schroeder, had an appointment near Portland, Ind., on Sunday at the time of the funeral, Rev. C. van der Smissen conducted the funeral services.

NEWS OF THE WEEK

U-BOAT SINKS TUG AND U. S. CRUISER SAN DIEGO

Orleans, Mass., July 22. — An enemy submarine attacked a tug and tow four miles south of Orleans life-saving station and sunk three barges of the tow. The tug stood by the barges until she was shelled and herself on fire, when she disappeared. The crews of the barges, comprising sixteen men, three women and five children, reached shore in small boats. Only one of them, a man, was injured by flying wood splinters in an arm. The submarine was plainly seen from shore.

American warships from the First Naval district are out searching for the submarine.

Two barges were sunk by torpedoes, but it required 100 shells to sink the third barge. In the midst of the shelling, an eleven-year-old boy on a barge seized a small American flag and waved it defiantly in the faces of the German gunners. He still clung to the flag when he was brought ashore.

A hydroairplane from the Chatham aviation station attacked the submarine and appeared to have driven it off while the tug was still afloat.

The attack began at 11 a. m. and lasted an hour, when the submarine withdrew. Two shells struck the water 500 yards from the shore, which was lined with 1,000 persons attracted by the firing.

The sea was calm and there was no wind. The barges had only four small lifeboats intended to accommodate five persons each, but all of the crews of the barges were safely landed at Nauset harbor.

The crew of the tug, seventeen men, was rescued and brought ashore by the crew of the Orleans life-saving station.

Washington, July 22. — Navy department dispatches state that the United States cruiser San Diego casualties are three known dead and fifty-eight unaccounted for.

New York, July 22. —Between thirty and forty men lost their lives when the United States cruiser San Diego was sunk ten miles off Fire island, according to a semi-official estimate received here.

The cause of the ship's destruction still is undetermined at the Navy department. Announcement was made that 1,183 men from the ship had been landed. The names of only three of those missing were announced.

Rear-Admiral Palmer, acting secretary of the navy, made a detailed account of the destruction of the cruiser and rescue of the crew, but it added nothing to previous reports from Captain H. H. Christy and other survivors as to the cause of the sinking.

Belief that the San Diego was the victim of a mine, however, grew among naval officials after the commander of the American patrol boats operating off Fire island reported that his craft had picked up several mines of foreign design.

Among the survivors opinion seemed to be equally divided as to whether a submarine or a mine was responsible for the loss of the cruiser. Many held that an enemy torpedo struck the ship, while as many subscribed to the theory that the vessel hit a mine. No reference to the cause of the explosion which was heard aboard the cruiser was contained in the account of the sinking made public by Admiral Palmer.

GOVERNMENT MAY CONTROL MEDICS

The government is about to assume control of the entire medical profession in the United States to obtain sufficient doctors for the fast-growing army, and at the same time to distribute those remaining in the localities where they are most needed for civilian work.

The mobilization is to be accomplished either by enrolling all doctors in a voluntary service corps under pledge to accept whatever service, military or civilian, is assigned them by the governing body of the corps, or, if the voluntary plan is not successful, by legislation providing for drafting them into government service. Medical officers of the government believe compulsory conscription will not be necessary.

Organization plans for the volunteer medical service corps already have been made and enrollment started in a few states under authority of the Council of National Defense. Instead of enrolling in this corps only those physicians not suitable for military service either because of age, physical infirmity, dependency or institutional or public need as planned at present, the government is expected shortly to throw open the membership to all doctors and to bind them with a pledge "during the present emergency to accept service, military or civilian, wherever, whenever, and for whatever duty he may be called by the central governing board".

Under this projected plan the army and navy would take those physicians and surgeons best fitted for active duty and who can be spared from civilian requirements. At the same time the government would maintain a continuous survey of the country and assign doctors to those communities in which there are too few practitioners.

The practical operation, officials believe, would cause little of relocation, however, since physicians who are needed in certain communities, hospital schools or other essential civilian service would not be commissioned in the army.

Conferences of doctors were held Thursday in Washington and a number of other cities to discuss the operation of the voluntary enrollment plan.

A committee of army and navy surgeons also completed Thursday recommendations for inclusion in the volunteer medical service corps all doctors instead of only those disqualified for military service. Of the 143,000 doctors in the United States it is estimated between 80,000 and 95,000 are in active practice, and 23,000, or one-fourth, are in the army and navy. Nearly 50,000 will be required eventually for the army.

ALLIED VICTORIES ARE CONTINUING ON WEST FRONT

Prisoners captured by the American forces alone up to an early hour on Saturday totaled 17,000, Gen. Pershing reports in his statement for Saturday, received at the War department last night. The number of guns captured was 560.

Despite fierce counter attacks and rear guard actions, Courmelles, Rovet St. Albin and Maubry had been entered by the Americans before one o'clock Saturday morning.

Paris, July 22. — Important gains by the French, American, Italian and British troops in the territory comprising the Soissons-Reims salient are reported in the official communication issued by the war office.

The heights east of La Croix and Crisolles have been taken, a considerable section north of Chateau Thierry has been cleared of the Germans, and St. Euphraise and Bouilly, southwest of Reims, have been captured.

Victories for the allied army in France continue to multiply. Over the entire sixty-mile front, running from Soissons to Rheims, the allied troops are fighting with a determination that brooks no denial of their efforts. And the Germans steadily are giving ground, though stubborn resistance is being offered on some sectors.

A rather good sized indentation has been made in the German line between Soissons and Chateau Thierry by the American and French troops, and almost all the gains made by the Germans in their recent drive south of the Marne and toward the vicinity of Rheims have been blotted out under the counter attacks of the Americans, French, British and Italians.

Chateau Thierry, which represents the point in the battle line where the Germans had driven their wedge nearest to Paris, has been recaptured by the French troops, and almost simultaneously the village of Brasles, two miles eastward, and the heights to the north of the village fell into their hands.

Acting in harmony with them on Cheateau Thierry, American and French troops, northwest of the city struck the Germans the hardest blow, broke through the German lines and drove through at some points more than three miles. Many prisoners were taken and the machine guns of the allied troops literally mowed down the Germans, who endeavored to stay their progress.

To the north, along the Ourcq valley, the French are making good progress toward the important junction town of Nanteuil Notre Dame, while the operations south and southeast of Soissons are keeping time with those along the other parts of the front.

The entire southern bank of the Marne having been cleared of enemy forces, French, British and Italian troops now are harassing those southwest of Rheims, and they have been forced to fall back in the Courteon wood, the Ardre valley and near St. Euphraise, notwithstanding their desperate resistance. The number of British operating with the allied forces in this region is not known. The first announcement that they were in action was made Saturday night, and doubtless they represent a portion of the great reserves that everywhere are being brought up along the battle line in an endeavor to make sure the victories already won and enlarge them.

With the capture of Chateau Thierry and the fast progress of the French and Americans eastward from the northern sectors, the plight of the Germans in the southwestern portion of the Soissons-Rheims salient becomes increasingly hazardous, and it is not improbable that when stock is finally taken large numbers of prisoners and quantities of guns and war stores will be found to have been taken by the allies.

AUSTRIAN PRISONERS ARE ANXIOUS TO JOIN RANKS

London, July 17. — General Lorvath, recently proclaimed ruler of Siberia, says a Peking dispatch to the Times, dated July 13, has expressed willingness to facilitate the movement of Czecho-Slovak troops toward the trans-Baikal region over the Chinese Eastern railway. The Czechs propose immediately to attempt to reach Irkutsk with a view to resuming communication with their compatriots in western Siberia and will formally ask the Chinese government for permission to traverse Manchuria.

There are indications, the dispatch adds, that some of the Austrian prisoners in Siberia are anxious to join the ranks of the Czechs.

Washington, July 17. — Of all the Austrian prisoners captured in the recent fighting on the Italian front, not one has expressed a desire ever to return to Austria, despite the stories of Italian mistreatment of prisoners, says an official dispatch today from Rome.

Washington, July 17. — Appointment of an American commission to make a thorough investigation of actual conditions in Russia was strongly urged on President Wilson in a letter from Senator Hitchcock of Nebraska, chairman of the Senate Foreign Relations committee. The question of military intervention in Russia was not discussed in Senator Hitchcock's letter.

The American commission was proposed by the Senate committee chairman because of what he said are conflicting reports regarding military, economic, political and social conditions in Russia. His opinion to the president was that it is most desirable as soon as possible to learn the actual conditions in Russia in all phases.

GERMANS SAY ROOSEVELT BRAVELY FOUGHT TO DEATH

Amsterdam ,July 21. — The death of Quentin Roosevelt is confirmed by a Wolff bureau message from the front, according to a Berlin dispatch received here. The message adds that young Roosevelt was buried with military honors by the Germans. The story of the fatal encounter, as told by the Wolff bureau correspondent, follows:

"On Sunday, July 14, an American squadron of twelve battleplanes was trying to break through the German defense over the Marne. In the violent combat which ensued with seven German machines, one American aviator stubbornly made repeated attacks.

"This culminated in a duel between him and a German noncommissioned officer, who after a short fight, succeeded in getting good aim at his brave but inexperienced opponent, whose machine fell after a few shots near the village of Chambry, ten kilometers north of the Marne.

"His pocket case showed him to be Lieut. Quentin Roosevelt of the aviation section of the United States army. The personal belongings of the fallen airman are being carefully kept with a view to sending them later to his relatives. The earthly remains of the brave young airman were buried with military honors by the German airmen near Chambry at the spot where he fell."

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VOL. XXXIII. BERNE, INDIANA, AUGUST 1, 1918. No. 30.

NOTICE

Dear Brother:

At our Sunday School convention, held last summer at Perkasie, the suggestion was made that there ought to be an organization of the laymen of our church for the purpose of getting our men better acquainted with each other, and keeping them more keenly interested in various phases of the work of our church and of fostering among them a keener and stronger loyalty to its principles, and a committee was appointed for this purpose of which the undersigned are members.

We have called a meeting for the purpose of organization, to be held at the Souderton Mennonite church on Sunday, August 11, 1918, at 2:30 p. m. We do not doubt that all realize the need that we should stand more closely together in Christian service and this is the object for which we are calling the meeting.

It is very important that this meeting be well attended; otherwise there will be a damper on the organization from its beginning. Come and help us stir up and keep alive a stronger spirit of loyalty and of service among the laymen of our church.

Fraternally yours,
Maxwell H. Kratz, Chairm.
Abraham A. Moyer, Sec'y.

IN MENNONITE CIRCLES

A chapel is about to be erected in Hutchinson, Kans., where Bro. and Sister H. T. Unruh are working under the direction of our Home Mission board.

The Brethren H. P. Richert and H. R. Voth recently visited the young men in the detention camp at Fort Leavenworth. They were well treated and permitted to hold a service with the boys.

Word has just come to this office of the death of Bro. William Gehman, who for many years was deacon of the Zionsville (Pa.) Mennonite church. Brother Gehman was actively interested in the Sunday school, Young People's and the conference work of the Eastern District conference and will be greatly missed. His good counsel and sympathetic interest in all matters relating to the work of the Lord were everywhere appreciated.

Bro. Henry Ummel of Switzerland who visited a number of our churches in 1909 writes that his home has been converted into a children's home into which orphan children are brought from the worst possible conditions and there cared for. The orphans now number 41. Bro. Ummel appeals for financial assistance. The extreme scarcity of food and the high cost of everything makes this appeal necessary.

Dr. Rufus M. Jones of Haverford college, chairman of the American Friends' Service committee, in a private note to the editor, writes: "I have recently had two visits in Washington and have just returned from a long interview with the Board of Inquiry and with Dr. Keppel. The War department proposed appointing a military commission to have direct oversight of the furloughed men. I have succeeded in inducing the department to change from a military to a civilian commissioner. This commissioner is now being selected and will be appointed in a few days. Great effort is being made to secure a man who will have full understanding of the C. O.'s point of view and they expect to have a man of large ability and capacity to manage problems. In view of the appointment of such a commissioner it does not at present seem likely that our joint commission of nine will have any very large amount of work to do, though Secretary Keppel desires that we should keep the organization and be ready in case the department should decide to call upon us. He thinks in any case we could render a good deal of help in giving advice and counsel. . . . I think it very desirable that the committee of the three different denominations should be prepared to find openings for their own furloughed men and should be ready to advise the commissioner of good openings on farms."

NOTES AND COMMENTS

The World's Conference on Faith and Order sends out the following announcement:

Christians are beginning to realize that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer which shall put the wills of the members of the church militant in harmony with the will of Christ, its Head.

The Octave January 18-25 (Jan. 5-12 in the Eastern calendar) of prayer for the visible reunion of the church which is the body of Christ, was observed in 1918 in every part of the world and by Christians of every communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the will of God.

The Commission of the Amer. Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same Octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the will of the one Lord.

By order of the commission,
Robert H. Gardiner,
Secretary.

That the liquor problem is a city and industrial question was pointed out by Charles Stelzle, manager of the "Strengthen America Campaign", in a report submitted to the Administrative Committee of the Federal Council of the Churches of Christ in America, under whose direction the "Strengthen America Campaign" is being conducted.

The "Strengthen America Campaign" is pushing its propaganda through a series of sixty advertisements which are appearing in a thousand daily and weekly newspapers. These advertisements are furnished without expense to local committees, their insertion in local newspapers being paid for by these committees. Plans for publicity campaigns are also furnished without cost. In addition, a specially prepared motion picture will be shown in theaters throughout the United States. Articles and paid advertisements in labor papers, which are read by millions of workingmen and their families, are being printed and a set of a dozen posters and a series of thirty leaflets have been issued, millions of copies of the latter having been put out.

Full-page advertisements in national weeklies have been used and copies of a three-hundred page book, entitled "Why Prohibition," have been distributed to members of congress, to state legislators and to a thousand labor leaders, this book being based upon a study of the economic aspects of the liquor problem in this and other countries.

Mr. Stelzle reported that prohibition mass meetings, followed by open forum discussions have been held in industrial centers. A special campaign is under way among the trade unionists of this country to meet the statements of labor leaders unfavorable to prohibition. "The Worker", a monthly publication, dealing with the liquor problem, is being widely distributed among the workingmen throughout the United States.

"There never was a time when America so needed her sober senses as today," said Mr. Stelzle. "It is a time when selfishness must be subordinated. Our allies discovered early in the war that their real enemy was not the Teuton and the Turk, but alcohol. We can fight this enemy at home. It lies with the men who cannot go to the front, with the women who cannot help out as nurses or welfare workers, to enlist now to overthrow our common foe.

"We must not be deceived by 'dry territory' maps which seem to indicate that the fight is almost ended. It isn't a question of capturing land areas: we're after men and most of those in unconquered territory live in cities that do not cover much land area. Therefore, the cities of America stand as a challenge in fighting booze.

"This is a problem which concerns almost exclusively certain classes — workingmen and city people—who have it in their power to settle it right — when they are convinced that the arguments of the prohibitionists are sound. The people living in places where saloons exist should see most quickly the dire effects of the liquor traffic when they are intelligently pointed out to them. It is, therefore, important that a campaign of education be conducted in which the actual facts shall be presented, so that when prohibition is enacted, a very considerable majority in the cities will believe in it because they will have been convinced of its fairness and its effectiveness, for there must be no 'come-back' after prohibition laws have been passed."

SOME INFORMATION

On the Present Status of Conscientious Objectors.

The Military Exemption Committee of the Western District Conference in a recent session decided to send a delegation to Washington to obtain from the War department some information on several important questions relative to the status of conscientious objectors. The undersigned delegates were accorded a very kindly reception by the Third Assistant Secretary of War Keppel on July 13, who very readily gave us the information we asked for.

In order that there might be no indefiniteness about the matter on which information was desired, we had carefully drawn up a set of questions in writing. This paper was handed to Secretary Keppel and he gave answers to each one. After the interview we withdrew, wrote up the answers as we had remembered them, then again went to his office and had him read both the questions and his answers as written by us. With a few slight changes and some additions he approved of the whole as being the correct information on the subjects concerned. The questions and answers are as follows:

I. What is the status of conscientious objectors, who accept service in one of the departments named by the president as noncombatant?

a) Must they bear weapons of any kind, including such as revolver, dagger, etc.?

Answer—No.

b) Must they drill with the rest of the men, who are preparing for service in the army?

Answer—Yes.

c) Are such men considered a part of the organized military force of the United States?

Answer—Yes,

as part of the non-combatant forces.

II. Can those men, who, because of conscientious scruples, cannot accept service in one of the three departments named by the president, remain in the camp and do civilian (that is, not under military orders) work, without becoming a part of the military organization under any department?

Answer—It may possibly be, but it would not be wise, because of the resentment of the other men, if such men (conscientious objectors), are not uniformed and subject to regular discipline.

III. a) What are the rules and what is the plan under which "conscientious objectors" are to be furloughed for farm work?

Answer—No definite rules have thus far been adopted, but will soon be issued.

b) Would a representative of our conference be permitted to be present and co-operate in a consulting capacity in cases where men of our membership are to be furloughed?

Answer—Too cumbersome. But I will assure you men that your men will be treated with consideration. Certain men have already been furloughed out, in co-operation with the nearest State Agricultural department for about two months, with the thought that the furlough will be extended under the regulations to be adopted. The furloughing will be placed in charge of a civilian commissioner, who, although not a conscientious objector, will be sympathetically disposed, and he will have the advice of a committee of representatives from the Quakers, Dunkards and Mennonites. The men will not be furloughed to their home communities, but will when possible be sent where there are communities of their faith.

IV. Would a representative of our people be permitted to be present when a member of our church is under trial by court-martial as a conscientious objector?

Answer—This is a matter for the Court-martial board itself to decide. They may admit a civilian in cases which in their judgment make such action advisable.

V. Has a conscientious objector, who, under pressure of one kind or another, has accepted service in some department of the armed forces of the United States, which service he finds to be contrary to his conscientious convictions, thereby forfeited his rights as a conscientious objector?

Answer—Yes, unless such service was accepted under duress. In that case he must bring positive proof that undue pressure was brought to bear on him and caused him to accept service contrary to his conscientious convictions.

VI. Can a conscientious objector be employed in the Hospital department without at any time bearing weapons of any kind while engaged in such service?

Answer—Yes, absolutely. A new department of the hospital service will be established for the purpose of teaching disabled men new lines of occupation, suited to their condition, such as gardening, fruit-growing and small farming. Such disabled men will not go back to war, and helping and teaching such men will not assist in the war. This will be an opportunity for service for non-resistants in human reconstruction work.

There will also be published a list of different kinds of civilian service for conscientious objectors, including such services as tailoring, mending clothes and shoes and other trades and lines of work.

We feel that we should state it as our conviction that the heads of the War department are sincerely endeavoring to handle the problem of the non-resistant citizens with a most sympathetic spirit of kindness, fairness, and considerateness, anxiously careful that the individual freedom of conscience should be sacredly respected and shielded. That such a spirit prevails in Washington in this trying time may well be recognized by all Mennonites as a cause for deepest gratitude to God and to our government in Washington.

The delegation,

H. P. Krehbiel,
Newton, Kans.
Peter H. Unruh,
Goessel, Kans.

CORRESPONDENCE

Wadsworth, Ohio. — To those who have any desire to grow in the Christian life, it is a loss that ought to be almost unendurable when the pastor leaves, but the trouble with some is, they do not care for any spiritual life themselves, and so they try to rob the few who do, of this blessing, by their tongues. All they care for is to build up a strong outward church that will give them a good standing among the people they are associating with, and some do not even care for this. When a church ceases to proclaim from its pulpit the principles of the Christian religion for which it stands, simply to please the crowd, it has no right to exist, for the Bible says of such churches: Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candle-stick out of his place, except thou repent. Rev. 2: 5. If I were a minister, I would consider thoughtfully whether I wanted to take up the work at a place where they had driven another brother minister out for preaching the truth. I do not have much faith in a man who will knowingly come to such a place under those conditions. As long as we do not have a church, that is composed of strong enough Christians that are willing to stand out and be separate from the world, and even odd, if it is necessary, not because they are forced to, but because they love the Lord and His church enough to do so, just that long we make ourselves an object of ridicule instead of a light, that is guiding others to Christ, as we should be.

But in order to do this we need not harshly criticize and judge those who do not agree with us, but we must be sure that people know we are standing for the right. It is so easy to give others false impressions and for that reason I feel that a minister of the gospel especially should in times like these boldly stand out for the truth, no matter what the people may say. I have found out that easy quiet preaching is alright for some but others need something that will stir them up to make them see the light. For myself I get more out of quiet sermons than I do from the excitable ones, but we should be willing to endure some things that others may be saved and helped and this criticising of the minister is so harmful that no Christians can engage in it and not lessen their influence for good although it may not have been done with any intention of injuring, yet others who like to make trouble, get hold of it and make a mountain out of it. If we would only refrain from saying the unkind and hurtful things that sometimes are in the heart or that we are tempted to say but under different circumstances we would not think of saying, how much better it would be for the cause of Christ. For some people cannot come to Him when they know so much in the lives of others who are His servants that is not right. By doing this we need not be hypocrites, or deceive others if we openly confess to the world that we are sinners and that it is only through Christ's power that we can live a true and pure life. I have learned that the more I keep from saying and doing the

things that are wrong, even though at the time I would like to, the less desire and temptation I have to do so, and in this way the time will come if we keep on, when all desire for wrong-doing will be gone; for we will not be tempted above that which we are able to bear. I Cor. 10:13. What a happy world this might have been if there had been more kindness and thoughtfulness shown in our relation with one another; and how much sorrow and misunderstandings could have been avoided.

When there is enough suffering and hardship to be endured, that is unavoidable, it seems too bad that the followers of Christ should be guilty of causing more, when instead they should be doing everything in their power to lighten burdens, instead of causing them; but when we meet in another world, we will know each other better.

Joyful, joyful will the meeting be,
When from sin our hearts are pure and free,
And we shall gather, Savior, with Thee
In our eternal home.

Pearl Overholt.

Wisner, Neb. Dear Readers of The Mennonite:—On the 9th of June Rev. and Mrs. Baehr came to Wisner, Nebraska. Rev. Baehr preached two sermons on Sunday.

On Sunday, June 16, thirty members of the Christian Endeavor autoed to Page, Nebraska, where a program was delivered in the Methodist church. The C. E. expects to give another program at Brunswick, Neb., in the future. May God strengthen all the Christian workers that they may do more work and bring others to Christ.

Two of our C. E. members were called to the colors on March 6. Rev. Hege and family came down from Freeman, S. D., on July 2, and on Sunday Rev. Hege preacher a sermon.

The Sunday school picnicked on Sunday, July 7, the outing having to be postponed from the Fourth on account of the rain.

With best wishes to the editor and all the readers of the Mennonite,

Mrs. F. W. Risser.

3.25 pays the "Mennonite" for one old and one new subscriber. The new subscriber receives the "Mennonite" from now until January, 1920. Both the old and the new subscriber also receive the "Mennonite Year Book" for 1919 as a premium as soon as it is published. — Mennonite Book Concern.

THE HOPI INDIANS

A. J. Neuenschwander.

There are few, if indeed any races of native Indians in America, that would furnish a more fertile field for an ethnological study than the Hopi Indian tribe. This tribe is found in Arizona, situated on the high and also dry plains of that state. This tribe does not have the nomadic spirit; this is seen from the old earthen and brick houses that stand now and have stood for centuries already. Probably the earliest record that we have of white men coming in contact with this particular tribe of Indians dates back to 1539. In that year some Spanish friars were traversing Mexico and this South West section on a missionary tour. These friars were impressed by the characteristics of these cliff-dwellers and consequently decided to remain here to do permanent missionary work. These Spanish monks set to work zealously and labored among these people for about one century. In about 1680 there occurred a general uprising among these people and the Spaniards were murdered and their work was extinguished.

Some time later a band of Jesuits also attempted to do missionary work here. From traditions it was learned that these Catholics "forced some of the Hopi villages to give up all their ceremonies" and as Miss Burkhalter (one of the workers there) says, "also compelled them to be baptized". Her report goes on to say that "the Hopis believed this angered the chief of the evil spirits who caused famine and other calamities to come upon them". The Jesuits were finally also compelled to abandon the field and so the Hopi tribe was without any missionary endeavors until some 20 years ago when the Mennonite church took up work in that field and has carried it on until the present time.

The Hopi race might be characterized as one having a self-satisfied spirit. All the outside influence during all these centuries seems to have had very little effect on them. Until a generation ago very few traits of civilization were evident in their villages. From the view-point of maintaining their own form of worship they are very tenacious. They are today more susceptible to any other influence from the outside, than toward religion.

The tribe is very hardy or else it would have died out during these centuries because we have no record that they ever were a large tribe. On account of this it might be thought that the Hopis would not have anything of value and interest to civilized people. The Department of Education of the United States has recognized the value of the art, music and poetry of these people. In an article in the Outlook of Oct., 1913, Ex-President Roosevelt writes with great interest of the art, music and poetry of these Indians. He expressed the hope and intention of the Department of Education to preserve and even to develop these old treasures. Mr. Roosevelt was also greatly interested in their pottery-making and blanket-weaving. These two industries have been developed to a high state of efficiency. It is to be hoped that this kind of work can be kept up and even increased because of their adaptibility and because of the stage to which they have developed it. The artistic touches which the Hopis put into their blankets are indeed rare and of a high class.

The United States government has indeed done much to help these people. Government schools have been established for a number of years. These schools have as their aim the development of the next generation into a state of citizenship. It is not the desire of these educators to preserve the Hopi peculiarities to retain them as a source of interest and observation but to make them valuable Hopi citizens of the United States. Colonel Roosevelt, in his visit here, found many families where the parents retain the Indian habits and traits but that these very parents are encouraging their children to adopt the teaching given to them. There are also a number of non-resident schools for Indians. These are usually away from the confines of the home tribe. These non-resident schools have turned out many worthy men, but at times these Indians find it very difficult to go back to their home people and live with them because their scholastic training was so much more ideal than their home conditions that the men frequently become reactionary. The Hopi race has had some men at these schools, but not as many as some of the stronger and larger tribes.

The manner of dress and their style of living is undoubtedly better than similar conditions among nomadic tribes. To quote Roosevelt again he says: "Several times we walked up the precipitous cliff trails to the mesa top, and visited the three villages thereon. We were received with friendly courtesy — perhaps partly because we endeavored to show good manners ourselves — which, I am sorry to say, is not invariably the case with tourists. The houses were colored red or white, and the houses individually, and the villages as villages, compared favorably with the average dwelling or village in many southern portions of Mediterranean Europe. . . . The men and women are well dressed in clothes quite as picturesque as, and quite as near our own garb, as the dress of many European peasants of a good type." Some of the architecture of these people is now being copied in California, and in New Mexico the State university is modeled after the Hopi ideal.

As a rule each family has its own dwelling and here the monogamous marriage state exists, but Miss Burkhalter says that morality is very low here. "The girls that do not go to school will marry young because of the prevalent immoral practices." In the supplement to the "Mennonite" for 1896 the report is made that the Hopis are comparatively healthy. The men are healthier than the women. This fact is attributed to the fact that the women have to carry water from faraway springs and also that they are compelled to do so much of the heavy work.

The agricultural state here is not wholly dependent upon rainfall. Farming here is carried on by irrigation, then they raise corn, water-melons, beans, musk-melons, pumpkins, squashes, some wheat, peaches, apricots, apples, cherries, and in late years alfalfa has been introduced. Dry farming is also carried on but this is not nearly as extensive as irrigation. Where no irrigation is possible, the land is used mostly for grazing purposes. There are also some natural resources found here. Some cedar timber grows here, this is used by the natives for firewood and other purposes. Much coal is also found here and our government has opened several mines. The coal for the government schools is secured from these mines.

There are still other occupations which these Hopis follow. Some make a speciality of raising cattle, others own and operate stores while the government employs many in hauling its products to and from the stations. Stones are quarried, coal is supplied and the men that return from schools and colleges are given government positions. At first only minor positions are entrusted to these men, if, however, they show themselves worthy they will be promoted.

The social side of the Hopi's life has been developed quite highly. One fact in favor of this race is that they live in a small territory. Another advantage is that they are not nomadic. A

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THE MENNONITE

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1919 as complete and correct as possible.

EDITORIAL

It is remarkable with what composure people will sit down over a volcano. We read of trials and troubles very often with the same lack of realization of the great personal suffering when we take up a newspaper to scan over the latest losses as we do when we take down a copy of ancient history and read how the armies of one nation completely blotted out those of another. The war has now gone on for many months and yet we fail to see in the gay crowds on the streets or going into the places of amusement any signs of a realization of what it means. Indeed, the only visible signs of war, aside from the unreasonable prices people with plenty of money in their pockets have to pay for their necessities, are the great numbers of soldiers one sees everywhere and the occasional train loads of gay cheering troops going east. Were the war only a parade we would dismiss it from our minds as but an evidence of human vanity and foolish mummery. Alas! It is one of the worst of things and the people of our country have yet to take its meaning seriously. The events of the past few weeks have been a beginning of what is to be expected for a long time before peace will come and in the meanwhile there will multitudes of saddened homes and broken hearts. It frequently is but a step from light-hearted frivolity to the most dejected depression. We fear we are passing through the possibilities of such a thing just now. It remains for the Christian to keep a stout heart and set his trust upon God. War is not in accord with the spirit of Christ and in His wisdom God will, in His own way speak the words that bring peace when the time is ripe.

Will we stand the test? That is the question many of our brethren and sisters are asking just now. For four hundred years our church has stood firmly committed to the peace doctrine of Jesus Christ. Through dozens of wars our people have endured persecution, ridicule and loss of possessions and banishments. Small as has been our body, it never suffered serious losses in numbers or spirit for the stand it took. Only in Europe where those remained who were willing to compromise their faith, has there been a surrender of the principle which today is perhaps enduring a more severe strain than ever before. True, it has not caused any real martyrdom or even open persecution on the part of the authorities, yet, for this very reason, do we see our principles in greatest danger. When what we have costs us dear we are more ready to hold to it strongly. The few noticeable hindrances placed in the way of the non-resistants, while annoying, have not yet developed at anything seriously threatening our denominational life. We have been laughed at. Let us beware. Ridicule effects greater harm sometimes to the Christian than the stake or scaffold ever could. It behooves us and our children to be so certain of the ground upon which we stand that we cannot be scoffed off of it.

Again, our principles are in danger because idealism which prompted our nation to enter the war. We went in it, most people sincerely believe, to save humanity and to end war for good. We are in it as a nation to save civilization. That the inhuman brutality of the aggressors in this war is enough to rouse the ire of heaven, we have no doubt; that humanity needs saving; that civilization is in danger of destruction there can be no question; that the war should be ended we are certain, but the Christ method of love has yet to be tried as a cure for these iniquities. When will the faith of humanity be large enough to try the Christ way of settling difficulties? When will men practice the art of the Good Samaritan instead of that of the professional slaughter?

Since under the present circumstances the expenses of publishing our papers have increased very much, our dear readers will understand that it is necessary that all subscriptions are paid in advance. We therefore kindly ask our readers whose subscriptions have not been paid, to remit the money as soon as possible. Every reader can see on the yellow label how far he has paid his subscription. Besides this we hope that many a subscriber will send us the subscription for a new reader. (See the special offer for new subscribers). All remittances should be sent to Mennonite Book Concern, Berne, Ind.

THE HOPI INDIANS

(Continued from page 3)

third reason for the high development of their social customs is the religious significance that is so closely connected with several of their recreations. For this reason we must necessarily bring religion into discussion if the social life is to be considered. Miss Caroline Burkhalter, a worker who has been among the Hopis for almost three years, reports that the main social recreations are:

a) "Dances." These are indulged in for two reasons: social and ceremonial. It is a social event because everybody attends; the day or days are observed as holidays. The entire tribe assembles. Some Indians, according to Roosevelt, do not believe in the magical power and value of these dances and therefore attend in their ordinary clothes while staunch believers attend in their primitive style of dress. The dances will be discussed more in detail when we shall describe the "Hopi Snake Dance".

b) "Footraces and horse races." These races are purely social and no ceremonial attachment is made. Although the Hopis have adopted many of the traits of their white leaders, still they enjoy their old-time sports and social events.

c) "Rabbit hunting" as a third type of recreation. This, like the dances, has made ceremonial connection. It must be considered detrimental because no native Christian is permitted to participate.

Mission workers are therefore not able to use any of these native social customs to advantage, and it is imperative that the native Christians sever all bonds with their friends because the Hopi's everyday life as well as his social life is influenced by his heathen religion.

The moral life of these people is quite low in some respects but in others it is relatively high. Drunkeness is not at all prevalent among these people. Smoking, if indulged in during certain parts of the snake dance, is done for ceremonial purposes — according to Roosevelt. Mission workers say that the habit is more prevalent among returned students than in any other class. The respect of children for their parents is quite high and consequently gross disobedience is rare. Stealing, which is frequently considered an ingrained characteristic of Indians, is not as predominant here as among the Navajo Indians (a neighboring tribe). Gambling is not practiced widely here. Adultery and fornication are reported to be **very prevalent** among the Hopi Indians. The exemplary lives lived by the missionaries and the better government officials have a great deal to do with the upbuilding of the moral life of this race. The prominence of the two last named vices is accounted for because they are tolerated under their religious system. The other evils have been kept under because of the consistent stand several of the white leaders have taken against these evil practices among both the whites and the Indians. Roosevelt thinks that the stand of these true pioneers of purity is what will form the wedge for better social conditions during the next generation.

In this short paper we shall not attempt to describe the noted "snake dance" in detail. But from the Mennonite Almanac of 1900 the following facts were gleaned. — Ceremonially the Hopi Indians have not changed for centuries. They have old superstitious ideas which they retain and practice continually. There are many religious bodies and fraternities among these few hundred surviving Hopis. Two of these bodies the Snakes and Antelopes, are the main participants in this ceremonial snake dance. The larger part of this ceremony is carried out in under-ground dens or "kivas". No one is permitted to attend here except in rare occasions a visitor is allowed to descend into the "kiva". The dress of the participating priests is indeed peculiar. Their decorations are many and gorgeous, frequently the body is painted in a dark color with many light zigzag stripes.

In the underground performance many rattle and bull snakes are used. These are again used in the final and public ceremony on the last day of the dance,

which lasts from 7 to 9 days. Frequently a tiresome monotonous song is chanted, and in the meantime the priests carry the snakes around, holding them between their teeth, swinging to and fro to the rhythm of the music. During these ceremonial dances the priests pray directly to the chief of the evil spirits. By endangering their lives thus they hope to appease this evil spirit and they also invoke him not to visit them with any calamity. Our missionaries say these dances are too grewsome to behold, yet hundreds of tourists visit this place yearly to see this terrible sight.

The Hopis have many other religious practices. They frequently pray to beings (gods) of the north, the south, the east and the west. The sun is prayed to very frequently. This type of prayers is usually made for the purpose of obtaining rain.

The superstitions of these people are indeed astounding. Just one of these ideas was presented in the "Bundesbote-Kalender" 1908. It is stated that the Hopis believe in spirits and that when the surrounding mountains are enveloped in fog, that then the spirits of the bad dead are moving about. The Hopis also believe that they come from beyond the mountains and that after death they will again go beyond the mountains. Although a few idols are to be found among the Hopis, they are hardly idolaters, because they do not pray directly to them, but rather to some spirit. In spite of all these ceremonials and superstitious beliefs the Hopi Indians have outward form and inward corruption. "Every man must take part in their ceremonies, and woe unto the one who is absent." To quote further from Pamphlet No. 5, "Notes on Hopis", it is said, "The priest controls the situation, he blesses the fields and has general power over everything."

These Indians do not have much of a philosophy but as much as there is tends toward materialism and epicureanism. They live the motto: "Live and enjoy good days." To this they add, "Have a fair supply and hope for rain" and, "Friendliness shall only go so far as it pays". Their epicureanism is founded on their statement, "What one thinks will happen; think the best."

The first study of this needy field was made in 1891, according to Krehbiel, by Peter Stauffer. Stauffer had previously been working among the Indians in Indian territory, and his work was known to the Indian agent, Collins. When the latter was moved to Arizona, he persuaded Stauffer to accompany him. This Stauffer did, and after he was there for some time he sent an earnest appeal to the Mission board to send workers and to occupy this field which seemed open and susceptible to the gospel message. As a result of this plea Rev. Chr. Krehbiel, president of the board, accompanied by Rev. H. R. Voth, who had rendered excellent services in Oklahoma, made a trip to Arizona, and after studying the field carefully decided to locate a station here. The board consequently decided to send Missionary and Mrs. Voth to this station and so in July 1893 they went to Arizona and, faced by many difficulties, he succeeded to establish a home among these mountain people, where Christ might be preached.

In Krehbiel's "History of the General Conference of Mennonites" we read: "The opening of the new mission field was greatly assisted by aid which was rendered by three ladies' missionary societies of the East, namely the Women's Indian association of New Jersey, the Philadelphia Women's association, and the Delaware Indian association. The first contributed $700.00 toward Voth's salary for the first year. The second donated $500.00 to a home for the missionary, and the last society promised a donation for the erection of a chapel." From this we can see that other people were vitally interested in the welfare of these neglected Hopis.

The erection of the home was the big task. Brother Voth worked long and hard and finally had his dwelling completed. But unfortunately the home was situated in a valley where it was visited by frequent wind and sand storms. The barn was also in danger because it was built too close to the river and was in danger of being washed away. Later the mission was moved to a different place where there was no danger of flood nor the inconvenience of the sand storms.

Before the chapel was erected, Mr. Voth studied the language, the customs and the ceremonies of these people. He hoped to be able by precept to draw these people to a higher plane of living. With the help of an interpreter he held meetings in the streets and at times in the homes, thus the first seeds were sown, the fruits of which the workers are able to reap today. As her part of the work "Sister Voth gathered the women about herself in sewing classes".—Pamphlet collected by Gustav Harder, 1915. This noble piece of work was, however, broken off very abruptly, when Sister Voth died.

The work had to be discontinued for some time until J. B. Epp was found who took up the work. He was assisted by Missionary Voth for some time in order to get a better and a quicker hold upon the field. Brother Epp labored here under the condition that he be given a leave of absence after a few years to study medicine. The time for his departure came and so the board sent a call to J. B. Frey and his wife to resume the necessary work. Thus the missionary efforts were carried on under difficulties. During this time, according to the conference report of 1905 the National Indian association had founded a mission station at Moen Copi, some 50 miles northwest of Oraibi, their first station. The desire was expressed to transfer this mission to our conference, and the deal was finally closed. By this time Rev. and Mrs. Epp returned to the field and so it was decided that Rev. and Mrs. Frey should occupy the new field, while Epps should remain at Oraibi.

During the years 1905-1908 a wealthy lady from California, Mrs. Gates, promised to furnish the lumber and to build a hospital if the board would then assume the responsibility to place nurses and physicians therein. The board saw that the undertaking would incur an additional expense of some $2,000 and so was compelled to abandon the idea.

In the report for the conference held in 1911 we read about strife and contention among the natives. The so-called "friendly" and the "unfriendly" Indians had an open revolt. Brother Frey writes: "The former drove the latter out of Oraibi and these settled about six miles to the north." He continues: "This scattering of the people made the mission work more difficult. Brother and Sister C. J. Frey came on the mission field during this time. He built a house with two rooms in Hotwela into which Miss Schirmer moved, who had also a short time before been called into the work in that village. Her work became a blessing to the Hopis there."

A few years later another disturbance arose. There was such turmoil and strife among the Indians that it seemed wise for our workers to leave the field until the trouble could be settled. The Indian agent, however, succeeded in settling the difficulty, but again one group moved away, thus causing more territory to be covered by our workers.

The climate and altitude seem to be a constant strain on our people. First Mrs. Voth had died; now Mrs. Frey was sick and had to return to Kansas to regain her strength and almost at the same time Mrs. Epp had to go to California on account of her health. It seems as though the strain had been too hard because later she died in California. Some of the workers on the field at present, particularly Miss Burkhalter, do not find that the climate or altitude is hard on their health, but Miss Burkhalter admits that people with weak hearts will find the conditions unfavorable.

On account of the scattered condition of the Hopis a new station at Pakawi was opened. Mr. and Mrs. C. J. Frey took the station at Oraibi since Brother Epp's return home. So it was necessary to fill the new field with new recruits. The board called Mr. and Mrs. J. Duerksen for this station. It seemed as though the work should go on rapidly now, but not so, for now Bro. C. J. Frey took sick and died. The new field at Pakawi was therefore left to Sister Schirmer and Duerksens had to go to Oraibi.

In the latest report that is printed in the pamphlet "A Review of the Mission Activities of the General Conference", 1915, Bro. J. B. Frey writes: "The light seems to be breaking in these villages, too, and there are a number who are seeking after salvation and peace." In the same article one of their prayer meetings is described. Definite numbers are not given but from the article one is led to think that quite a number of the Hopis are indeed earnest Christians. Their faith seems to be of a simple, yet efficient type. The mission workers are constantly emphasizing the value of prayer, and the native believers pray for their unbelieving friends by name. A neighboring missionary who happened to be present at this prayer meeting was "put to shame", as he put it, when he heard the simplicity and at the same time the fervency of the Hopis' prayers.

The missionaries that are on the field at present are by no means discouraged with the results that have been attained so far. Some time ago there was some talk of abandoning the field. To this the workers were very much opposed. They see in the situation now a promising future, although much prayer is needed by all Christians so that God may bless the efforts that are put forth.

You can not remember the preacher's text, did you say? Perhaps the sermon was about something else.

Some people never pray for a thing until they find out they can not get it in any other way.

THE C. E. TOPIC

August 11.

Lessons from Nature's School.

Prov. 6:6-8; John 12:24, 25.

Both the author of the Proverbs in our lesson text and our Lord were keen observers of nature. Nature is God's great book whereby He shows us His might, His love and His care. Men do not always read this book to their profit and therefore the author of the old missionary hymn is justified in referring to one of the most wonderful portions of the earth in natural beauty as a place "where every prospect pleases and only man is vile".

Nature's school takes the pupil very early; indeed there is never a time when the pupil is not learning under that grand teacher. We begin by realizing that nature supplies us our food and bodily needs, then we gradually learn to know that there are great laws in operation which must be heeded: Gravitation draws all things down; fire burns; day follows night; harvest follows seed-time; the bud is the promise of the fruit, etc.

To the thinking person nature has some great truths which he cannot escape. First of all it teaches us that there is a God. There must be something which causes all things. We know that the egg comes from the hen and the hen from the egg, but we also know that when we trace the process back we come to the point where there had to be a creator to call either the hen or the egg into being. Those who would link the whole story of cause and effect lose sight of the fact that we cannot hang a chain upon nothing. All things have to begin somewhere.

When we see any object we know that it had to have a maker. The house tells us of a builder, the picture of a painter, the book of a printer. In the same way nature points us to a creator. Our Creator is a great designer and therefore an intelligent being. When we examine a watch we immediately conclude that it was designed to tell time, or when we study the compass we learn that it was made to point out directions. All things in nature tell the same story, they were made for the purposes they serve.

The unbeliever would assume that things just happened and that an active creative force is not necessary to be considered. This could not be so. Things do not happen without a directing intelligence. Our printer does not throw down a heap of type with the result that up comes The Mennonite. The printer, the writer, the paper maker and a host of others are involved in a process that requires the exercise of a designing mind. So, too, with the whole universe. Behind it there must be a designing power comprehensive enough to take in all of its complications.

When the psalmist looked to the stars he exclaimed, "What is man that Thou art mindful of him!" The power that calls the stars into being is the power that cares and provides for man in a particular way. We must, the more we think of it, conclude that this Creator is a benevolent one. A study in detail of the way God through nature provides for the creature world must lead any thoughtful person to conclude that in a greater measure God is concerning Himself about the creature.

We note that nature gives the thing best suited to the one upon whom she bestows her gifts. The color of the bird blends with the shrubbery in which she makes her nest and so protects her from her enemies; the coat of the fox is best suited to protect him against the weather; the shape of the leaf is best adapted for taking in the sunshine; the eye of the eagle is penetrating enough to see his hiding prey deep down in the valley. So, too, God surrounds us with the things that are good for us. Food, shelter, climate, air, sunshine, etc., are here for us as we are in need of them because our Creator wants to supply our needs.

It seems to us that nature by analogy preaches a resurrection. The fields die in winter, but with the coming of spring a new life bursts forth in flowery grandeur. The worm dies in the cocoon to come out alive a beautiful butterfly. Calamities and desolation may sweep over a portion of the world only that new and more vigorous life may again appear in abundance. Death is the way of all life, but from death life comes forth again.

If we want to see beauty we only need look to the hills and valleys, the woods and plains, the oceans and the brooks. In an artificial way man tries to reproduce beauty in art but it is only after the magnificent models God sets before us in nature. The same is true of the voices of nature, sweet music that soothes the soul gets its inspiration from the babbling brooks, the rustle of the winds and the singing of birds. God wants us all to be beautiful, even in a higher sense than nature portrays; He wants us to show forth the "beauty of holiness".

The man who is always right is always a nuisance.

THE S. S. LESSON

August 11.

Helping Others.

Luke 10:30-37; Gal. 6:1, 2, 9, 10.

Golden Text—Bear ye one another's burdens and so fulfill the law of Christ. Gal. 6:2.

A lawyer asked Jesus, "Who is my neighbor?" and the parable of the Good Samaritan was the reply. Man has his own idea as to what a neighbor is. Some would take him to be a fellow countryman, a fellow townsman, or a person moving in the same circles with himself. In the parable Jesus shows us that the idea of a neighbor extends to the greatest extremes of humanity. Who would have regarded a Samaritan a neighbor of any of the company that surrounded Jesus at that time? The Jew hated the Samaritan worthy only of being spit upon, the Samaritan returned the compliment to the extent of doing everything to make the Jew uncomfortable. The history of the relations between Jews and Samaritans is a story full of hatred, resentment and persecution. In the eyes of God all men are His children and in this great brotherhood of man we owe to all a brother's part. So long as we call God "our Father" that long must we regard God's children all to have a legitimate claim upon our help whenever they are in distress.

Note that the Jew who was the victim of the robbers went "down" from Jerusalem, the holy city, to Jerico, the forbidden city. Anyone who goes "down" to the low and mean things of which God does not approve, gets into trouble. The world is full of men and women going down and sooner or later they will find themselves helpless and in distress. The thieves represent the destructive forces, mental, physical and spiritual that lay in wait of those who are placing themselves out of the influence of goodly and godly things. Anyone of us who listens to the seduction of temptation or follows the inclinations of the sinful heart is sure to fall among thieves to our hurt. It is always better to stay near God's temple and with God's people.

The priest represents those who avoid their plain duty. If there was a reason why he should be away from the altar, it was the poor bleeding victim by the roadside. The fact that he did not do his duty there is a plain indication that he was also unfaithful in his temple duties. Unfaithful ministers are everywhere a crying scandal to the cause of God. It behooves the minister to do good wherever he is and under whatever circumstances he finds himself.

The Levite found time to see the man but did nothing. Perhaps he pitied him and said, "Too bad! He should have been careful!", but there comes a time when sympathy is not enough. It is, after all, not so much what we feel for those in distress as what we do for them that counts. Feeling is necessary but it should be followed up by doing.

The Samaritan saw; he had compassion; he helped and he sacrificed when he saw the poor fellow. Of the three he might have felt that he had the best reason for ignoring the sufferer, but he forgot himself and the differences between Jew and Samaritan that he might do a neighbor's part. There are enough people in the world who can be blind to human miseries when it suits their own selfish purposes. It is persons of such a class who deserve to be numbered with those who, in the words of our Lord, "having eyes, see not." Note that the help the Samaritan gave was a help of the heart, a help of the hand and a help of the purse. In doing good to others we must do it in that way with hearts and hands and purses. Heart help is good, if it is backed up with practical assistance. Practical help in which there is no heart does not make us any better and just giving money may amount to nothing more than a bribe we pay to ease our conscience and get out of troubling ourselves. In our modern charity we are always in danger of separating these three kinds of helping. If I give a beggar a quarter I may be giving him too much or too little. Surely, if he is in need a quarter won't go far and if he does not deserve the gift it may be used to his injury. Thoughtfulness as well as sympathy and money must go with all of our charity.

The last portion of our lesson, taken from Galatians, is but a practical application of our Samaritan work. Restore the fallen, the golden rule demands as much. Bear one another's burdens because the burden of one is the burden of all. Continue in well-doing for as long as we live we may need the benefit of another's well-doing. Remember, that all men have a claim upon us and that those in the faith have a special claim.

A friend in Indiana writes that, in his judgment, the devil is trying to break up the church. That is not true in these parts. All he is trying to do is to run it.

A sour face is a mask from the devil's factory.

NEWS OF THE WEEK

EXHAUSTION OF CLASS ONE NEAR

Washington, July 29. — There is a possibility of exhaustion of draft Class 1 before congress can finally act to extend draft ages.

Some states have wired to Provost Marshal General Crowder that they are on the verge of drafting their last man of the first class.

To rescue the situation so that it will not necessitate invasion of deferred classification, it is likely that a call for men who have turned 21 will be issued before January 1, 1919. That, however, may not prevent invasion of the Second class unless congress acts hastily upon extension of draft ages, when it reconvenes at the end of August.

It is predicted by Labor day the last of the fighting men now in Class 1 will have been called.

Meantime the War department is working on its program for extending the draft age limits.

Chairman Dent of the House Military committee, predicted that there will be a fight in congress if there is too radical a sweep downward, though he told the United Press today that the house will probably yield to anything "reasonable". The house is the most opposed to the extension downward, but it is likely that it will not go to the point of attempting to thwart the president's wishes.

There is some tendency to complain because Secretary of War Baker deferred action on the draft until congress completes its recess. Leaders say that had he favored draft extension earlier the possibilities of the present situation would have been averted.

The need for men in the army is illustrated by the order to restrict navy and marine enlistments from the draft for the next two months. Navy and marine corps officials are disposed to be critical of this decision, though they believe their requirements can be met in that period by voluntary enlistment.

Draft officials are planning to make a wider use of limited service men than they have made to date, provided Secretary Baker approves plans now before him.

PERSHING SAYS AMERICAN AIRPLANES FAIL WAR TEST

Washington, D. C., July 29. — Disquieting information, arousing doubts that American airplanes will participate in the fighting in France this year, has reached the Senate Committee on Military Affairs, which is investigating the production of aircraft.

Following hard upon the abandonment of manufacture of the Bristol combat planes, with Liberty motors, comes the assertion from responsible sources that the only plane being produced in quantity in this country, the DeHaviland 4, has failed to meet the demands of battle conditions in France.

Although 800 De Haviland 4s have been turned out, 425 shipped overseas and 160 received at the American aviation camps in France between May 1 and July 5, none of these planes has been successfully flown at the battle front, according to the information reaching the senate committee.

The committee has entered upon a special inquiry into the results of the effort to use the De Haviland in France, and will delay the formulation of its report on the aircraft situation until it is able to get at the truth. Such investigation as has been made up to date substantiates the assertion that the De Haviland has failed to make good in France.

"I have made diligent inquiry and I can only say with regret and sadness that I can find no evidence of a single American airplane ever having been flown successfully at the battle front," a Democratic member of the committee said.

At the Dayton-Wright plant at Dayton, Ohio, which is turning out these planes at the rate of 750 a month, the De Haviland 4s have been flown and pronounced successful, but in France, so the committee is informed, they have proved wholly unsatisfactory.

MAY MODIFY DRAFT LAW TO RAISE A BIG ARMY

Washington, July 24. — Secretary Baker has announced that on the reconvening of congress he would present with his request for new appropriations, plans for modification of the draft ages and a "somewhat larger military mobilization".

The plan concerns the mobilization of a huge American army, probably upward of five million men.

The draft age limits are going up as well as down, and the government is preparing to increase the army to a strength of from 5,000,000 to 6,000,000 men.

These will be mainly men without dependents and every one of them will be sent to France, if necessary, to vanquish the Hun. The government does not contemplate the invasion of the deferred classification of the draft for at least two years, if at all.

There will be, however, an increasingly vigorous combing of the deferred classifications for men to take places in essential war industries. The work or fight order will be extended to many additional occupations within the next year.

The plan for the 5,000,000 army will be presented to congress within the next six weeks, according to the War department.

"When congress reconvenes," Secretary Baker said, "I shall present a plan which will involve increased appropriations, modifications of the draft age, and somewhat larger mobilization of our military forces. The question as to the draft age limits is being studied to determine how we can get the necessary number of men with the least interference with the industries of the country."

Secretary Baker said he would recommend definite age limits, lowering the minimum below 21 and raising the maximum above 31. The age limits which have been under consideration are 18 to 45, but Secretary Baker previously has recommended 19 as the minimum draft age, and he may adopt that minimum as well as a maximum short of 45.

The armed forces of the United States now total 3,074,572, this number comprising 2,570,780 men in the army and 503,792 men in the navy. The army in France, including the marines, totals a little over 1,200,000 men, of whom approximately 800,000 are combatants. The last official report stated that 300,000 Americans were on the firing line. There are approximately 1,300,000 men in the training camps in this country.

IMPORTANT GERMAN BASE FALLS WHILE ALLIES GAIN

Paris, July 29. — Fere-en-Tardenois, the city in the middle Marne "pocket" has fallen. Allied troops have entered the town, and the German retreat is assuming a rapid character. Fere-en-Tardenois has been the great German supply base in the Aisne-Marne sector. French advance guards have reached the north bank of the Ourcq river and the announcement of the war office adds that the villages of Anthenay and Oilzy-et-Violline on the east flank, lying to the southwest of Rheims have been occupied. Fere-en-Tardenbis is on the most important highway of the entire German sector. Enemy engineers have constructed rail communication lines with the main railroad running north and south a few miles west of the city. The capture of the city by the French seriously menaces the Germans.

With the French Armies on the Marne, July 29. — Fere-en-Tardenois, the town on the Ourcq river, in the middle of the Marne pocket, which had been used by the Germans as a great supply base, is seriously threatened. The losses of the enemy have been extremely heavy. The German retreat is assuming a rapid character.

After a seeming determination to make a stand, with an ensuing lull in the fighting, the retreat of the German crown prince's forces along the whole Marne front has reached a more precipitate phase. At some places the Germans have fallen back for a distance of several miles.

French cavalry supported by some infantry elements, advancing in the Soissons-Rheims salient, has reached the district south of Villers-sur-Fere, a little more than a mile to the southeast of Fere-en-Tardenois, and Sergy, one and threefourths miles east of Villers-sur-Fere.

Southwest of Rheims, the French cavalry is advancing swiftly on the Ville-en-Tardenois road.

The allied success has been complete along the whole front. Half of the pocket in which the Germans had been cornered has been retaken.

In their pursuit of the retreating Germans north of the river Marne French troops have reached the south bank of the river Ourcq, it was announced Sunday by the French war office. In the Champagne a number of German attacks were repulsed.

French and American troops are harrying the retiring forces on the center in the Marne region while French and British troops are hammering at both flanks.

Cavalry and tanks in considerable numbers have succeeded in getting in among the retiring Germans, while airplanes are bombarding their columns on the march.

The front north of the Marne along which the German retreat is being made, was about twenty miles across. Bruyeres, which lies a little more than three miles to the northeast of Armentieres, was at one end of the new allied positions and Chaumuzy, southwest of Rheims wood, lay at the other. Here the new line united with the old.

Chateau Thierry, which was once a pivotal point of the German advance in the recent offensive, is now ten miles or more to the south of the allied front. All this territory, running northward from Chateau Thierry, as well as to the east and west has been retaken largely by the French and American troops by fighting of the sternest nature during the last week.

Reports from French headquarters have indicated that the Germans were carrying out extensive preparations for the evacuation of the territory between the Marne and the Ourcq.

The situation on the interior of the German salient must be uncomfortable for the enemy. Long range guns in the hands of the allies are sweeping nearly every part of the salient and this fire is doubly severe over that part of the German position which is within range of the medium calibered cannon.

The capture of LeCharmel by American forces in their advance between the Ourcq and the Marne is reported in General Pershing's communique for Friday.

Fifty-two German divisions in all have been identified in the Aisne-Marne fighting, according to an official dispatch from France. This represents approximately one quarter of the total number of German troops on the western front, the dispatch said, and shows the tremendous concentration the enemy has been forced to make to meet General Foch's counter-attack.

The dispatch also said that the French captured fifty officers, 1,800 men, four cannon, forty trench mortars and 300 machine guns in the recent local operation north of Montdidier in the Picardy sector.

A new German offensive against some other part of the line for the purpose of relieving the pressure on the crown prince's armies north of the Marne is expected by some military experts, but it has not developed as yet. It appears to be the consensus of opinion that the general attack when it comes will be against the British fronts in Picardy or Flanders.

AMPLE FOOD SUPPLY NOW IS ASSURED, SAYS HOOVER

London, July 24. — Herbert Hoover, United States food administrator, told the allied food controllers here that the corner in food production and supply has been turned. There is no longer anything to fear from the German submarines, he declared.

In his address, delivered at a luncheon at the Mansion House, he said: "The submarine menace no longer threatens the food supply. We have turned the corner at last.

"During the last twelve months the United States has exported 10,000,000 tons of foodstuffs to the allies. During the next twelve months, with less pressure, we can export 21,000,000 tons, including 3,000,000 tons from Canada.

"We have built enough ships to handle food for the soldiers.

"The United States pork output will supply meat for the allies.

"In contrast to this, hunger is the dominating fact with the enemy. They have been unable to produce the food they need. Starvation rings in the words of the so-called German victory.

"These conquered people are being slowly but surely starved. Their loss of lives through malnutrition and starvation during the next harvest probably will be larger than all the casualties of the west front."

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VOL. XXXIII. BERNE, INDIANA, AUGUST 8, 1918. No. 31.

IN MENNONITE CIRCLES

The Souderton church begins its catechetical class August 14.

Schwenksville (Pa.) and Bertolett's churches will celebrate their Harvest Thanksgiving Aug. 11.

The Sunday School convention of the Eastern District conferences will be held in Bally on August 31.

Elder Jacob Stoesz of the First church, Mt. Lake, Minn., has severed his connection with his church, his resignation having been accepted.

Dr. S. S. Haury of Upland, Cal., has moved with his family to Claremont, Cal., to which place all communications intended for him should be addressed.

The laymen of the Eastern District conference will hold a meeting in Souderton church on Aug. 11 to consider matters of interest to the church.

The catalog of Freeman college for 1918 is out. The college fills an important place in the church life of our brethren in the Northwest and deserves the support of our people.

A Volunteer Bible class in the Souderton (Pa.) church meets regularly every Tuesday evening. At present they are finding the study of the Book of Daniel exceedingly interesting.

IN MISSIONARY CIRCLES

Coming Back from Death.

More than twenty-five years ago, says The World Outlook, a young Scotchman, W. B. Grubb, went to carry the gospel to the Lenqua Indians in the interior of Paraguay. Before Mr. Grubb's time no white man had been allowed to enter this country. Travelers and soldiers had tried to explore the region, but they had been killed or driven away. Mr. Grubb entered an Indian village alone, asked for food and fire by signs, and then arranged a bed on his baggage under the tree and lay down to sleep. The Indians were so astonished at his fearlessness that they received him and allowed him to establish a mission.

Some years later he left the mission for a visit to England, giving affairs into the charge of an Indian named Soit. After some time Soit decided that Mr. Grubb would not return and sold some of the mission cattle. Alarmed by the return of the missionary not long after, he came behind Mr. Grubb out in the country and shot him with an arrow in the back, and then fled, telling those in the village that Mr. Grubb had been killed by a jaguar. Though severely wounded he managed to pull out the arrow and struggle back to the hut of a friendly Indian.

For weeks his life was despaired of, yet he finally recovered. Formerly an Indian who killed a white man was considered a hero, but now the Indians condemned Soit to death.

This incident really helped the work of Mr. Grubb. The resurrection of our Lord had been a supreme difficulty to the Indians. But now they said that the missionary had been as good as dead, and that God had raised him up again. They no longer thought it incredible that God should raise the dead. Not long after, the first converts were baptized, two of them being sons of the leading witch doctor.

Among the Copts

The Ibis, a houseboat used by the American Presbyterian mission on the Nile for over half a century, is now cruising the Sea of Joseph, an ancient waterway which was once an effluent of the river of Egypt. The missionaries have been received everywhere with kindness both by Copts and Moslems and have been surprised to find so many Coptic churches and monasteries in the region. The priests have received visitors courteously and have co-operated in the meetings. Thousands of tracts from the Nile Mission Press have been distributed. Among the places visited was the ancient city of Oxyrhyncus where "The Lost Sayings of Jesus" and other manuscripts were discovered a few years since.

The Coptic churches have long been in a condition of coma and it is therefore all the more gratifying to notice signs of awakening. Mr. Trowbridge who is doing relief work among Armenian refugees reports a contribution of $32.50 from the Orthodox Copts of the village of Ghanaim, incited thereto by the generosity of Copts in another village nearby. The village of Aghama made a joint offering combining the gifts of the Orthodox and Evangelical churches—a quite unprecedented thing. The letter accompanying the gift prays for the peace and presence of the Lord Jesus in the coming year for the Evangelical believers. This is remarkable in view of the fact that for a generation past the Orthodox Copts have felt an intense bitterness for Protestant believers.—American Messenger.

His Bible.

One night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, Captain, he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and thank God it is now mine, but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident Captain Bickel said: "Friends, I did not sleep that night. I knew it in a way, of course, but to say: 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called thief, liar, foreign spy, traitor, devil, in public and private, and had not inched, but to face this! (As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again.) What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!"—Men and Missions.

CHICAGO

We have had several days of extreme warm weather here in what is known the world over as the "windy city", so that we had to have our mission electric fans buzzing at every service. Our attendance is keeping up nicely. Number present at Sunday school July 28 was 111, the smallest number present since April 28. The morning offering was $17.95. Evening services are on the increase. The plastering in the new church is now about completed "You will soon have a beautiful church building in which to worship, and I am glad for you," said one in this vicinity not long since. That is the prevailing sentiment among saint and sinner in this neighborhood (Catholics excepted). One of our Sunday school boys by the name of Henry was recently operated upon three different times for appendicitis, the operations getting more serious each time. His case was made a special subject of prayer in our Sunday school which had a wholesome effect upon the entire school, and especially upon the class of which Henry is a member. They, together with Henry, are learning the power of prayer. Henry is home for the third time and seems to be improving nicely. As a partial result of it all the little mother has learned to hope and pray, and has her eyes set upon the little brick chapel within sight of her home, where she hopes to worship with those who have loved and prayed her boy back again; and Henry has learned to know Him with whom, he told me, he was shaking hands as he lay upon the operating table just before the terrible ordeal.

Next Friday night the C. E. society is planning to meet in the home of one of our Sunday school

boys where the mother is sick and seems to be growing weaker. "How glad I am," she said to me, "that you people who have made the 'way' so plain to me, are coming in this way to comfort and cheer, and, if possible, to lead my husband to Christ before I go home." Let us praise God continually for what He is constantly doing for us even in these dark and perilous times.

Yours in His service,
1420 W. 71st St. **W. W. Miller.**

CORRESPONDENCE

Berne, Ind. Aug. 1, 1918. — In June and July we had the joy and privilege to have a number of visitors with us. The most of them were from the western states. Sister Hillegonda van der Smissen of Newton, Kans., was here to attend the silver wedding of Editor and Mrs. C. van der Smissen. Also her birthday was celebrated on June 30 at the home of her brother, Rev. C. van der Smissen. From here Sister Hillegonda extended her trip to Ashland, Orrville and Wadsworth, Ohio, to call on friends. After her return from Ohio she left soon, on July 30, for Newton, Kans., to take up her work again in the hospital.

July 21 was a very warm but otherwise an ideal Sunday. The communion service, held in the morning, was well attended. All the communicants seemed to be eager to obtain the intended spiritual blessing of the Lord's Supper. Dr. and Mrs. Eby of Goshen, Ind., and Rev. P. P. Wedel of Moundridge, Kans., were here from a distance. Bro. Wedel had a gospel message for us in the evening service. He stopped off here on his way home from Bluffton, Ohio, where he had attended a board meeting.

Another brother from the far West, Rev. S. S. Baumgartner, of Pratum, Oregon, had attended a board meeting at Bluffton and called on relatives and friends here. Bro. Baumgartner is a member of the Home Mission board. On July 28 he proclaimed the gospel of Jesus Christ to a large audience. The congregation welcomes and appreciates such calls from the ministering brethren.

The Ladies' Aid society arranged a good program which was rendered at the Mennonite church on Sunday evening, July 28. It consisted mainly of touching songs, dialogs and declamations. A very large number of children and young people took part. The purpose of this service was to enhance the great and important cause of missions among the children, the young and the old people. All were given an opportunity to contribute something for the support of this noble cause. It is in conformity with Christ and His teachings to be a witness for Him by helping in some way to bring the gospel to all nations.

In the afternoon of July 20 Rev. P. R. Schroeder conducted a service in a church near Portland, Indiana, where Bro. Felber's, a family of our congregation, are located. The Mennonite Ladies' chorus of Berne assisted with appropriate gospel songs.

We have many reasons to be grateful for the countless blessings we receive and enjoy from the hand of God in this perilous time of world-wide war. But not all is sunshine. There are also reverses, trials and sufferings. Recently we had two funerals, that of an infant, and the other of a wife and mother, aged 38 years. One death was the result of pneumonia and the other of heart failure. Both calls were sudden. What an effective consolation for the true Christian to know, "My times are in Thy (God's) hands." Probably the most of our readers know the old but timely prayer, "So teach us to number our days, that we may get us a heart of wisdom." **I. A. Sommer.**

Second Church, Philadelphia, Pa.—During the summer months the Sunday school changes the time of its sessions from afternoon to morning. This change, while not always doing what is expected of it, keeps the attendance of the school from suffering the serious losses that schools that do not make the change have to endure. The war has had its disorganizing effects with us as with others; twenty of our young men are in the draft, some are across the sea and one of them, Elmer Reichart, is already numbered with the missing.

One of the problems affecting city churches is the scattering of its people. Neighborhoods change, young people find homes elsewhere and families locate in homes which they have bought on the outskirts of the town. Our church is no exception to this condition and the scattering of our people in all directions has its effect upon all branches of the work. Larger denominations do not lose so much by this situation because it hardly matters where their people settle since they are bound to find a church of their kind close by. When a denomination has but three churches in a city that is more than twenty miles long and half as wide one can readily understand what a serious thing it is for its people to scatter.

We have recently had the pleasure of having Rev. Gasser with us. His sermon was inspiring and helpful. The unfortunate circumstance that prevents his return to Switzerland with his family is a serious hardship to him and he has our sincere sympathy.

In the local Y. M. C. A. they are giving certain Sunday services to certain denominations. In a few weeks our turn for having a "Mennonite Day" there will come and we hope to see a loyal turnout on the part of our people.

The extreme heat of several Sundays ago discouraged churchgoing on the part of some, but those who attended our services at that time discovered that no more comfortable place was to be found than in our church.

Many city churches do not have prayer meetings during the summer. This is not our custom. Our mid-week services have been found interesting and helpful to those who attended.

Plans are already in operation for our rally day in September when it is hoped the work will be taken up with renewed vigor.

FUNDS FOR MINISTERS

A minister of the gospel has made the statement that the modern church is on trial. The church, he believes, is charged with failure to provide. It must successfully demonstrate that this accusation is unfounded or else the public, which is the jury in the case, will bring in a verdict of guilty. Finding fault is the easiest in the world, unless it be the giving of free advice. Many people find fault with the church without being well enough acquainted with any institution of the kind to know whereof they speak. They contend that the church gives them no inspiration without ever taking the trouble to go to church and give it a chance to inspire them to greater things. The church fights constantly for better life, for greater devotion to duty, for higher ideals. In doing all these admittedly good things in the past, the church has left itself open to the charge that it has failed to provide. It has provided well enough in a spiritual way, but it has not been run on business principles. It has provided for the communicants without providing for the men who served them. In short, the clergyman has been asked to dedicate his life to service and then shift for himself in his old age.

It is a splendid thing for the ministry, as a calling, that final realization has come and admission is freely made that this evil must be removed. Recent reports from various denominations show that they are waging vigorous campaigns for pension funds that will take care of the preachers who have been long in active service and who have earned a period of rest before they go to their final reward. It should be a pleasure for church members to contribute to these funds whenever contributions are asked. The church is now getting down to a business basis. It realizes that religion is a business after all—the greatest business in the world—and to make it successful, business methods will have to be followed.

The church is going to have to look alive for recruits in the preaching force. Inroads have been made in the classes of theologians and to fill these broken ranks the young men must be assured that their old age will be provided for in the event they are unable to lay aside enough to take care of that always expected rainy day.—Indianapolis News.

MOHAMMEDAN LITERATURE

Dr. Swemer says of Mohammedan literature: "I dare say that in all my reading of Arabic poetry, of Arabic newspapers, of Arabic books of theology, history and even stories I never found a single book that was not vile and unfit for children to read. The 'Arabian Nights' must be expurgated before they can be given to our children; and the 'Arabian Nights' after they have been expurgated are as far as the East is from the West from the mediaeval literatur of chivalry. In the latter you have honor and truth praised high; in the other every woman is dishonest and immoral, and truth is at a discount." He discribes the task of the missionary to the Mohammedan as "getting the proudest man in the world to take the thing he hates from the hand of the man he despises." The Bible is, however, rapidly becoming the best selling book among the Mohammedans next to the Koran. By the distribution of the Bible among this people the Word will have its effect and pave the way for the missionary. — Christian Monitor.

3.25 pays the "Mennonite" for one old and one new subscriber. The new subscriber receives the "Mennonite" from now until January, 1920. Both the old and the new subscriber also receive the "Mennonite Year Book" for 1919 as a premium as soon as it is published. — Mennonite Book Concern.

THE MISSIONARY AND THE RELIGIONS OF THE EAST

Dr. J. Lambert Disney.

Were I a minister of the gospel and urgently called upon at some time to deliver a rousing sermon with the object of driving home to my hearers a realization of the need for increased missionary zeal, there could be offered no more eloquent appeal than a description of some of the beliefs and customs that do duty as "religion" in the eastern hemisphere.

To that thought, therefore, you may attribute my intention now to set before you in brief outline some of the beliefs and superstitions that go to make up the most widely known of the Oriental doctrines:

Considering, first, **Mohammedanism**, with its sixty-seven millions of followers, we are told by Murray that: Muhammed, "the praised", was born at Mecca in A. D. 570, his father being a poor merchant who died soon after the birth of his son. When twenty-five years old he became manager or agent to a rich widow named Kadija, who, although fifteen years his senior, offered him marriage. They had two sons and four daughters, of whom the best known is Fatima. At the age of forty he received the first divine communication in the solitude of the mountain Hira, near Mecca, when the Angel Gabriel appeared and commanded him to preach the new religion. The Meccans persecuted him, his wife and uncle died and he became poverty-stricken. In June 622 he fled to Medina, when he was accepted as a prophet. He made war upon the Meccans, where he was then recognized as chief and prophet. He died in the arms of his favorite wife, Ayesha, on the 8th of June, 632.

The chief tenet of the Mohammedan religion is Islam, which means resignation, submission to the will of God. The fundamental principle is, "There is no God but God, and Mohammed is God's prophet." There are four great duties: 1. Daily prayers, which should take place five times a day —at sunset, night-fall, day-break, noon, and afternoon (and here let me say that I have often wondered on seeing the faithfulness and regularity with which they, for the most part, observe this part of their heathen creed, why so many Christians, despite the stress which Jesus laid upon the importance of frequent, daily prayer, are satisfied to limit their devotions to an hour or two once or twice a week. The Mohammedan's second duty is the giving of alms; his third, the keeping of the Fast of Ramazan; his fourth, a pilgrimage to Mecca.

In the Koran—much of which was dictated by Mohammed—a holy war is enjoined as a religious duty. The Mohammedans believe in resurrection, heaven and hell. In heaven are all manner of sensuous delights. In hell all who deny the unity of God will be tortured eternally. There is a separate heaven for women, but most of them will find their way to hell. Mohammed enjoined care in ablution of the hands, mouth and nose before eating or praying. The Koran forbids the drinking of wine or the eating of the flesh of swine. I am not prepared to say to what extent the observance of such rules is a matter of conscience or of mere fear of detection and consequent losing of "caste"; but I once had occasion to ponder the question due to the following incident: In Allahabad, Central India, I was a guest at the house of Major Walsh—a veteran of the Indian Mutiny, whose parents, by the way, were thrown alive down the famous well of Cawnpore.—One day a large ham was on the table for dinner. After all the guests had freely partaken and finished the meal, there was still a considerable portion of the ham left. The following day some one asked for a slice of "that ham", and this called attention to the fact that it had not again appeared on the table. On questioning the kitchen servants, all professed to have no knowledge of where it was, or what had happened to it. One of the members of the family becoming suspicious of the butler, as a result of previous performances, and striking at him in wrath—as is, unfortunately, the habit of many whites in India with their servants—the butler's turban rolled off on the floor, and the ham with it, having presumably been destined for the use of himself and family regardless of the tenets of their religion.

Among the Mohammedans usury and games of chance are also prohibited, and the laws against idolatry are very stringent. Every man may have four wives, and some concubine slaves, but must not look upon the face of any other woman except a near relative.

Hope and fear, reward and punishment, with a belief in predestination, form the system of faith. It is contrary to the religion of Mohammed to make any figure or representation of anything living. There are two main Mohammedan sects, the Sunnis and the Shias, whose doctrines, however, agree in all—to them—essential particulars.

There are various festivals to be observed—twelve in all—some of the occasions of, and the practices followed at which, are as follows: The Bakari 'Id, in memory of Abraham's offering of Ishmael, which is the version of the Koran. At this festival camels, cows, sheep, goats, kids or lambs are sacrificed. Then, Muhurram, a fast in remembrance of two sons of Fatima, Mohammed's daughter. On the night of the seventh day of the fast an image of Burak, the animal (vehicle) on which Mohammed ascended into heaven is carried in procession, and on the tenth day a tabut or bier. The tabuts are thrown into the sea or other water, or buried in the earth. The mourners move in a circle, beating their breasts with cries of the names of the two sons. At this time the fanatical spirit is at its height and serious disturbances often take place. Among the occasions for some of the other festivals are the last bathing of Mohammed before death, his death, his ascension into heaven, the night the Koran came down from heaven, which is known as the "night of power", and in commemoration of various so-called saints. Some of the proceedings are the writing out of seven blessings, then washing off the ink and drinking it, in conjunction with bathing and repeating of prayers; the displaying of a green flag in Mohammed's name during epidemics, the reading of the Koran all night and the observance next day of a fast, exhibitions of the Nautch girls, etc.

Turning now to Brahmanism or **Hinduism**—the religion of two hundred and ten odd millions in India — more than double the whole population of the United States, mark you—we find that "the first form of the Hindu religion was Vedism, the worship of nature, as represented in the songs and prayers collectively called Veda. Their chief gods were Indra (rain), Agni (fire) and Surya (sun). Then followed Brahmanism (from Brih, to expand) which introduced the idea of a universal spirit or essence which permeated everything. Men, gods and the visible world were merely its manifestations.

Prose works, called Brahmanas, were added to the Vedas to explain the sacrifices and the duties of the Brahmans or priests. The oldest of these may have been written about 700 B. C. The code of Manu, which is believed to have originated shortly before the Christian era, lays down the rules of domestic conduct and ceremony. It divides Hindus into four casts. First, the Brahmans; second, the warriors; third, the agricultural settlers. These three, being of Aryan descent, were honored by the name of the twice-born casts. Fourth were the Sudras, or conquered non-Aryan tribes, who became serfs. They were not allowed to be present at the great national sacrifices or at the feasts and were given the severest toil in the fields and the dirty work of the village community. The priests asserted that they, the Brahmans, came from the mouth of Brahma; the warriors or "Rajputs" from his arms; the agricultural settlers or "Vais-yas" from his thighs and the Sudras, whom they had made serfs, from his feet. Caste was originally a distinction between priest, soldier, artisan and menial. Each trade in time came to have a separate caste and the consequence is that a family of ordinary means in India will have on its pay-roll anywhere between twenty and thirty-five servants; because the man who waits on table could not sweep the floor without becoming an outcast from his class; the man who cooks the food could not wait on table, the man who sweeps the floor could not attend to the bath-room, and so on. Fortunately, salaries are so ridiculously low that I hesitate to name them for fear of incredulity from those not already aware of the facts. Whatever changes may since have taken place, at the time of my sojourn in India from three to six rupees a month—which is to say, from seventy-five cents to a dollar and a half a month—paid each of the long list of servants, according to the nature of his work; and this was considered ample. In the hills the salaries were slightly higher, going up to $2.00 or even $2.50 per month for good servants. Aside from the question of household servants it is the custom throughout India for every white man and every white woman or child to have his or her personal attendant. I do not know what the rates were for the women and children, but from one to two dollars a month was considered good pay for a man or a "boy" as they are called, regardless of their age, to personally supervise and assist at one's arising, bathing, dressing, shoe-cleaning, feeding, errands and retiring—coming in the morning before his "master" gets up, going away at night only after his "master" had retired, and all in all being faithful valet, butler, errand boy, bath-attendant, and cook if need be—for the munificent sum already stated. Caste, too, has sadly permeated the European population to the extent that it is social suicide for the wife of a military officer of a certain rank to associate

(Continued on Page 4.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1919 as complete and correct as possible.

EDITORIAL

They say that it always pays to be on time. We have never discovered that anything but loss resulted from being late. Certainly, in business and in the serious things of life, the one who is late is the one whose services will eventually not be required. But with keeping appointments, as with many other things, people have allowed themselves to be ruled by a double standard. Things are right or wrong under certain conditions and under others it doesn't matter. In the matter of keeping appointments with men and keeping appointments with God we notice a vast difference in some. We have in mind a man who goes regularly to business where he employs a number of people every day. He is on the job promptly and insists that his employes shall always be on time. This same man never misses a Sunday in church, but for the past twenty years we doubt if he has any recollection of having been once on time. Rightly he takes the position that when an employee hires himself to work for him for a specified time every day that employee is robbing him of something for which he has paid when he is not at work at the proper time. Does it ever occur to this habitual late-comer in the services that he is taking something to which he has no moral right? What right has he to distract the attention of the people intent upon worship when he walks up the aisle, say, during the reading of the Scripture lesson? Who gives him license to disturb the minister while he reads or prays? Did it ever occur to him that if he gives the Lord his time in service he ought to give his time for the whole service?

There are some disturbances which may legitimately be allowed. It is better for the mother to bring her infant with her to church, even if his restlessness may be somewhat annoying, than for her to stay at home altogether. It is even right to be less comfortable in church than at home when the weather is trying. But the man, woman or child who disturbs worship by late-coming, which might be avoided, is thoughtless, selfish and insincere in his religious duty. There are circumstances in which lateness may be unavoidable and in such cases we should be only too glad to see such people come to meeting as soon as they can; but such instances are rare. The great majority of offenders have no reasonable excuse to offer for their lateness. If we were able to compel a punishment that would fit the crime of the one who is so childish as not to concern himself about the properties of time we would suggest that we use him as they do children in public school, keep him in church double the length he has been late and incidentally lecture him on the subject of promptness.

Though there are millions of blades of grass no two are alike, even though they look very much the same to the superficial observer. God has provided a certain amount of uniformity for all creation, but he has by no means made individuality impossible. It would be a cheerless, and perhaps a useless world were all things of one kind exactly alike. The world could no more progress than a finished chair taken from a hundred just like it could, of its own efforts, become a bigger or a better chair. Men generally realize that individuality is an important factor in life, but sometimes they err with their eyes open and expect uniformity where uniformity is the most out of place. Let us try and suppose what might happen if everyone in this world thought exactly as everyone else thought; even if for but a week or a day. The very suggestion of such an idea makes us shudder; yet there is no more common human failure than for some one to expect that others should think as he does. We may not think oppositely to one another, yet for our own good and to be true to ourselves we must be bound to think differently. Two men may describe a horse, one may say: "He was black;" the other, "He was black with white spots on his side," and both may be true if one stood on one side of the street and the other on the other when the animal, black on one side and spotted on the other, was driven past. To all of us the point of view is different, sometimes very slight, it is true, but nevertheless different. When we once realize that no one can be exactly like us we can appreciate the fact that no one can think just as we do. Four intimates of Jesus wrote His biography. When we compare the four Gospels we find that they are in harmony one with the other and that they are vastly different one from the other. Had they been written exactly alike, what would have been the need of four accounts instead of one? Had they been agreed in every detail the unbeliever would have been soon saying, "They came together and compared notes in order to make their story seem true." The Gospels are all the more reasonable because individualities of the writers are apparent in every line.

The great mistake of the leaders of the churches in olden times was that they placed too much stress on uniformity. It led to decline, to intolerance, to bigotry and finally to persecutions that caused blood to flow like rivers. We don't mean to complain that errors of various kinds were opposed. Christianity retains the true nature as much as does the blue of the heavens or the green of the fields, nevertheless all the Christians must differ from one another in minor details as do the blades of grass or the stars in the sky. The pope could not make all Christians Catholic in the sense they regarded Catholicism hence there was trouble. Kings tried to force the principle "like king like people in matters of faith," and they had more on their hands than they were able to handle. Sensible people have long ago given up the idea that everyone should become a member of their own peculiar denomination. It is foolish for us to hope that everyone will want to be a Mennonite. It might be a calamity if such were the case, but the best thing for us to do is to be true to our principles and be good Mennonites.

With God go over the sea; without Him not over the threshold.

THE MISSIONARY AND THE RELIGIONS OF THE EAST

(Continued from page 3.)

with the wife or family of one of lower rank, or for proprietors of certain kinds of business establishments to mix with those of other establishments considered lower in kind or grade. As to the native castes, the priests insisted on the rules of caste as a means of securing their own social supremacy.

The modern Hindu religion is a development of Brahmanism. There is one impersonal and spiritual Being which pervades everything—one God, called Brahma. His three personal manifestations are as Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer and reproducer. Brahma, the creator, is generally represented with four heads and four arms. The other manifestations, and their wives, are variously represented in ways suitably indicating their supposed powers and characteristics. The sin of lying is readily expiated by an offering to Sarasvati, the wife of Brahma. Vishnu is said to have come down from heaven to the earth nine times and is expected a tenth time. Siva, the destroyer and reproducer, is also called the great god, and the commonest of several names by which his wife goes is Kali, the terrible, mentioned here because I shall refer to her later in connection with a practice known as Thuggee, resulting from this religion. Among other more or less laudable characteristics of the god Siva might be mentioned his supposed habit of haunting cemeteries and "burning grounds" in his character of destroyer. The burning-grounds are used in connection with the disposal of the Hindu dead. As I witnessed the operation, and as I understand it is commonly performed, it is but a crude form of cremation, with certain ceremonies attached. A funeral pile or pyre is erected of logs, supported between four posts. The body is laid on this, and covered with more wood. The pyre is then set afire. At a certain moment the eldest son or some other near relative breaks in the skull with something that looks like a sledge hammer. Whether this is to let the bad devils out, or to let the good ones in, or merely to make sure that the corpse is good and dead, I do not remember, if I ever knew. There are also other ceremonies connected with the proceeding.

The Hindu theory of transmigration of souls arises from the belief that evil proceeds from antecedent evil and that the penalty must be suffered in succeeding existences. According to Hindu be-

lief there are eight million, four hundred thousand of different species of animals through which the soul of a man is liable to pass, and the Hindu's object is to get rid of the series of perpetual transmigrations so that he may live in the same heaven with the personal god. To this end he makes offerings to the image of a god; he abstains from killing any animal; he gives money to the priests, and does penances which sometimes extend to severe bodily torture. In this connection there comes to mind the arrival of a pilgrimage on the shores of the sacred Ganges which I had the fortune of witnessing and in which I was told thousands of the pilgrims had walked afoot many hundreds of weary miles for this opportunity of once in a lifetime. Dirty and ragged and hungry-looking enough they were, for certain, to allow of my fully crediting this assertion.

(To be continued.)

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Secretary in Egypt Loaned to Red Cross.

Rev. Stephen Trowbridge of Cairo, Egypt, is the Sunday school secretary for Moslem lands of the World's Sunday School association. About six months ago request was made by the Bishop MacInnes Relief committee that has charge of extensive relief work in Palestine asking for the services of Mr. Trowbridge. Though the Sunday school work in Egypt and the Sudan demanded all the time of Mr. Trowbridge the request and opportunity could not be refused. Since then Mr. Trowbridge has administered more than $50,000 monthly of the money contributed to the Armenian and Syrian Relief fund. He has made a number of trips to Palestine and had the interesting experience at Easter time of going to the Jordan to meet a large party of refugees, which had finally escaped the Turks. Many in this company had known Mr. Trowbridge when he was a missionary at Adana, Turkey. This relief work in Palestine has now been taken over by the Red Cross. They just cabled to Mr. Frank L. Brown, general secretary of the World's Sunday School Association, New York, asking that Mr. Trowbridge be loaned to them for "six months and preferably one year". After consulting with members having the Moslem S. S. work in charge Mr. Brown cabled that Mr. Trowbridge would be loaned for six months. Meanwhile the Sunday school work in Egypt will be looked after by the efficient field worker, Sheik Mitry Dewairy who is working jointly for the World's association and the United Presbyterian church. This was a war emergency call that could not be declined by the World's Sunday School association.

Moving Pictures of S. S. Life in Japan and the Philippines.

How the world lives is always an interesting study. Moving pictures bring these facts from afar. Some exceptionally fine moving pictures have recently been taken by Rev. J. L. McLaughlin, Sunday school secretary for the Philippines, representing the World's Sunday School association. The first lot was made in the islands where Mr. McLaughlin has worked for a number of years. This film shows the large city school, and the country "barrio" Sunday school. Teachers are pictured as they leave the morning church service and then proceed to some outlying station to conduct a Sunday school. They take with them the needed lesson supplies as well as the baby organ. That large adult Bible class in Manila is seen as the members march out at close of their session on the day when 717 were present. The class began with but 20 and after calling themselves "We Brothers of 99" started to grow. One of the thrilling parts of the film is when the audience sees the special train of Sunday school delegates on their way to the great convention in Manila. Sunday school parades are shown as well as games of the children and many native scenes. That film closes with a fascinating "Thank you" by a little Filipino girl who is expressing appreciation for all the help given by the Sunday school friends in America.

The other film is plotted in Japan and shows the life of a sweet little Japanese girl from the time when she is awakened in the morning until she returns from her Sunday school. Her mother comes to awaken her and then arranges her toilet. She is so shy when she eats before others that she can scarcely convey the food to her mouth with the chop-sticks. On the way to school she meets a little playmate and they go together to the class room. Her big sister is also shown both at work and at play. Scenes in and about Tokyo are presented which add interest to the pictures. It is fun to see the babies tied on the backs of "little mothers" and then to watch how active these care-takers are, who are thus weighted down.

These films are the property of the World's Sunday School Association and will be used in presenting the work of that organization. They will be shown especially at state Sunday School conventions and other large gatherings of Sunday school workers, and usually when some one from the office of the World's Sunday School association can be present and tell the story of the pictures.

Another reel of moving pictures is now on the way from South America. These pictures portray Sunday school activities in and about Buenos Aires, Argentina, and were taken by Rev. George P. Howard, Sunday school secretary for South America, representing the World's Sunday School association. The reels of Japan and the Philippines were used at the International Sunday School convention which was held in Buffalo in June. The audiences were most enthusiastic. Nothing of the kind had ever been shown before in America. Other pictures showing Sunday school work will be taken in Egypt, China, and Korea in time for the World's convention in Tokyo which will be held within a year after the war is over.

AN EARTHQUAKE STARTING WELLS TO FLOW

One of the freaks of the late earthquake at Hemeh and San Jacinto, Cal., was, that it opened inactive artesian wells. The papers stated that "many artesian wells, several dry for years, showed a sudden free supply of water." It needed a shock to unloose the inner earth streams.

Similar earthquake shocks of nations, churches, families and individuals brought similar results. Israel was visited with a shock of oppression and slavery in Egypt. Then a desperate cry to their God, a deliverer, redemption, a hasty march through the Red Sea, ending in a song of triumph. Ex. 15. The Book of Judges records seven great shocks and as many openings of praise, obedience and righteousness. The United States felt the shaking of the Civil war. It aroused a congress to set aside a day of humiliation and confession of national and personal sins. The war ended, the nation was united, a great thanksgiving stream has flowed from many grateful hearts ever since.

Among individuals Joseph felt a terrific shock when sold by his brethren and imprisoned in Egypt. But streams of revelations, exaltations, provisions and manifestations of God's mercies flowed. Who does not remember Job's earthquake experience? It shook his flocks, herds, children and his body. But the well of humiliation, confession, intercession and multiplication flowed freely. Everything seemed to tremble, but his faith in God.

The church in apostolic days felt a terrific shock when James was martyred. Acts 12. But a great stream of praise and prayer broke forth and Peter was delivered by the angel of glory. Paul was buffeted by Satan and had to beseech God thrice for the removal of this shaking; but a sweet stream of grace burst forth in that promise, ever-flowing: "My grace is sufficient for thee."

Who could not stop reading now and recount incidents of awful shakings that resulted in opening hearts to God and starting the stream of prayer, testimony and charity to flow. The Lord permits accidents, losses, persecutions, sickness and bereavement and many reverses and afflictions to loosen the soul's powers for God and heaven.

Not long since we received a letter in which the writer told of a brother who "thanked God for the mercy he had shown him in crippling him up, and now he expects to serve Him." Ministers often receive a shock by being criticised, cold-shouldered and "falling flat" in preaching. The shock does some seeming "damages," but it results in a flow of increased spiritual blessing and service. God in mercy opens the channels of the soul to increase the flow of grace.—Jacob Hygema, in Gospel Banner.

JEALOUSY

Is there anything outside of intemperance that wrecks more homes and more lives than the green-eyed monster? There is nothing that a person possessed with a jealous disposition cannot imagine. He needs only a spark to kindle himself into a mighty conflagration of imagination and passions.

Some people are more jealous than others, because it is a disease of the mind which the person cannot well rid himself of. Try as he may, he cannot force himself to believe anything but the wildest fancy of the mind, which at first appears as a mere possibility; he broods over it till it becomes a reality in his mind. When it has been proven otherwise, he seems baffled and really sorry that he was wrong. We can almost always find what we are watching for. We should remember this when we are inclined to be jealous or suspicious. Imagination works overtime when it gets started in the wrong way.—Maud Hawkins.

Love never asks how much must I do, but how much can I do?

THE C. E. TOPIC

August 18.

Using Our Pens for Christ.

Luke 1:1-4; 3 John 1-14.

No matter how intelligent other creatures may be, it is only for men to have and use the ability to speak and write. Speech enables one to accurately convey the feelings, the knowledge and the desires of men to one another. The ability to write enables us to transmit thought, ideas and desires to those who live and are present to hear us; writing enables us to convey these things to those who are beyond the sound of our voices and may belong to another generation far beyond our time. God uses the ability to write as a means by which His law is preserved, circulated, and so is made to reach the largest possible number of men. The story of our written language is a long and intensely interesting one. From picture-writing to the writing of sounds and the expression of our complex ideas carries us over many thousands of years, but as the race advanced in its needs, under the providence of God, the art of writing progressed to perfection. "Of the making of books there is no end," wrote the wise man at a time when men laboriously scratched their characters on bricks or stones or skins of animals. What would he have had to say about our modern presses with a capacity for turning out millions in a very little while?

The world has a literature so vast and so varied that the best informed of us can only have a smattering knowledge of it. Some things that are written are just stuff, others chaff, and others again pure wheat. But that is not all. Some written stuff is poison to mind and soul. We must learn to avoid the bad and appreciate the good. There are few of us who do not write occasionally. Some of us write a great deal. Our pens bear a close relation to our tongues. They may be fountains giving forth bitter and sweet water or they may be instruments of blessing or curses. It is said that Tom Payne, near the close of his life, was heard to exclaim: "Oh, that the age of reason were never written!" No wonder. The poison of his pen had been carried in all directions wrecking souls and making shipwrecks of men's lives. We are not all writers of books; indeed few of us ever write for public print, but we do write to one another and about one another. If it is always right to weigh every spoken word so that it will do no injury to self or others, it is just as important to guard every written word. The unkind, the foolish, the mean and the untruthful letters people write have a way of turning up and accusing them. For the sake of being true to one's self one should never put to writing anything one would be afraid or ashamed to say.

There are various theories concerning the inspiration of the Bible which it would not be in place to discuss here, but that the Bible is God's inspired Word written for men by men who were His consecrated servants there can be no denial. David, Paul, the apostles, all no doubt wrote a great deal more than is preserved to us in the Bible, but that which the Bible does contain of their writings is for the salvation of the world. In other words, they wrote to save souls. There can be no higher aim in our writing. We may be so gifted as to be able to write beautiful poetry or books that live. Our style may be admired and our works may influence the thoughts and acts of men but if we write the word that sets a soul toward God or brings the comforts and assurances of faith to the one who needs them we will have written something infinitely more useful than one of the world's best classics.

Just now when so many of our dear ones are across the sea in the face of danger and death people are being urged to "write to the boys". There is no doubt that a very great influence for good may be exercised in this way, especially if one is interested in their spiritual affairs. But why limit such an opportunity to this time and circumstance? Everyone can be a preacher of Christ in a very effective way if he uses tact and patience.

THE S. S. LESSON

August 18

Working in the Church

Acts 2:4-47; 4:32-35; 6:2-4.

Golden Text—Enter into his gates with thanksgiving, and into His courts with praise: Give thanks unto Him and bless His name. Psa. 100:4.

A study of the early church, as it is presented in the Book of Acts, always has a peculiar fascination for the Bible student. It shows us just how men closest to Christ undertook to establish His kingdom upon earth. We must get back to primitive church ideals if we want to efficiently and properly do the work of our Lord. The greater portions of the trials and difficulties the church has to contend with come from getting away from the model church as the New Testament presents it.

We will note that the disciples set about doing what their Master commanded, they preached the Word. The church undertakes a great many things in our time. It is given to benevolences, to social service, to education and to various other enterprises which without doubt are for the betterment of humanity, but they all are secondary things. Preaching Jesus Christ must be first. A minister may draw a crowd by sensationally preaching against political or social abuses. A church may attract people by the way it undertakes to serve the community, but it had better try direct preaching, if it is to appeal to the kind of a crowd that Jesus wants it to save. Much as Christians resort to various means to teach the masses, there never was a more effective way than by holding up the Jesus who will save them from their sins.

Observe that those who received the Word were baptized. The process involved a conviction of their sins, an obedience to the command of Jesus and an act by which they served notice to the world that henceforth they belonged to Jesus and renounced the world, the flesh and the devil. Three thousand souls were a large number to be received into the church in one day, but the Spirit works mightily when His servants are active and in dead earnest in His service. All that is needed is the faith and activity of those early days to repeat this wonderful addition to the church every day in our time.

It is significant that they continued steadfast. In what? In the apostles' teaching, fellowship, breaking bread, and prayer. Things surely worth continuing in at all times. The doctrine of the apostles as contained in the Word is the only kind of instruction that the Christian can really and safely continue in. Ponder upon what is all involved in continuing in the apostles' doctrine. Fellowship and breaking of bread must be the certain result of a right appreciation of the doctrine revealed to us through the apostles. When they continued in prayer they only did what every Christian must do if he expects blessings from God. There is so much assured to us through prayer that the marvel of it all is that some very stupidly do not continue in prayer.

The company of early church members set us an example worthy of the closest study in our time. It is not strange that wonders were done by the apostles; they had the whole church back of them. Does it ever occur to our readers that the day of wonders would not be impossible now if our ministers knew that the whole church stood enthusiastically back of them encouraging them with their sacrifice and their service? Note what is said of these first Christians: They were together, factional differences had not yet arisen; they had things in common; they regarded the good of the church and their brethren more than their own good; they continued in the temple. A great deal might be said to present-day Christians about continuing in the temple. It often seems as though they were continuing in everything else but their temple duty. We are told what they were doing. They were "praising God". Multitudes more were added. The service of praise is always effective. It is a part of public worship in which all may have a share.

The "commune" which resulted from the enthusiasm of the first Christians was ideal because it flourished under ideal conditions. All were of one mind, all were ready to share with the rest. It was only when selfish discord arose that the commune ended. Selfishness always defeats the loftiest efforts that men may launch.

These people were not visionary enthusiasts. They saw practical needs and they supplied them. The needy were well provided for and with this there naturally arose the necessity for having the benevolences of the church in reliable hands. The first constituted officers were those chosen to look out for the interests of the needy. The church never has had a good reason for neglecting this part of Christ's service.

DEATH

Moser.—At Berne, Ind., on July 27, 1918, Ida Moser, nee Neuenschwander, aged 38 years, 4 months and 24 days, sudden of heart failure. On June 12, 1902, she was married to Jacob F. Moser. To this union were born three children. The deceased is survived by her husband, three children, parents, 6 brothers and 3 sisters. One brother preceded her in death. She was a faithful member of the Mennonite church and ready for the sudden call. The services, held at the Mennonite church on July 31, were conducted by her pastor, Rev. P. R. Schroeder and Rev. Sol. Klopfenstein.

CONTRIBUTIONS

For the Chicago Work in July.

S. S. Primary Dept., Wadsworth, Ohio, $4.50; ditto, Berne, Ind., $2; Barbara Augspurger, Middletown, O., $5; Elias Bixel, Bluffton, O., $10; Mrs. John Fahrni, North Lawrence, Ohio, $2; Rev. E. F. Grubb, Los Angeles, Cal., $25; Salem S. S., Dalton, Ohio, $50; S. S. Mission class, Deer Creek, Okla., $14; R. H. Krehbiel, Donnellson, Iowa, $15.

Gratefully acknowledged,

W. W. Miller.

1420 W. 71st St. Chicago.

NEWS OF THE WEEK

DRAFT AGES ARE PUT AT 18 TO 45

Washington, August 5. — Secretary of War Baker will recommend that the draft ages be made from eighteen to forty-five years. This was announced Saturday by Senator Chamberlain, chairman of the Senate Military committee, following a conference with the secretary.

Senator Chamberlain said the new army bill embodying these ages had been completed by Secretary Baker, and would be introduced simultaneously in both houses of the congress today.

Senator Chamberlain said the bill would be taken up by his committee at once with a view to a report when the congress resumes its regular sessions late this month.

Although the proposed new draft ages have the approval of both Secretary Baker and Provost Marshal-General Crowder, Senator Chamberlain said there probably would be some opposition in both houses. He was confident, however, that the bill would be passed without unusual delay.

Senator Chamberlain, chairman of the Senate Military committee, who first announced the proposed new draft ages, said the War department bill for extension of the military establishment would be introduced in both houses of the congress today.

Senator Chamberlain explained that under the provisions of the bill, men between the ages of eighteen and twenty-one would be divided into three classes, subject to call by the president in such sequence of years as he prescribed. The senator added that the calling of men between the ages of thirty-one and forty-five would be made by a similar plan.

He expressed the opinion, however, that the younger men—those between eighteen and twenty-one years—would be called first, and that it would not be necessary to call those between thirty-one and forty-five.

Senator Chamberlain said he did not know just what effect the work-or-fight order issued some time ago by General Crowder would have under the new arrangement.

MORE MEN WENT OVER IN JULY THAN EVEN IN JUNE

Washington, Aug. 5. — Eight divisions of American troops are now engaged in the great west front offensive. The 32nd is the latest to enter the struggle, General March revealed today.

Declaring that the objective of our forces is still the enemy army Gen. March presented a report showing the success of the American allied advance. The officer said it did not seem possible to gather all the guns and materials abandoned by the Germans.

The ground was so covered with German corpses it was impossible to proceed without walking over them.

The Rainbow division, it was stated, was the organization, which a week ago, distinguished itself against the crack Prussian guards.

Discussing man power, March said, all troop shipping records went by the board in July, when more than 300,000 men were sent over. This brings the total embarkation to more than 1,300,000 men.

General Pershing now has in his area over a million men. This means they are under his direct control and are exclusive of forces brigaded with the British.

AGREE ON PLANS TO HELP RUSSIA

Washington, August 5. — The United States and Japan will each send a few thousand men to Vladivostok to act as a common force in occupying and safeguarding the city and protecting the rear of the westward moving Czecho-Slovak army.

The numbers of the American troops, where they will go and when, may not be discussed.

According to a statement issued here this military aid to Russia will be undertaken by the United States and Japan alone, with the other allied cobelligerents assenting in principle.

While the United States and Japan are extending aid to the Czecho-Slovak army in Siberia, the United States will continue to co-operate with the allies operating from Murmansk and Archangel. To what extent and in what nature is not announced.

The only present objects of the Japanese-American forces wil be to give such aid and protection as is possible to the Czecho-Slovak forces against the armed body of German and Austrian prisoners of war and to steady any efforts at self-government and self-defense in which the Russians themselves may be willing to accept assistance.

Later the United States will send a commission of merchants, agricultural experts, labor advisers, Red Cross representatives and agents of the Y. M. C. A. to organize in some way to meet the economic necessities of the stricken Russian people.

Both the United States and Japan, in the official announcement, make the most specific pledges of the action agreed on being wholly without thought of interference with the sovereignty of Russia or any interference whatever in her internal affairs.

The Japanese government at the same time pledges itself that when the objects of the mission are accomplished it will withdraw every Japanese soldier and leave the sovereignty of Russia unimpaired in all its phases.

NEW REVENUE BILL HITS AUTO OWNERS FOR $200,000,000

Washington, D. C., Aug. 2. — Automobile owners, as well as buyers, are to be hit hard by taxes adopted by the House Ways and Means committee in framing the new $8,000,000,000 war revenue bill.

The committee agreed to an excise tax on the use of automobiles, to be levied in the form of an annual federal license tax. The tax will yield $125,000,000 annually.

In addition to this, the committee also decided to levy a tax of 2 cents a gallon on gasoline. It is estimated the annual yield from this will be about $45,000,000.

The committee voted to impose a 10 per cent. tax on the gross sales of automobiles. This, it is estimated, will produce $70,000,000 revenue annually. The total levy upon automobiles, therefore, would be nearly $200,000,000, exclusive of the gasoline tax.

The new federal license tax would be levied upon the basis of the original cost of the machine. It would begin with a flat rate of $5 on motorcycles. On automobiles costing less than $500 the tax would be $10; on those costing more than $500, but not over $750, the tax would be $15; on those costing more than $750, but not over $1,000, the tax would be $20. From this point on an additional $10 would be added to the tax for every $500 up to $3,000 and $20 additional for each $500. Thus, the owner of a car costing $3,000 would have to pay $60 tax, while $140 would be levied upon a car costing $5,000.

The tax is based on the original retail listed price of the cars, regardless of year of manufacture.

The tax is similar to that adopted by the senate in connection with last year's revenue bill, except that the rate is doubled. No exception was made by the committee for trucks and commercial machines, the argument being, according to Representative Kitchin, that such machines wear out the roads as much, if not more, than pleasure cars.

Having decided the automobile taxes, the committee turned to consideration of the Treasury department's luxury list submitted several weeks ago as the basis of a tax to discourage extravagance. So many conflicting opinions were expressed by members of the committee, however, that it was found impossible to reach any conclusions.

ALLIES CROSS AISNE RIVER; TAKE FISMES STRONGHOLD

The town of Fismes, Germany's great storehouse on the Aisne-Marne battle front, has been taken by the French and American troops, according to the French official communication issued last evening. The French also have crossed the Vesle at several points.

The Germans on both sides of Albert have retreated from the western to the eastern bank of the Ancre river, according to the German official communication issued yesterday. The statement says the withdrawal was made without opposition.

The Marne salient has been eliminated by the allied troops. The Hun invaders have been pushed across the Vesle river from Soissons to Rheims. Paris reports allied troops have crossed the Aisne at several points between Soissons and Venizel. The German resistance is faltering on the left wing of the allied advance, while it is growing stubborn and desperate on the right wing, northwest of Rheims.

A report late Sunday from Paris said: "Both flanks of the German forces between Rheims and Soissons appear to have been turned. The French have forced a crossing of the Vesle west of Rheims."

Fismes is completely surrounded by American troops. The Germans are retaining a foothold in the extreme northern part of the town, where there is house-to-house fighting. Crack Prussian guard units are offering the most desperate resistance to the Americans.

A Paris dispatch says the number of prisoners captured by the allies during the last two days will thrill the allied world when announced. The Vesle river, which was flooded, owing to the recent heavy rains, has hampered the German rear guard, who were unable to ford the stream and had to fight for their lives. The most of these Germans were killed and the rest were made prisoners. The allies have advanced on a forty-five-mile front.

German reinforcements are reported arriving in the Soissons sector from the north. The allies continue their advance, according to latest reports, although it is held within prudent limits. The allied left wing has moved faster than the right, and further progress in the Soissons region might expose it to a counter-attack from the enemy.

Allied forces in pursuit of the Germans have passed through veritable charnel houses, strewn with the debris of war. Bodies of men and horses are mingled with broken down vehicles alongside of monster ammunition dumps, some partly exploded and others intact. Bodies of Germans found in clusters beyond the range of the allied artillery indicated that severe punishment was inflicted on the fleeing columns by the French, American and British aviators.

French cavalry patrols are operating along the Vesle river and the railroad running between Soissons and Rheims, constituting the two pivotal points of the previous German advance. The Germans used the strongest troops to hold Fismes, but failed.

The force of the combined thrusts of French, British and Americans appears great enough now to drive the Germans back even beyond the Aisne to the hights of the Chemin-des-Dames, where powerful defenses must then be found.

Both east and west the allies on Saturday increased the speed of their advance, a distance of more than six miles forward being gained at certain points. The line now has been so straightened as to escape the danger which previously threatened the southern bend from Soissons of being enfiladed.

Notwithstanding the difficulties confronting them, the allies are bringing up their guns almost as fast as the Germans are withdrawing theirs, and all the roads over which the Germans are retiring are being subjected to the heaviest bombardments. Coincidentally, the British have regained important ground west of the Ancre, river, where the enemy also is retreating.

A London report says: "The British in the Albert sector have recaptured most of the ground previously held by the Germans west of the Ancre, according to Field Marshal Haig's report from British headquarters Saturday night. Numerous German attacks have been repulsed.

The Germans are believed to be in such position that retreat to the Aisne will be necessary, across which they stormed on the night of May 27 in the first rush of their plunge toward the Marne. After holding back the allies for days along the Ourcq, the German line seemed to collapse, and the retreat northward became precipitate.

The decisive blow of the battle between the Marne and the Aisne seems to have been delivered Thursday, when the allied troops broke the enemy lines at Hartennes, northwest of Fere-en-Tardenois. The whole German line had been pivoting on this point, and the allied success there put the entire Teuton force into what seems to have been disorder.

CASUALTY LISTS MAY BE HEAVIER

American casualties for the entire war to the end of July totaled slightly more than 14,000 so far announced.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, AUGUST 15, 1918. No. 32.

ORDINATION

Providence willing, the two sisters, Christina Habegger and Metta Lehman will be ordained on Sunday, August 18, in their home church, Berne, Ind., for the work in the foreign mission, China. We ask the prayers of the congregations for the sisters.

P. H. Richert,
Sec'y of Mission Board.

IN MENNONITE CIRCLES

A Call to Eastern District Sunday School Convention, 1918.

Saturday, Aug. 31, is the time. Hereford Church, Bally, Rev. D. J. Brand, pastor, is the place. An ideal day's outing! Morning, afternoon and evening sessions.

Program covers Teaching, Missions, Citizenship and Bible Study activities. Could you afford to miss it? Come with big delegations to get the inspiration and help to which you are entitled.

Pray for the success of the convention.

Superintendents and pastors of the Eastern District are asked to make announcement and to urge attendance.

Erwin S. Weiss, President,
Seward M. Rosenberger,
Field Sec'y.

Day of Prayer for Schools.

In keeping with its annual custom, the National Reform association again offers to all pastors this year who will discuss the subject of public education in their pulpits on the second Lord's day of September—the day of prayer for schools—or a contiguous Sabbath, appropriate literature, free of charge. This literature is in advocacy of the training of our youth in Christian morality and consists of suggestive outlines for sermons, up-to-date editorial and complete program for the proper observance of the day. Address, National Reform Association, 602-604 Publication Bldg., Pittsburg, Pa.

The following letter to the assistant treasurer of our mission board will no doubt be of interest to our readers:

Mr. J. G. Regier, Newton, Kans.

Dear Sir:—You will find enclosed our cashier's check in the amount of $95,35 payable to your order.

A young man who is a watchmaker and has been in the jewelry business here for about ten years by the name of D. R. Hoeppner, was called to military service and had to go to camp. He decided to make auction sale with his goods on hand and give the proceeds for mission and benevolent purposes as the buyer of the article would direct. We find that out of these proceeds there was designated by the buyers the amount of $95.35 for India Mission, where P. A. Penner is working. I understand that you will forward this amount to that point.

Please send me a receipt for same and if you will also send a receipt to Mr. Hoeppner himself, I am sure that he will appreciate it. His address at present it: D. R. Hoeppner, Provisional Detention, 163 Depot Brigrade, Camp Dodge, Iowa.

Yours truly,
H. J. Pankratz.

REV. J. H. KREHBIEL'S TRIP

(Continued)

Trenton, Ohio.

Going to Trenton, Ohio, from Bluffton, O., we found the train on the C. H. & D. Ry., now part of the B. & O. system, so crowded that some people found no seats. At certain stations quite a number of people would get out and we hoped that all might get comfortably seated, but it seemed that each time a greater number entered the train than had deported. I found a seat for Mrs. Krehbiel in one coach and finally found a seat for myself in the rear end of another coach with a U S. detective from Mansfield, Ohio, who was on his way to a camp in Missouri to help condemn a man who had deserted from the army. This detective was in a factory looking for another man who had committed a crime, passing by he looked at this fellow and noticed that the man was shocked. Suspecting that all was not well he asked the man for his registration card and as he had none he arrested him. By the sweating process he induced or compelled him to confess that he had deserted. Reporting him the authorities came and got him and now he was on his way to camp with the man's confession. He said that after the 5th of June they would get $50 for each slacker or deserter they caught and he was going to specialize in this work. Somehow his patriotism disgusted me. Was he doing it to help his country or for the $50 reward? He was a robust healthy man, 28 years of age and if he himself had volunteered and gone to the front for $30 a month his patriotism would have made a much more favorable impression upon me.

With what feelings Mrs. Krehbiel and I came to the old home at Trenton, Ohio, can better be imagined than described. I preached for them morning and evening and at these services we had a church reunion, for the members had come from far and near. The members of this congregation live scattered over a territory of 30 miles square and in half a dozen different towns. This condition requires great faithfulness on the part of those who live near the church and loyalty on the part of those who live at a distance, for after all, they are free to confess that they do not find in the other churches which they attend that indefinable something in Christian fellowship which they enjoyed in their home church. We also visited the old church in the country, in which I preached for 16 years, now standing lonely and forsaken in the cemetery. I stood in the pulpit and in my imagination I could see many of those now sleeping in the cemetery, sitting in their accustomed places, their faces upturned to me listening to the sweet message of the gospel, and I felt here like Longfellow did when he returned to the village of his childhood and wrote "The Bridge".

"I stood on the bridge at midnight
The clock was striking the hour,
And the moon rose o'er the city
Behind the dark church tower.
And like the waters rushing
Among the wooden piers,
A flood of thoughts came o'er me
That filled my eyes with tears."

Mine were not tears of regret or remorse, but tears of gratitude. I thought here and while walking among the silent dead of another couplet I once learned:

"Oh, why should the spirit of mortal be proud?
Like a fast fleeing meteor, a swift flying cloud;
A flash of the lightning, a dash of of the wave,
Man passes from life to his rest in the grave."

I also visited the old Baptist church near where we used to live. Hundred years ago there must have been a large congregation here which has entirely disappeared, for this the second building of this congregation, now abandoned to sparrows and bats, is 80x44 ft. and the inscriptions on the tombstones in the cemetery indicate that the cemetery was started before the beginning of the last century. We tried to visit all the church members in their homes for a few minutes and succeeded fairly well because one of the young men placed his Ford at our disposal. The crops looked very promising. Here I saw some of the finest corn I have ever seen. The price of land is twice as high as it was when we lived there. No wonder, with wheat over $2 a bushel; corn $1.50 a bushel and one man during our stay sold a carload of fat cattle which brought $3624—17¾c per pound.

Driving over the hills in our Ford and looking into the valley I remembered that James Sprunger 22 years ago, riding with me in my buggy in the springtime over these hills and looking down into the valley, turned to me and said: "Bro. Krehbiel, it's worth $500 a year to live in a place like this." Butler Co. Ohio, is a lovely place and contains some lovable people.

Middletown, the neighboring town to Trenton, has wonderfully improved because of the rolling-mills that are operating there and employing 5000 men at good wages. They are working 100 per cent. government contracts and running day and night, and there is money in abundance. But when I saw the grimy mills and saw the 18 large chimneys pouring out smoke and soot over the city day and night I prayed that such prosperity might never come to Trenton to defile the place where

we spent 17 of the happiest years of our lives. The pleasure of our visit was greatly enhanced by the fact that on the last evening we had the joy of attending and assisting in the reception, given by the congregation at the parsonage to their new minister, Brother Neuenschwander and his wife. Twenty-five years ago they had given me a similar reception, but not at the parsonage, for there was none, and when I sought to rent a home I found none except part of a log cabin, occupied by an aged widow. Now they have a comfortable parsonage and a new church, which we had the pleasure of dedicating before we left and to which they have since added the improvement of electric lights. We hope that under Bro. Neuenschwander's efficient preaching and administration the congregation may prosper as never before.

REPORT OF THE FOREIGN MISSION BOARD SESSION

Held June 12-16, 1918, in the Home of Rev. H. H. Epp, Henderson, Neb.

The session was opened by the president of the board, J. W. Kliewer, with Scripture reading, I Cor. 15:18: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." Thereupon several brethren led in prayer.

All the members of the board were present except brother M. M. Horsch on account of weak health. They are: J. W. Kliewer, G. Harder, S. M. Musselman, H. D. Penner and P. H. Richert. We were also glad to have with us Brother Brown, returned missionary from China who reported personally about his field.

The treasurer, Bro. Harder, laid before the board a complete and very encouraging financial report. Usually at this time of the year the treasury has been empty in the past, but now it is well filled, as can be seen from the following summary of the same:

Total of all accounts in treasury a year ago, Apr. 1, 1917	$ 4,898.20
Income, general account...	54,2?8.90
Income, leper account.....	840.90
Income, special gifts.....	11,217.27
Income, for auto in India..	176.40
Income, boys' boarding school (Mauhadei)	2,312.66
April 1, 1918, total income with balance	$73,704.33
Total expenditures till Apr. 1, 1918	56,079.38
Total amount in treasury April 1, 1918.....	$17,624.95

1. Rcsolved, to accept the treasurer's report as read.

The following resolutions were passed in connection with the reading of the reports of the different fields:

I. Oklahoma.

2. The budgets for each station were allowed:

For Hammon $375.00
For Clinton $300.00
For Cantonment $150.00
For Canton $150.00
For Fonda $200.00

3. Resolved, to permit Bro. and Sister Neufeld to take their vacation in 1920 instead of this year, in order to attend the meeting of General conference. The board pays, in accordance with our rules, so much of the traveling expenses as a trip home would amount to.

4. Resolved, to give in rent 20 acres to Bro. Neufeld for $2 an acre.

5. $300 were allowed for a barn at Fonda.

6. As Bro. Funk hands in his resignation to take effect after two years, the board accepts the same with recognition of the 25 years' service rendered by him.

7. The president of the board, together, if possible, with another member of the board, was asked to visit Oklahoma and attend the Workers' conference in the middle of July. They are also expected to visit Canton, where a conference with Bro. Funk about the future of his station seems advisable on account of his resignation.

II. Arizona.

8. The following allowances for budgets were made:

For Tuba $466.75
For Oraibi $250.00

For Pakavi, the necessary money for walling in the spring.

9. Elizabeth Qoeyawayma, native helper at Tuba, discontinues temporarily direct mission work and desires further schooling.

Upon recommendation by our workers the following native helpers are employed (all except the last being new workers); Otto Lomavitu, $300; Johnson, $15 a month; Jenkins, $400; Martha, $15 a month.

10. As Bro. and Sister Karl Friesen cannot go to Oraibi on account of his call to camp, the board decided to ask Bro. and Sister F. J. Isaac, Woodlake, Cal., to go to Oraibi.

11. While the question of wagon and team was under discussion both for Arizona and other fields, it was resolved:

In view of the fact that the expenses for the maintenance of a team are constantly increasing, autos are to take their place more and more, especially since this would also save much time.

Furthermore we have learned that mission friends have offered to help in this direction, and money for autos has already been sent to the treasurer. We ask, therefore, for special gifts to buy two Fords for China, one for Arizona, and one for Montana.

III. Montana.

12. The following budgets were allowed:

For Lame Deer $250.00
For Busby $200.00
For Birney $200.00

(The janitor for the Ashland church is to receive adequate compensation for his services.)

13. Since Bro. Petter's health has been affected by the intensive language work in compiling the English-Cheyenne dictionary during the last years, he may take sufficient time this fall for the necessary recreation.

14. In view of the fact that Bro. Linscheid has had considerable personal expenses in connection with holding services at the outstation on the Upper Rosebud, he is to receive a remuneration of $200 for said personal expenses.

15. The board approves of the plan to send delegates from Lame Deer to the Nez Perces Indian conference.

IV. India.

Our mission work in India is naturally more and more affected by the present world crisis. The annual reports were consequently again a little late and arrived when two members of the board had already left.

Yet, the most important questions could be disposed of without the reports. The others were disposed of after the session had closed.

The most important and difficult question is always the labor question Workers are very scarce now in India, and we are grateful for the two sisters that are willing to go to India this fall, perhaps together with Bro. Noah L. Burkhalter and his fiance, Sister Adah Good.

16. Resolved, to carry on our official correspondence in the English language.

17. Resolved, to send to India as soon as possible the two sisters, Frieda Sprunger, Berne, Ind., now in Bethel Deaconess Home, Newton, Kans., and Mary Jones, Reedley, Cal. The workers on the field are to decide where they are to be stationed.

18. The agreement between the Bethel Deaconess Home and the Mission board concerning the Deaconess Frieda Sprunger, is as follows:

The sister remains connected with the "Mutterhaus" from which she receives her support and to which she returns when old or sick. The board pays the usual salary of a sister on the foreign field to the deaconess home.

19. Until the reports from India arrive the same amount for budgets is allowed as last year.

20. Resolved, to raise the salary of our missionaries $100 for the married and $50 for the unmarried.

21. Resolved, to recommend to the next General conference that the single sisters on the foreign field receive their furlough home every six years.

22. The board hesitates to send Sister Clara Kuehney to India as long as she herself hesitates and doubts whether at her age she can learn the language.

23. The building of a church at Mauhadei, India was decided upon.

24. Resolved to extend a call to Bro. Noah L. Burkhalter, Berne, Ind., to go to India as soon as possible.

25. Bro. S. M. Musselman was instructed by the board to inquire of Bro. S. T. Moyer, Lansdale, Pa., whether he would be willing to go to China for 5 years with the understanding that he study the language and help build several houses, after which he may come home to complete his studies. If he accepts this call, Bro. and Sister W. C. Voth, Gotebo, Okla., will be asked to go to India instead of China.

26. The belated reports of India ask for the following budgets which have been granted:

Champa $934.00
Janjgir $1188.00
Mauhadei $900.00
Korba $1090.00

V. China.

In the deliberations about China Bro. Brown could give much valuable oral information. In the name of the Workers' conference in China he asked for the following new workers:

Two married missionaries for station work, two sisters, one evangelist and one physician.

27. Resolved, to send this fall to China the following new workers: Bro. and Sister W. C. Voth, Gotebo, Okla., Christina Habegger, Berne, Indiana, and Metta Lehman, Berne, Ind. The other necessary workers are to be sent as soon as they can be found.

28. Resolved to build four mission houses in China in the following order:

1. For H. J. Brown's, Kai Chow.
2. For E. G. Kaufman's, Kai Chow.
3. For P. J. Boehr's, Tung Ming.
4. For the Sisters Neufeld and Fast in Kai Chow.

29. The following budgets were voted:

Kai Chow $838.00
Boys' School, Kai Chow..$700.00
Girls' School, Kai Chow..$200.00
Tung Ming Hsien.....$200.00

30. As the support of a team in China is very expensive, the board asks for special gifts to buy two Ford autos for China.

31. Bro. and Sister Sam J. Goering, Moundridge, Kans. were accepted as candidates for China to be sent next year.

32. Resolved to refund to Bro. H. J. Fast $64.72 which he advanced for his daughter's traveling expenses to China.

33. Rev. Brown read a letter of thanks sent him by his church in China for the churches that sent him.

34. The question whether new workers in China shoud go to some language school or study language under a tutor was left to the discretion of the missionaries.

35. Resolved, to make an attempt to have a member of the board visit annually our colleges in the interest of missions. For next year Bro. Musselman was appointed to serve. The purpose is to get acquainted with the student volunteers and to keep in touch with them.

36. Resolved to publish this report as a supplement to our church papers. The Mitarbeiter in Canada will publish it also as a supplement.

37. The board expresses its hearty thanks to the brethren and sisters in Henderson for their hospitality, and especially Rev. H. H. Epp's, in whose home the session was held.

We wish further to thank the churches that have so faithfully and diligently supported the work with prayers and gifts.

And to the Lord be all the praise and thanksgiving for his rich blessings upon the work, as shown by the brief statistics which follow.

The session was closed by prayer, led by Bro. G. Harder.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

Resolutions Passed at Reedley During Conference Session Sept. 1-7, 1917.

1. Sister Williams may take a year's furlough if necessary on account of health.

2. The board is ready to receive special gifts for a chapel at Sukri, India.

3. Sister Shirmer was asked to go to Oraibi temporarily and have charge of the station assisted by Bro. Johnson and under supervision of Brother Duerksen.

4. The board is willing to erect a rest home in India if the Workers' conference wishes it and sufficient special gifts come in for the same.

5. Resolved to raise Bro. and Sister Petter's salary from $1000 to $1300. The allowance for help in the kitchen is discontinued.

6. Resolved to increase the salaries of the female workers in America $100. This includes Sister E. Schmidt

who has charge of the orphans.

7. A request is to be sent to Bro. P. A. Penner to make another attempt to obtain permission for Bro. and Sister P. W. Penner to return to India.

Resolutions Passed During the Year 1917-18 Between Sessions of the Board.

September:

1. Resolved, to promise Brother S. T. Moyer as mission candidate the following payments as a loan: Dec., 1917, $100; April, 1918, $100; Decemember, 1918, $100.

October:

2. Sister Martha Burkhalter's salary is to begin September, 1917.

3. Sister Foth is to receive besides traveling expenses $50 for the time spent in California.

4. Resolved, to allow to Bro. Ediger both expenses for gas and for horse feed.

5. Bro. H. J. Kliewer is to receive as superintendent the same salary as the superintendents on other fields.

6. The board approves of the plan proposed by the Oklahoma workers that temporarily the usual Christmas gifts be discontinued and that instead of them, if possible, money be sent.

7. The workers in India are to decide whether Bro. and Sister Suckau shoud take their furough this year.

8. Resolved to sell the Stucky property in Moundridge through Brother J. C. Goering as soon as opportunity offers itself.

9. With regret the board accepts Bro. Linscheid's resignation, and Bro. and Sister Alfred Habegger have been called to take their place.

We are glad to hear that Brother and Sister Linscheid have postponed their departure in order to assist the new workers in language study.

10. Resolved to accept Miss Fricda Sprunger, Bethel Deaconess Home, as candidate for India and to send her in the fall of 1918.

11. Sister Ruth, Oraibi, native interpreter, is to receive remuneration for her services. Bro. Frey is requested to decide how much.

12. The building of a girls' school at Kai Chow was granted.

13. The board has no objection to Sister Loretta Lehman's accepting a call to Bethany Hospital, Idaho.

14. Miss Mary Jones, Reedley, Cal., was accepted for service in India.

December:

15. In reply to a letter from the W. F. M. B. (M. E. C.) through Miss Florence Nicholls, Lynn, Mass., the board expresses its intention to send such of our pupils in India, that may fit into her institution to the Isabella Thoburn college, Lucknow.

For other participation in the school our work is too small.

16. Since a small debt still rests on the Champa church, nothing will be subtracted from special gifts to Champa during 1916-17.

17. No special secretary will for the present be appointed to do the correspondence work with supporters of native helpers, etc., if the secretary can do this work.

January, 1918:

18. Sister Ruth, Oraibi, having died Bro. Johnson was appointed to take her place as far as he can with the same pay.

19. Bro. and Sister Karl Friesen were called to the work in Oraibi.

20. Bro. and Sister P. W. Penner should, if possible, visit such churches in Oklahoma where they have not yet been.

21. Mrs. F. J. Isaac, secretary of the Mission Sewing societies, shall be entitled to have her expenses as secretary paid out of the treasury. Members of the board may also send in their bill for stationery and postage.

22. The board approves of all resolutions in the workers' report from India except No. X. The blanks, however, here proposed, shall be printed and a complete list of special supportters and their proteges is to be prepared.

23. The money for a church at Mauhaudei was allowed.

24. Bro. J. A. Funk may buy a small tent for special meetings among the Arapahoes.

25. Before Bro. Brown leaves China he may ordain Bro. Boehr to the full ministry.

26. Bro. and Sister Linscheid's traveling expenses from the station to their new home are to be paid out of the treausry.

27. Resolved to advance to Brother Habegger money for a Ford until special gifts for that purpose come in.

March:

28. In reply to a request by Brother Suckau to translate into Hindi a book by W. E. Blackstone concerning the future, the board expresses the opinion that it would take too much time to translate so large a book, and that it may be premature for young Christians to pursue such specialties before they can more independently take up such a book and compare it with the Scriptures.

29. If Karl Friesen's go to Oraibi H. A. Holcomb's are asked to stay there another year, so that more time for language work is assumed.

30. If Sister Kuehney enters our mission as nurse, two of the new sisters should go to India and two to China.

31. The board is not ready to sell any part of the land belonging to Cantonment.

May:

32. In reply to Bro. J. B. Epp's question about the board's permission to have a Hopi girl come to Oklahoma and receive training in their home together with their adopted Hopi child, the board expresses the opinion that this would have to be taken up with the government. If it has no objections the board also has none.

June:

33. The recommendations of the last report of the Workers' conference in India are accepted.

STATISTICAL INFORMATION

Fields nad Stations	Missionaries	No. Native Helpers	Membership (baptized)
Oklahoma:			
Hammon	Mr. & Mrs. H. J. Kliewer	——	22
Cantonment	Mr. & Mrs. Alb. Claassen	——	40
	Sister Agnes Williams (on furlough)		
Clinton	Mr. & Mrs. J. B. Ediger	1	26
Fonda	Mr. & Mrs. H. T. Neufeld	——	10
Canton	Mr. & Mrs. J. A. Funk	1	65
Arizona:			
Oraibi	Mr. & Mrs. H. A. Holcomb	2	20
	Sister Elisabeth Schmidt		
Moen Copi	Mr. & Mrs. J. B. Frey	2	10
	Sister Carolina Burkhalter		
Pakavi	Mr. & Mrs. J. R. Duerksen	——	——
	Sister Maria Schirmer		
Montana:			
Lame Deer	Mr. & Mrs. R. Petter	——	57
Busby	Mr. & Mrs. G. A. Linscheid (resigned)		55
	Mr. & Mrs. A. Habegger		
Birney	Mr. & Mrs. P. A. Kliewer	1	9
India:			
Champa	Mr. and Mrs. P. A. Penner	16	47 (Station) 150 (Asylum)
Jangir	Mr. & Mrs. E. B. Steiner	18	45 (Station)
	Miss Anna Braun (on furlough)		16 (elsewhere)
	Miss Martha Burkhalter		
	Mr. & Mrs. P. W. Penner (on furlough)		
Mauhadei	Mr. and Mrs. P. J. Wiens	16	62
Korba	Mr. & Mrs. C. H. Suckau	21	21
China:			
Kai Chow	Mr. & Mrs. H. J. Brown (on furlough)	12	89
	Sister T. Neufeld		
	Sister A. Fast		
	Mr. & Mrs. E. G. Kaufman		
Tung Ming Hsien	Mr. & Mrs. P. J. Boehr	2	1
Total 17	48	92	744

THE MISSIONARY AND THE RELIGIONS OF THE EAST

Dr. J. Lambert Disney.

(Continued.)

Among the belongings of the gathering I saw numerous instruments of torture, one that stands out clearly in my memory being a flat board about the size of a small cot bed, supported by four short legs and the top of which was covered with sharp spikes, fully three inches in length. On this, as I was proudly shown by him who was in charge of it, the willing penitent "lay him down to rest" for such length of time as he, or perhaps his priest, considered necessary for the sufficient good of his soul. In the sacred Ganges itself I saw them, too, enjoying the glorious privilege of bathing and simultaneously drinking with avidity of its muddy and contaminated depths, unimproved by the great numbers of others similarly enjoying the same privileges. It is said that the pilgrims to this sacred spot during a certain fair, the Mela, held each year in January, have at times numbered as high as a million persons. Into this hallowed stream also it is that mothers of India have for centuries thrown their infants to the crocodiles—to them a sacred animal—a practice which I was assured, still persists to some extent. Crocodiles, at any rate, there were plenty, sunning themselves on the banks in plain vision at almost all times of the day.

The Hindu's religion, all in all, amounts to little more than fear—of demons, of the loss of caste, and of the priests. Demons have to be propitiated, the caste rules strictly kept, and the priests presented with gifts. Great care has to be taken not to eat food cooked by a man of inferior caste; food, cooked in water, must not be eaten by men of different castes, and the castes are entirely separated, with regard to marriage and trades. A sacred thread of cotton is worn by the higher castes. Washing in any holy river, particularly the already mentioned Ganges, is of great efficiency in preserving caste and cleansing the soul of impurities.

Murray's hand-book on India warns that "The traveler should remember that all who are not Hindus are outcasts, contact with whom may cause the loss of caste to the Hindu. He should not touch any cooking or water-holding utensil belonging to a Hindu, nor disturb Hindus when at their meals." Personally I had the misfortune once—or was it the Hindu's misfortune—of thus causing a follower of this religion to cast away his meal, barely started, because in entering his store to purchase something my shadow—that of a Christian and therefore an outcast—had fallen across his food or table! And he had no compunction or sentiment about letting me see him throw the meal away.

Glancing next at **Buddhism**, with its eight million or more followers in India alone, we learn that "Gautama, afterwards called Buddha — the enlightened — was born in the sixth century B. C. His father was a prince of the Sakya tribe and of the Rajput or soldier caste. Driving in his pleasure grounds he met a man bowed with age; then a man, stricken with incurable disease; then a

(Continued on page 5.)

THE MENNONITE

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CORRESPONDENCE

Waldheim, Sask., July 23, 1918. Dear Readers of the Mennonite: No doubt it will be of some interest to you to read something from the far North and to learn that here also the Spirit of God is busy preparing a people for our blessed Master. Although this country is comparatively new, there are many churches and congregations with dear chidren of God everywhere who are holding high the banner of the cross. In the last few years there have been quite a few changes in many churches from the old formal way to the more spiritual and lively way. Praise God for it. The writer has had charge of two fields, Waldheim and Great Deer, 22 m. apart, now for over two years, and I am pleased to say to the honor and glory of our Master that the blessings of which we were permitted to partake have been many. Not only on these two fields, but also in other places where we have been permitted to work quite a few conversions have taken place, and God's dear children have grown in grace. Many are the invitations, "Come over and help us!", although the work at home does not permit us to work much on other fields. What we need here in Canada is one or more revival evangelists of our own faith who could go from place to place and hold evangelistic meetings, who would not be tied to any particular field. Such a work, it seems, would be a blessing and a spiritual uplift to our dear people. In these dark and critical times of ours God certainly has a great purpose for those who are willing to live according to the law of love and faith, who will rather suffer than cause suffering, for this purpose God has called you and me out of the world, dear child of God, to do His will. And our people need to be educated and prepared for this work. Evangelistic meetings, as above mentioned, would do much to gain that and fulfill that purpose.

The writer has just returned from our Canadian conference, held at Drake, Sask. This conference was a spiritual treat to every one that came for such. While at the conference I had opportunity to speak to different brethren and workers and the deep need of more of the knowledge of God's will is felt everywhere.

We, as a non-resistant people, are taking and holding a different place towards the evils of darkness in our days as many do. The question for us now is, Will we live up to that standard which our forefathers placed before them and us? We have a chance as never before to live out the principle of non-resistance. Will we do it? Our Master is looking upon us to do so. We as a people have great privileges, especially here in Canada, greater than many other people have, for which we are very thankful (should be at least). But it is also true that as the privileges of a people so are also their responsibilities. Oh, people of the Mennonite faith, let us not be satisfied with the thought that God has esteemed us so high and granted these privileges to us, but let us also ask why we have them, and then make use of them lest the Almighty take them from us and give them to another people. So God has dealt with people of old. So He will deal today.

Dear readers of these few remarks, let us, as true Christians, earnestly pray continually that God may give us not knowledge and wisdom so much as courage and boldness to carry and live out in our lives the will of our blessed Master.

Yours in His service,
J. D. Buller.

CAMP LEWIS

Seventeen miles from the thriving city of Tacoma and sixty miles from the metropolis of the Pacific Northwest, Seattle, lies Camp Lewis, that great mecca of our nation's young men of the West. Situated in a beautiful valley in the shape of a gigantic horseshoe, the floor of which is as level as a Kansas prairie, surrounded by hills, covered with "the murmuring pines and the hemlocks" is the great cantonment. In the distance, as though seeking to pierce the blue vaulted heavens, stands Mt. Rainier, proudly raising its head covered with an everlasting cap of purest white, as if guarding the valley, teeming with life, below.

Camp Lewis, as are the other government cantonments, is a marvel of construction. It's location both as to climate, water, and transportation facilities is ideal. The camp proper—the whole reservation consists of one hundred thousand acres—is divided into two parts by its magnificent parade and drill ground. This parade field is one of the great assets of the camp. Practically dustless, and level as a table it has been the scene of many a stately review before an entrainment for "over there". Each half of the camp is further sub-divided and laid out into blocks, similar to the arrangement of any city. There are two main arteries of travel in each half, great paved roads always alive with traffic of all description. These avenues have been named California and Montana, Washington and Oregon respectively, in honor of the states from which Camp Lewis draws so much of its stalwart material in men. Both sides of these streets are lined with the familar, grim, yet not uncomfortable barracks, arranged with military precision and order. The camp can easily accommodate fifty thousand men. It has accommodated as many as fifty-three thousand soldiers.

Camp Lewis is famous for the location here of the "Wild West Division"—the 91st—now overseas. This division, according to government statistics, has in its personnel the biggest and healthiest men now in the service of Uncle Sam. Cowboys and miners from Montana, farmers from Idaho and Oregon, clerks and business men from Washington and California, all have in this great melting pot been merged into one great unit with common aims and ideals. A veritable city, a melting-pot of humanity, a gigantic piece of constructive work—the screens on the barrack windows if all in a single strand, would encircle the globe three times—such is Camp Lewis.

Wholesome recreation facilities are provided for the men when not on duty. The 166th Depot Brigade to which the following observations will be confined at the present writing embraces about twenty-four thousand men. For the use of the men in this organization the government has provided three recreation halls, the Y. M. C. A. has furnished two buildings, there is a large K. C.—Knights of Columbus—hall, also a small but very comfortable social center provided by the Jewish Welfare society for the convenience of their young men in the service. At these places the boys receive free writing material, reading matter of all kinds including daily papers from every state from which the men here are drawn. Indoor games of all kinds are also to be found here. Weekly programs, and at the "Y" buildings daily programs for entertainments embracing both army and civilian talent, are arranged for at nearly all of these places. Much of the religious activity centers here, especially so at the Y. M. C. A. buildings, the Y's, as they are familiarly known among the men. The Y. M. C. A. men are hard-working, cheerful men, always willing to help a man who is in trouble.

The most popular of these places are the government recreation halls, especially the two in charge of the Depot Brigade chaplains, the Depot Brigade library, in charge of Lt. Fisher, senior chaplain, and the Depot Brigade recreation hall in charge of Lt. Gardner. The former was actively engaged in church work in Seattle before entering the army as chaplain and is the most popular man in Camp Lewis today. The latter comes from Detroit and bids fair to become as popular as his senior. These two able men have the religious work of the Depot Brigade in their hands. They hold their regular Sunday morning military services, usually in the Y. M. C. A. buildings, and the evening services are held in the respective halls under their supervision. The services, both morning and evening, are always well attended. The chaplains, both, have won the confidence and loyalty of the soldiers of the Depot Brigade. They are always willing and eager to help any enlisted man with any of his troubles and assist him in any matter. Camp religious work has its best results not in public services, held at various places, but in personal work with the soldiers themselves, and herein these chaplains excel.

The treatment accorded our Mennonite boys—General Conference Mennonites—has been both liberal and fair. Our boys here are as liberal and broad-minded as they can be, and in all cases that have come under my observation, the boys have received fine treatment and have been given assignments where they can work cheerfully and with clear conscience. Some have been given positions of trust and responsibility. But there are many other objectors besides our own Mennonite boys and there is no unanimity among these men, some will do this and not that, others again will do this and refuse to do that. It is this disunity that is causing not only camp authorities much trouble, but sometimes causes our own more liberal Mennonite boys no little inconvenience. In only one case, that I am aware of, was a conscientious objector punished and his punishment came as a direct result of willful disobedience of or-

der, compliance with which would in no wise have violated his conscience, hence it was but just.

In order to cover so vast a subject as the one to which we have given a few moments' attention, much time and effort would be required. But neither time or space allow any further delving into the subject even though interesting and perhaps instructive. Hoping that this short sketch may prove of some interest to readers of the "Mennonite" I am

Sincerely,
Private L. J. Horsch.
Camp Lewis, Wash.

LOS ANGELES MISSION

Dear Friends:—Greetings. Last Sunday, July 28, was a special day at the mission. We had an all-day mission festival together with a farewell for Bro. J. B. Frey and family who are now returning to their mission work in Arizona. The weather was ideal (as it usually is in southern California), and the audience was large enough to entirely take up the seating capacity of the mission chapel. These friends had come from Pasadena, Upland, Long Beach, Monrovia, and many from our own city, bringing their lunch which we ate in community style on the long tables set up in the mission house. Before and after services there was plenty of opportunity for a good social time, and we did not see anyone standing around lonesome.

The best part of all were the three good missionary services. Brother Frey gave the message in the forenoon in English. He spoke of the power of the gospel to convict of sin and to transform lives, as he had seen it among the Indians in Arizona. He told of the power of the prayer of faith when friends prayed for the missionary and his work, the strength it has given him and the changes it brought to his work. "Just as long as the saints of God have hold of the power of God by faith and believing prayer, there is victory on the mission field."

In the afternoon Bro. P. W. Penner gave the message in German from the incident of the four men who brought their friend to Christ by letting him down through the roof. They had faith, unity, perseverance and sacrifice. He told how these qualities are shown in the lives of the native Christians in India. Many have been brought to Christ through the intercession of the faithful praying band. Their sacrifices in becoming Christians and in supporting the work put many of us to shame. If the complacent church members could be put into the place of a Hindu man or woman just long enough to realize what they lack in not having Christ, our mission treasury would soon overflow.

Bro. Horsch, who had come from Upland to take part in the services, and who is a member of our Foreign Mission board, expressed his warm appreciation of the interesting and inspiring services and made a strong plea for better support of our missionary work and workers by our prayers. In the evening he gave a gospel message from Matt. 11:28. We have "something to do, something to take, and something to receive."

A trained choir of ten voices made its first appearance on this occasion and was greatly enjoyed. There were also three solos, the first by Mr. Dietrich Dyck of Pasadena, organizer and leader of the choir; the other soloists were Sunday schools girls, Nellie Asna Penner who sang in Hindi, and Blanche Sherrard. **Cor.**

THE MISSIONARY AND THE RELIGIONS OF THE EAST

(Continued from page 3.)

corpse, and finally an ascetic, walking in a calm and dignified manner. Much troubled by the spectacle of human suffering he decided to leave his happy home, his loved wife and the child which had just been born to him. He cut off his long hair, exchanged his princely raiment for the rags of a passer-by and went on alone as a homeless beggar. This is called the "great renunciation". He studied under two Brahman hermits, who taught him to mortify the body. For six years he severely penalized himself and gradually reduced his food to a grain of rice per day. But no peace of mind or divine enlightenment came. He thereupon gave up penance and sat in meditation under a fig-tree, where he was tempted by Mara, the personification of carnal desire, to return to his home and the world; but he resisted and thus became the "enlightened".

Buddha taught that all life is suffering, that suffering arises from indulging desires, especially the desire for the continuity of life; and that the only hope of relief lies in the suppression of desire and the extinction of existence. A man's object should be to become enlightened by meditation and introspection so as to earn a cessation of the lives through which he would otherwise be destined to pass, and thus finally to reach nirvana, which puts an end to all re-birth. He should accumulate merit with the object of annihilating all consciousness of self; he should respect the life of all creation in order to earn the extinction of his own. In this task he must depend upon himself alone and not upon any spiritual aid or guidance. All men are capable of attaining nirvana, without distinction of caste, and neither sacrifices nor bodily mortifications are of any avail. It is a pessimistic and atheistic creed, to which, however excellent moral rules have been attached. Buddhism gave some encouragement to education; it inculcated universal benevolence and compassion, and stimulated exertion by declaring that one's future depended not upon sacrifices and self-torture, but upon his own acts. As Sir W. W. Hunter says: "It is the embodiment of the eternal verity that as a man sows he will reap, associated with the personal duties of mastery over self and kindness to all men; and quickened into a popular religion by a noble and beautiful life." But it is not the religion of Jesus Christ—and therefore not religion at all in the true sense of the word! It never ousted Brahmanism from India, but the two systems existed together from 500 B.C. to A.D. 800, when it finally disappeared from India, though not from Ceylon. Sir Monier Williams estimates that there are "not more than 100,000,000 Buddhists in the world," and that "this number is decreasing"—thanks be to God. If Ceylon be excluded, the small sect of Jains are the only Buddhists left in India. Their founder was Maha Vira, a contemporary of Buddha. They consider bodily torture to be necessary to salvation; they do not agree with other Buddhists in denying the existence of a soul, but believe that even inorganic matter has a soul, and that a man's soul may pass into a stone. They carry the Buddhist's concern for animal life to an extreme. (As a noteworthy example, perhaps, that I have personally observed, of the observance of this part of the Buddhist and the Hindu creeds, I recall a long line of beggars, constantly to be seen squatting, with outstretched hands, under the eaves of the buildings on one of the main streets of Bombay. Though their faces were in many instances almost hidden with flies, subsisting upon and reveling in the unwashed soil thereon, and oftentimes, it seemed crawling into their mouths and noses, no attempt ever was made to brush them aside, much less to kill them, and on evincing curiosity in the matter I was informed that non-interference with the comfort of these, God's creatures, was a part of the religion of these beggars and vagrants!)

(To be continued.)

THE C. E. TOPIC

Aug. 25.

The Power of the Cross on the Frontier.

Psa. 107:33-43.

It is a matter of regret to note that while in some sections of the country churches overlap to such an extent that one can only call it a wicked waste of men and means. In other sections whole communities are without churches or religious services. America is the greatest missionary country in the world and yet she neglects large sections of her own people. Fortunately people are beginning to realize that there are "acres of diamonds" right at our very door, which may be gathered for the Master's use. We do not mean to imply that home missions are an entirely new venture. They are not. For more than a century there have been great efforts in this direction, but only now are we beginning to have a grasp at a realization of the vastness of the situation.

Our frontiers have changed in every generation. Within the memory of many of us anything west of the Mississippi was regarded as frontier country, while to our fathers the frontier was a great deal nearer east than that. Today the frontier for church effort lies wherever there are communities that are isolated. There are mining communities, lumber camps, scattered peoples in thinly settled sections of the country, mountain people, border people, such as the Mexicans, etc., and various Indian tribes.

In the old days of prairie schooner, the only way by which people went to the Pacific coast, they used to say: "No God west of Kansas City," implying thereby that the whole community was godless and irreligious. The miracle has happened. In place of lawless communities the territory now has thousands of orderly communities where numberless churches proclaim the presence of Christians. Where religion is established, law, order and prosperity are in order.

There can be nothing nobler than to preach the gospel. When the pioneers went into the Middle West they were served by consecrated men of God who rode through the forest paths from settlement to settlement, bringing the gospel message to those who would hear them. Their life was a hard rough one and many of them now rest in forgotten graves. Could they see things now as they are they would no doubt marvel at the progress made and the great centers of population in the places where in their time there were only the silent forests. They would marvel

too, at the opportunities the present day presents. Are we, who live in easier times, living up to our chances to serve God?

In our great West today the home missionary has much the same conditions to contend with. He is away from his family for months. In some of the places where he comes he is the only minister the people ever see. His pay is small, his life hard and lonesome, but he is a man of ideals and faith. He knows that God values a soul won in the camp, the desert or the mountains as much as He values one won elsewhere.

In our own church there are still frontier opportunities open. Our people are scattering in all directions, locating in little groups far away from the rest of us. They are still our people. They long for a visit from the brethren. The minister who can come their way is received with open arms and his message is appreciated as nowhere else. Our conferences are doing considerable work along this line and it is the most important effort that can be undertaken.

THE S. S. LESSON

Aug. 25.

Speaking for Christ.

Luke 12:8-12; Acts 1:1-8.

Golden Text.—"Everyone who shall confess Me before men, him shall the Son of Man confess before the angels of God." Luke 12:8.

Confession is a necessary condition to salvation. The saved man is convicted of sin. He sees how horrible it is and to what a state it has brought him. Then, he realizes the significance of having been forgiven. It is hard to conceive how some people try to persuade themselves that confession is unnecessary and unimportant. The proof of being saved lies in one's acknowledging the fact of his being saved and bearing testimony to the Christ who has saved him. There is no such a thing as being a secret servant of Jesus and winning His approval. The words in our lesson settle it forever that the saved person must confess his Savior. A sense of gratitude certainly would prompt one to tell the whole world what Jesus has done. Suppose one should discover a great cure for the worst disease men may know and, suppose one had been absolutely cured by that discovery. There can be no question as to what one should do. He should proclaim it to the world. So long as there are other sufferers and he keeps the secret, he is a base vile creature whom words fail to describe. So it is with finding salvation through Jesus. It is the great cure for sin and one who has found it cannot be so selfish as to keep it to himself.

Many a man knows the joy that comes from being able to point proudly to a father or mother who by sacrifices have made the world better and easier for him. How about our heavenly Father who has brought to us all the joys we may know in this life and in the next?

To deny Christ is base. Peter committed the worst sin against his Lord when he denied Him. Peter craved forgiveness and received it. We should let his fall be a lesson to us and never fall into the sin of denying Him. How do we deny him? By not owning Him as our Lord; by not obeying Him; by not speaking for Him whenever opportunity offers, by not identifying ourselves with His church and by not making His cause our own. We may say that we don't own Jesus; that is denying Him. We may act as though we didn't know Him; that is denying Him also. Mr. Moody used to tell the story of a school girl who was spoken to by a crippled old woman. When her companions asked who the party was she said: "That is our washer woman." The fact of the matter was that the woman was her mother who became a hopeless cripple through saving the girl's life from fire. "Base ingratitude," we say of such an act, yet, the Christ whom men and women deny went to the cross to save them.

Jesus speaks of persecution to come. All who will be the Lord's must with Him go the hard road of suffering and persecution. It is a way of confessing Him when we suffer for Him. The martyrs witnessed for Him with their lives, hence they were given that name. Martyr means one who witnesses. It is only through the thorny way of persecution that the church has grown. Very early men came to say: "The blood of the martyrs is the seed of the church."

In laying down the promise of forgiveness, Jesus sets one condition where forgiveness is impossible. It is in sinning against the Holy Ghost. What is the sin against the Holy Ghost? It is denying Him in the light of better knowledge. If one continues to refuse forgiveness one certainly cannot expect forgiveness — in fact one does not want it then.

The second part of the lesson is a picture of the early church. They had the living Lord and His Spirit as their witness. They were taught by Him. They waited for His time and presence. They hoped for an earthly kingdom and found a better and eternal spiritual one. They obediently went forth doing as He commanded.

DEATHS

Althaus, — Magdalena, daughter of Gotthard and Elizabeth Althaus, born May 27, 1871, died July 29, 1918. Several years ago she submitted to a very serious operation, which left her in a weakened condition. Melancholia dementia set in and finally brought about her end. She leaves three brothers and four sisters. She was a member of the Grace Mennonite church of Pandora, Ohio, and funeral services were held by her pastor, J. F. Moyer, July 31, at the Ebenezer Mennonite church near Bluffton, Ohio.

Shelly. — Elizabeth Downs, wife of Rev. Harvey W. Shelly of Quakertown, Pa., died at the Jefferson hospital, Philadelphia, Aug. 6, 1918. Funeral service conducted at the home of the family by Rev. H. G. Allebach, Friday evening, August 9. Interment the day following in Greenmount cemetery, Philadelphia, Revs. H. G. Allebach, N. B. Grubb and S. M. Grubb officiating.

CONTRIBUTIONS

FOR NON-COMBATANT CAUSE
General Conference

Tabor church, Goessel, Kans., by J. S. Schmidt, $14.85.

Gratefully acknowledged,
J. F. Lehmann, Treas.

MISSION CONTRIBUTIONS
For July.

Menn. church, Newton, Kans., J. J. Epp, bequest, $35; Neuhoffnungstal church, Meno, Okla., B. B. Becker, $42.51; First Menn. church, Woodlake, Cal., A. P. Haury, $21.70; mission box, Berne, Ind., S. F. Sprunger, $2.90; mission friend, Meno, Okla., J. B. Epp, $10; Ebenezer church, Mt. View, Okla., D. A. Goertz, $9; Bethel College church, Newton, Kans., P. J. Wedel, $42.55; Infant S. S. class, ditto, $13.80; Henry R. Schroeder, Hydro, Mont., $2.25; Menn. church, Burrton, Kans., J. A. Richert, $6; S. S., Bergtal church, Korn, Okla., P. J. Heidebrecht, $18.70; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $115.34; Salem church, Buttetfield, Minn., J. Koller, $31.40; First church, Bluffton, O., A. C. Geiger, $200; Menn. church, Pratum, Oregon, Peter Steffen, $23; West Zion church, Moundridge, Kans., P. C. Schowalter, $62; S. S., Hoffnungsfeld-Eden church Moundridge, Kans., D. J. Goering, $146; S. S., Bethel church, Inman, Kans., Dietrich Friesen, $56.35; Bethany church, Quakertown, Pa., Wm. G Moyer, $25.28; Menn. church, Wadsworth, O., Wm. Gunsaulus, $8.84; Salem-Zion church, Marion, S. D., A. A. Graber, $100; Gerhard and Helena Neufeld, Didsbury, Alberta, $29; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $44.30; Christian church Moundridge, Kans., A. H. Kaufman, $34.35; Bethel church, Dubois, Idaho, D. H. Friesen, $8.59; Tabor church, Goessel, Kans., J. S. Schmidt, $52.64; Salem church, Dalton, Ohio, Mrs. Alvan Sommer, $39.33; Arnfeld S. S., Herbert, Sask., I. I. Doell $50.50; mission friend, Deer Creek, Okla., $15; Y. P. society, Laird, Sask., I. I. Penner, $27.25; Sister Ida, Mt. Lake, Minnesota, $6.60; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $68.75; Menn. church and S. S., Lehigh, Kan, David J. Auernheimer, $11.32; Menn. church, Upland, Cal., A. P. Weber, $54.61; Salem church, Munich, N. D., P. C. Dick, $34; D. R. Hoeppner, Camp Dodge, Iowa, sale of goods, H. J. Pankratz, $93.35; Swiss church, Alsen, N. Dak., Jacob J. Graber, $61.15; S. S., Springfield church, Eakly, Oklahoma, Bertha Kaufman, $3.65; John Schmutz, Wisner, Neb., $50; S. S., Menn. church, Escondido, Calif., P. A. Reimer, $24.59; part payment of inheritance, Moundridge, Kan., C. F. Claassen, Treas., $288.14; Bergthal church, Pawnee Rock, Kans., J. Ruediger, $26; Mrs. Gustav. Andres, Newton, Kans., $10; daughter of Abr. Reimer, Beatrice, Neb., Abr. Reimer, $10; Mrs. Adolph Goering, Moundridge, Kans., $150; mission friends, Newton, Kans., $10; interest received on outstanding moneys, $234.55; S. S., town church, Beatrice, Neb., J. H. von Steen, $100; mission box, church, Betne, Ind., S. F. Sprunger, $7.56; Mrs. G. Baumgartner, ditto, $5; Karl Lehman, ditto, $5; Mrs. B. Schmidt, Newton, Kans., $25.

Special Gifts.

Y. P. society, Versailles, Mo., Ira Lewis, for orphans, $17.16; S. S. class, Willing Workers, Berne, Ind., S. F. Sprunger for Chicago church, $52.12; mission friend, Dallas, Oreg., poor and sick in India, $500; Jacob Claassen, Beatrice, Neb., for John, Korba $50; mission friend, Meno, Okla., J. B. Epp, for Barpali outstation, $50; ditto, for Evangelist Roberts, $37; ditto, for Mrs. G. Roberts, Pigari Ba $10; Sewing society, Ransom, Kans., M. K. Goerz, Sukri children, Mauhadei, $64.50; Sewing society, Greenfield church, Ft. Cobb, Okla., Bible women in India, M. K. Goerz, $19.60; Dorcas society, Wayland, Iowa, for worker in India, $50; A. H. Wiebe, Steinbach and F. N. Dyck, Gretna, Man., for orphan in India, $25; Men's Bible class, Berne, Ind., P. W. Penner, for Minnie, Janjgir, India, $25; S. S., Arnfeld, Herbert, Sask., I. I. Doell, Champa mission, $12.50; Y. P. society, Zion church, Dallas, Oreg., J. P. Neufeld, Bible woman in India, $5.40; mission friend, Newton, Kans., Amond Mosib, India, $7.50; Sister Ida, Mt.Lake, Minn., Karl, Oraibi $10; mission society, Avon, S. D., M. K. Goerz, girls' school, China, $56.13; David J. Kroeker, Langham, Sask., G. Epp, orphans, India, $25; Y. P. society, Eigenheim, Sask., ditto, $25; Sewing society, Mt. Lake, Minn., Mrs. D. Ewert, orphans in India, $25; P. H. Funk, Hillsboro, Kans., teacher's support, Mauhadei, $60; Y. P. society, First church, Philadelphia, Pa., N. B. Grubb Michael, Nancy, Korba, $50; Rudolph Mueller, Halstead, Kans., Jacob, Champa, $15; mission friend, Greensburg, Kans., D. J. Ediger for J. B. Ediger, $7.

With sincere thanks,
Gustav Harder, Treasurer,
Whitewater, Kans.
J. G. Regier, Asst. Treas.
Newton, Kans.

For the Committee on Lodges.

First Menn. church, Newton, Kans., J. J. Epp, $9.18; Greensburg, congr., Greensburg, Kans., A. C. Wedel $8.05; Eden Menn. cong., Inola, Okla., P. J. Rempel, $4.85; Gnadenberg cong., Whitewater, Kans., $14.75; Brudertal cong., Hillsboro, Kans., $16.50; a friend, Berne, Ind., $1.

Gratefully acknowledged,
P. P. Wedel, Sec.-Treas.
Moundridge, Kans.

NEWS OF THE WEEK

RADICAL CHANGE IN DRAFT PLANS

Washington, August 12. — Plans for radical changes to liberalize the draft regulations are being worked out at the War department, Secretary Baker said after his appearance before the Senate Military committee to urge prompt enactment of the new draft bill extending the ages to include men from eighteen to forty-five inclusive.

Mr. Baker thought it possible that the whole method of fixing deferred classification would be changed so as to relieve registrants of the duty of claiming or refusing to claim exemption.

Many other suggestions as to liberalization of the regulations are being considered, he said. Among others is the possibility that the marriage relationship by itself, regardless of the dependency question, may serve to defer the time of a registrant's call to the colors.

Mr. Baker said definitely that no plan for extending the work-or-fight rules to professional classes or beyond its present scope was under consideration.

The war secretary contemplates dividing all registrants into two classes so far as those in Class 1 go. The first would be composed of men between eighteen and nineteen years and the second of those between nineteen and forty-five years. The object is to provide that the eighteen-year-old class shall be drawn on only when the man-power situation makes it absolutely necessary.

The enlarged war program was explained to the committee behind closed doors by Secretary Baker in urging enactment as soon as possible of the administration's man-power bills. He said the extension of the age limits was essential to provide the men needed to bring the war to a quick end.

NEW ORDER IS IN EFFECT FOR VOLUNTARY ENLISTING

Voluntary enlistments in the army and navy were suspended completely Thursday to prevent disruption of industry pending disposition of the bill proposing to extend the draft ages to include all men between 18 and 45 years. Orders were issued by Secretaries Baker and Daniels directing that no voluntary enlistments be accepted until further orders.

The orders were issued after a conference between Secretary Baker and Secretary Daniels and were made public after President Wilson had visited the offices of both secretaries late in the day. It is not known whether his visit has had to do with the enlistment situation, but just before he conferred with the cabinet officers there was no indication that a step of such drastic nature was anticipated.

It was explained that the view of the government is that many of the older men are indispensable in their present occupations, but the natural result of the debate on the draft age question is certain to lead to a rush to the recruiting offices. It is regarded as essential that men greatly needed at home should be prevented from rushing into the army under a mistaken idea that they are certain to be drafted anyhow and prefer to join the service voluntarily.

ISSUE CALL FOR 130,207 MEN BEFORE THE END OF MONTH

Washington, Aug. 9. — Calls for 130,207 draft registrants qualified for general military service to join the colors before the end of August were issued last night by the provost marshal-general.

One hundred thousand white registrants for forty-three states are ordered entrained between August 26 and August 30. Twenty-one states and the District of Columbia are directed to furnish 30,207 negroes, to entrain August 22 to 24.

These orders bring the number of men called out in August to about 300,000, the number contemplated in the present military program.

The states from which the white men now called will come, and the camps to which they are assigned include:

Illinois, 4,000; Camp Wadsworth, S. C.; Indiana, 1,500, Camp Sherman, Ohio, and 2,785 Camp Custer, Mich.; Kentucky, 3,350, Camp Taylor, Ky.; Michigan, 5,575, Camp Custer; Ohio, 6,650 Camp Taylor, Ky.

FOCH GAINS KEY TO LASSIGNY

London, Aug. 14. — After stubborn fighting the French have repulsed a heavy German counter attack on Lassigny massif, according to the latest news received from the front.

London, Aug. 14. — The heights of Lassigny, the stronghold on which the left flank of the German armies in the Picardy fighting are resting in the hands of the French. The artillery of the allies now dominates the town of Lassigny and the roads beyond.

It now seems inevitable that the Germans must again break into a retreat, or else hurl their dwindling reserves forward in an attempt to retake the massif of Lassigny.

The strength of the German opposition against the allied troops, from immediately north of the Somme river to the region just below Roye, apparently has checked, for the moment at least, their march eatsward in the process of clearing the Amiens,Montdidier sector of the enemy.

It has not, however, prevented the French on the extreme southern end of the line from winning additional points of great strategic value in the hill and forest region between the Oise and the Matz, where Lassigny and Noyon are the ultimate objectives and the capture of which not alone would result possibly in the forced evacuation by the Germans of the Noyon, Roye, Chaulnes line, but also would have a marked effect on the battle line running southeastward past Soissons and thence along the Vesle river.

After the battle of the Avre, the situation of the belligerents presents a change which for rapidity and extent has rarely been approached in military history. Marshal Foch's strategy and the masterly tactics of the generals commanding the armies under him, have in three weeks wrested from the Germans what required four months for them to obtain at a cost variously estimated at from 700,000 to 1,000,000 men.

The immediate result of the counter offensive which will have the greatest bearing on subsequent operations are the clearing of the Chateau Thierry pocket, ending the menace of Epernay and Paris; the liberation of Montdidier, ending the menace at Amiens; the freeing of the important eastern railroad line from Paris to Chalons, and the equally important northern line from Paris to Amiens, restoring to the allies means of communication which give them enormously greater ease in future movements of troops.

These successes render impossible any rupture of the line which would separate the French armies of the center from those to the east, or a rupture of the junction between the French and British. The most disastrous consequence to the Germans, aside from the heavy losses they sustained in men and material is the collapse of their plan to drive a wedge into the allied lines and the subsequent widening and joining which would have threatened general dislocation.

Marshal Foch's strategy in reducing the salient wedges wrested the initiative in operations from the Germans, at once obliging them either to order a general retreat to a strong line such as the Somme, or to engage reserves. The enemy adopted the second alternative, which, having failed, makes eventual retirement immensely more difficult.

The first phase of the battle of the Avre finds the French with a footing upon Thiescourt plateau, west of Noyon, which has vital importance in future operations. The Germans must either recapture the position at high cost, if he can, or abandon Noyon, which means the fall of Roye and Lassigny, which already are under imminent menace of capture.

The disaster which menaced General von Hutier's army has been averted for the moment. The few narrow passages which now are open for the withdrawal of his stores are so harassed by the bombs of aviators and the fire of heavy artillery that prompt escape is impossible, rendering probable a desperate effort by the Germans to cling to their 1914 line.

ALLIED OFFENSIVE IN PICARDY NETS 36,000 HUNS

Paris, Aug. 12. — The number of prisoners taken so far in the allied offensive in Picardy is now estimated at 36,000, including more than 1,000 officers. More than 500 guns have been captured according to the latest advices.

Notwithstanding the resistance of the Germans the French troops gained further ground Sunday between the Avre and the Oise rivers, taking several villages from the west and south of Roye to the Oise, according to communication issued by the war office last night.

Continued progress was made Saturday by the French on the right flank of the allied front along the entire lines between the rivers Avre and Oise, the war office announced yesterday. French troops captured the entire massif of Boulogne-la-Grasse and penetrated to the east of Bus, six and one-half miles east of Montdidier.

The Germans have materially stiffened their defense against the British, American and French troops on the Picardy battle front but they have been unable to stem the tide of advance against them.

Although the forward push of the allies has been slowed down somewhat, nevertheless they have made further important progress from the north of the Somme, where the Americans and British are fast gaining ground to the northern bank of the Oise river, where the French troops are engaging the enemy.

The Americans and their British brothers in arms at last accounts, were pressing closely upon Bray-Sur-Somme, aided by tanks and armored motor cars, which inflicted heavy casualties on the enemy as he endeavored to retard their progress.

The Germans heavily engaged the British at Lihons and its vicinity, and at one point pierced the British line and gained the outskirts of Lihons.

A counter attack, however, entirely restored the British line and the enemy retired to positions east and north of the village. Unofficial reports from London have credited the British with entering Chaulnes and the British cavalry with a penetration of the enemy's territory almost to Nesles. These reports, however, have received no official verification.

By far the greater progress has been made by the French from the region immediately southwest and south of Roye to the Oise river. Here they had driven their line from well across the Roye-Compeigne road and at Cambronne have reached the road leading from Compeigne to Noyon. Since the capture of Montdidier the French have penetrated eastward to Tilloloy, a distance of about seven miles and to Canny-Sur-Matz, more than eight miles and a half, and through the hilly region southward to the Oise have averaged gains exceeding six miles over a front of 12 miles.

Washington, Aug. 12. — Coming to the surface in the midst of a fleet of fishing schooners off the Massachusetts coast, a German submarine yesterday sank nine vessels of the fleet, the Navy department last night announced. The schooners sunk include the Kate Palmer, the Amita May, the Reliance, the Stay Buck and the Progress. The names of the other ships were not contained in Navy department dispatches.

Four survivors from the crew of the Kate Palmer were picked up by the fishing schooner Helen Murley and have reached port in safety. No information had been obtained by the Navy department last night as to the fate of the crews of the other schooners. After the crew of the Kate Palmer had been taken aboard the submarine and held prisoner for one hour they were set adrift in a small boat.

An Atlantic Port, Aug. 12. — The auxiliary fishing schooner Gleaner arrived late and reported an attack by a submarine on four other fishing vessels off the southerly edge of George's Banks Saturday afternoon. Captain Edward Proctor of the Gleaner saw one two-masted schooner disappear, but was unable to say what became of the other three vessels. That same morning he said he heard gunfire, but it was so far away he could see nothing of the vessel doing the firing.

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IN MENNONITE CIRCLES

The Central (Ill.) Conference of Mennonites will be held in North Danvers church, near Danvers, Ill., Aug. 27-29.

Abraham K. Funk, for fifty years associated with the publishing business as a member of The Mennonite Publishing Co., Elkhart, Ind., died at his home in Elkhart, Ind., August 4.

The Godshalk (Gottschall, Gotshall, etc.) family of eastern Pennsylvania, prominent in this country in Mennonite affairs since 1707, will hold its thirteenth reunion in the Eden Mennonite church, Schwenksville, Pa., Aug. 24.

Bro. J. B. Frey has left Los Angeles to return to his work in Arizona. His address is Flagstaff, Arizona, but mail addressed to him at Tuba City—the mission address—will also be forwarded. Bro. Frey writes that he is at present occupied in preparing something about the Hopis for publication.

On Sunday, August 18, Sister Christina Habegger and Sister Metta Lehman of Berne, Ind., were ordained into the foreign missionary service with appropriate exercises. The people of the Berne church invite the brethren and sisters of all our congregations to participate with them in intercessory prayer for the blessings of the Lord upon the sisters ordained. Among those present were Brother and Sister H. J. Brown.

Following is a communication received from the Philadelphia Yearly Meeting of Friends:

General Conference of the Mennonite Church of North America:

Dear Friends: — The Yearly Meeting of Friends, held at Fifteenth and Race streets, Philadelphia, in fifth month, 1918, sends you greeting.

Your letter of ninth month, 3rd, 1917, has been read in our meeting and most cordially received.

The "love of Christ constraineth us" to express at this time our deepening sense of the bond of spiritual fellowship existing between your body and ours.

Furthermore, we keenly appreciate the substantial support you have given to the war relief service, both financial and the boxes of garments of excellent fabric and needle-work, which have been received from your members in Colorado, Iowa, Oklahoma, Michigan, Ohio, Indiana and Pennsylvania and forwarded to the sufferers overseas.

God guide us to diligence and to an understanding grasp of the problems involved in the terrible war situation.

May we all consecrate ourselves to unceasing prayer and perpetual effort.

Signed, by direction, and on behalf of the Yearly Meeting,

Morgan Bunting,
Sarah Griscom,
Clerks.

An Appeal from Chicago to the Churches of the General Conference.

Our church building is nearing completion, and according to the treasurer's report we are about $1500 short. It was the purpose of the board that I should immediately go to some of the churches not yet visited to see what could be done to make up the deficit which I would have been perfectly willing to do, other matters being satisfactory. The workers on the field, however, know the condition and needs better than any member of the board could know them. There never was a time since we are in Chicago when the presence and strength of each individual worker at every service was more needed than now. This is vacation season in the cities for the tied-down workers, some of whom have left the city, and others temporarily filling places thus vacated; this necessarily works hardship for the time being on a work of this kind, and also in view of the fact that the church is being constructed so rapidly, calling for almost daily looking after matters of importance on our part, who feel keenly the share of the responsibility that naturally rests upon us and also bearing in mind the extra expense of traveling, we feel perfectly justified in pursuing this course to immediately raise the required amount, so that we may dedicate, as the board had always hoped, and we still believe we shall be able to do, free from any encumbrance whatever. I do not care in this my last public appeal for your assistance in this matter to multiply words—"Many words darken speech." I only want to say this in closing: Put yourselves, if you can, in the place of your representatives who are bearing the weight and responsibility of carrying on and promoting, not only the work of Chicago, but in other parts of the home mission field. Let us, therefore, get under the load, and help bear one another's burdens, and make possible at once another spiritual revenue station for the evangelization of the world. With the highest appreciation for what you have already done, I want to thank you in advance for whatever the Holy Spirit may prompt you further to do in this last public Macedonian cry for help in the completion of this very necessary equipment.

Sincerely yours.
1420 W. 71st St. **W. W. Miller.**

NOTES AND COMMENTS

To date the United States government has loaned $6,492,040,000 to its allies.

The fourteenth state to declare for the proposed amendment to the constitution prohibiting the manufacture, sale and transportation of intoxicating liquors is Louisiana.

The Lake Charles district, La., was swept by a terrible storm which caused the loss of ten lives and did damage to the amount of $10,000,000.

The recent death of the author of "The Simple Life", Pastor Charles Wagner, in Paris, recalls an interesting personality who visited our country some years ago and addressed many Christian gatherings.

The United States has, since the beginning of the war, shipped abroad 1,000,000 horses and 335,000 mules. It is reported that 5,000,000 horses or about one twentieth of the world's horses, have already been destroyed by the war. We speak of the horse as man's faithful friend. How little does man regard that friendship when it comes to war!

President Wilson has placed at the disposal of the Treasury and Agricultural departments $5,000,000 to enable them to furnish aid to wheat growers in certain sections of the West who have lost two successive crops by winter killing and drought. The federal land banks will act as financial agents of the government to make and collect the loans.

This fund is not intended to be lent to farmers who have banking collateral. Loans from this fund will be made to individuals who have not banking collateral, and only where it is necessary to enable a farmer to continue to grow food products. The money will be advanced upon the crop of wheat or substitute grains planted on the land, and no loan will be in excess of $3 per acre and no applicant financed beyond 160 acres.

The use of the fund will be under the joint control of the Treasury and Department of Agriculture; as the machinery for the work is already in existence, no substantial delay is expected.

The co-operation of local banks and local associations and individuals is looked for.

Never fancy you could be something if only you had a different lot and sphere assigned you. The very thing that you most deprecate, as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities.—Horace Bushnell.

No mistake is greater than the mistake of the minister who conceives it his duty to preach politics from the pulpit. To an audience who has read the daily papers all the week, and the Sunday papers that very morning, nothing is more superfluous than a political discourse in church. I remember the case of a prominent clergyman, who, during the

whole presidential campaign, preached Sunday after Sunday against one of the candidates, to a constantly diminishing audience. On the night when the returns came in, the object of his attacks was apparently successful, and he cried out in despair, "What can be done now?" He was effectively answered by one of the ungodly who happened to be present, "I don't see that there is any thing left for you now, doctor, except to preach the gospel."—Wm. Lyon Phelps, in the Yale News.

"Zionism in its latest form owes its origin, not primarily to Jewery, but to a Christian gentleman, Wm. E. Blackstone, author of the famous book, "Jesus Is Coming". On March 5, 1891, Mr. Blackstone presented a memorial to President Harrison in which the head of this republic was asked to use his good offices with the governments of Europe for an international conference regarding the establishment of a national Jewish homeland in Palestine. President Harrison employed his good office to this end. The American Jewish Chronicle said: The memorial of Dr. Blackstone may rightly be called the precursor of Dr. Theodor Herzl who founded the Zionist movement in Basel, Switzerland, August, 1897. —E. Neuman.

THE GOSPEL AND THE WAR

The war has been waging now for four years, and yet the question will not down that asks why, if God be a loving God, and if He is ruling the world, why did the war happen. Each fresh phase of it brings up the question anew. Each dreadful battle with its toll of dead and wounded, each sinking of a ship, each Zeppelin raid, forces the question to the front, Why, with a loving God on the throne, does this war have to be? There are many minds agitated by this troublesome inquiry to whom a few thoughts by way of answer may be a comfort.

Remember that it is not God's fault that the war is on. He did nothing to force it upon men. Men brought it upon themselves. God had nothing to do with it at all. In fact it is here in spite of God. He has told men how to live, giving them laws for their guidance obedience to which would have kept the war from breaking out. But it is because men are disobedient to His commands that this dreadful strife is here. No man can fasten the blame for it upon God.

But why, even if man was disobedient to the law of God, did God not keep it from breaking out? He could have done so. He could have overruled the German war lords, thwarted their plans, and brought them to confusion. Why, then did He not do so? And the answer is that that is what He has been trying to do for the last twenty centuries at least. He sent His own Son into the world many years ago in order to bring to pass the very conditions which this war has broken in upon. But men will not have this peace which God wants to bestow upon them. They have gone contrary to His will and consequently have brought upon themselves the awful trouble which now prevails.

If now the question is pushed still further and one asks why, since the war is so horrible, a good and loving God does not now step in and stop it, he shows his ignorance of God's ways. Men are treated as rational creatures. They are given the divine laws. If they obey these, then they receive the reward of their obedience; but if they are disobedient, then they receive the results of their sin.

This war is a result as well as a cause. It is not only the cause of wounds, suffering and death. It is also the result of greed, envy, hatred, malice, blasphemy and the rejection of the gospel of the Lord Jesus Christ. To expect that men can live in these sins and yet escape their just consequences, and can find this escape by the very Being who has plainly said to them that they cannot do wrong without punishment is the very height of absurdity.

God is not, therefore ruling this world as a nurse girl a set of little children, saving them from the consequences of their own foolishness, or as a policeman who struggles to separate fighting dogs. God rules a race of men to whom He has given His laws and His gospel, and to whom He has declared that obedience will bring blessing and disobedience will bring trouble.

This war shows that God is still ruling in the earth. If we have greed and hatred and many dreadful and subtle forms of wickedness and still have peace, then the question would be in order, Where is God? For how could there be a just God on the throne dispensing to a wicked world the blessings of obedience? But we were stupid and blind. We did not ask, just before this war broke out, where God was who could be so good to men who were so wicked. We were not troubled then with that question. But as soon as an awful war does break out which is a discovery of the strength and fulness of wickedness in the world, then we cry out, Where is God?

But with all this dreadful war raging, the message of a loving God is still blessed and sweet to men. The sound of the battle has not turned the faith of the world into infidelity. And the reason is that this war is after all not a new element in human experience. Trouble of all kinds was here long before the war broke out. To these troubles the gospel ministered. To ill-health, to broken fortune, to heart-ache, to despair, to doubt, to sin, the gospel has been giving comfort, peace, hope and strength. And when something happens which brings no new trouble, rather bringing the old troubles sooner and severer, the old gospel of a loving God is the one resource of a suffering and needy world. The whir of the airship is heard overhead; the periscope of the submarine is seen above the waters; the bursting of great shells works its havoc around us; yet there is no substitute for the message that God loves sinful men and cries out after their return to Himself and neither is there any doubt in the minds of men that He, the great heart of love, is on the throne and rules over the lives of men.—The Christian Intelligencer.

FIVE GOOD PRINCIPLES

A Japanese pastor founded and is carrying on a mission in the poorest part of Tokyo, Japan. His labors are very successful and are based on these five principles:

"1. Smiling principle: that is, be always cheerful. 2. Fire-generating principle: that is, to make fire by steadfast prayer. 3. Co-operating principle: that is, each must do his own part and there must not be any lazy member. 4. Faith principle: that is, we must do all by faith, putting God's Word into practice by the power of living faith; more doing than discussing. 5. Self-supporting principle: that is, all must do their best towards the self-supporting of the church."

The faithful application of these principles by Christian workers is bound to bring some definite and permanent results. Cooperation in the spirit of brotherly love and faith in the Word will weld a body of believers together and make them an irresistible force in the work of evangelization. The application of these principles in every one of our home congregations would bring about startling results.—Christian Monitor.

One foe is too many, and a hundred friends are too few.

THE MISSIONARY AND THE RELIGIONS OF THE EAST

Dr. J. Lambert Disney.

(Continued.)

Coming, next, to the **Parsis** (Parsees) of whom there are over a hundred thousand in India, modern followers of Zoroaster, we find that they form a numerous and influential portion of the population of Surat and Bombay. About A. D. 650 the Zoroastrians were persecuted by the Saracens, and some of them fled to Hindustan. Until the time of the British occupation they suffered considerably from the persecutions of the Mohammedans. In course of time their worship became corrupted by Hindu practices and the reverence for fire and the sun degenerated into idolatrous practices. The sacred fire which Zoroaster is said to have brought from heaven, is kept burning in consecrated spots, and temples are built over subterranean fires. In order not to pollute the elements, which they adore, they neither burn nor bury their dead, but expose their corpses to be devoured by carnivorous birds. For this purpose there are in Bombay what are known as the "five towers of silence", an elaborate description of which might weary you, but the following extracts concerning which, from Murray's handbook, may prove of passing interest: "Within the gateway of an outer enclosure a flight of eighty steps mounts up to a gateway in an inner wall. From this point the visitor is accompanied by a Parsee official and turning to the right comes to a stone building where, during funerals prayer is offered. Probably while the traveler is looking at the view of Bombay from this point a funeral will take place. A bier will be seen carried up the steps by four so-called "carriers of the dead", with two bearded men following them closely and perhaps 100 Parsees in white robes walking two and two in procession. The bearded men who come next the corpse are the only ones who enter the tower. They wear gloves and when they touch the bones it is with tongs. The towers are five in number, cylindrical in shape, and whitewashed. All told they cost close on a million dollars to erect. In certain compartments are placed the bodies of adult males, in others those of females, and those of children in still others. They are placed in specially arranged grooves, quite naked, and in half an hour the flesh is so completely devoured by numerous vultures, which inhabit the trees around, that nothing but

the skeleton remains. This is left to bleach in sun and wind until it becomes perfectly dry. Then the carriers of the dead, gloved and with tongs cast the bones into the well. Here they crumble into dust. Round the well are perforations which allow the rain water or other moisture to escape into four deep drains at the bottom of the tower and the fluid then passes through charcoal, becoming disinfected and inodorous before it passes into the sea. Unlike the Hindus, the Parsees venerate fire too much to allow it to be polluted by burning the dead. Water is almost equally respected, and so is earth; hence this singular mode of interment has been devised. There is another reason, consisting in the application of Zartasht's saying that the rich and poor must meet in death, which saying is literally carried out by the contrivance of the well —a common receptacle for the dust of all Parsees.

And lastly, **Confucianism**—the good of which is much better set forth in the following extracts from the American Encyclopaedic dictionary than in any language I could employ, and the badness of which from the religious standpoint is that it is not, and is not generally considered a religion at all, nor even a philosophy, and it is considered doubtful if Confucius had any belief in a personal God. ". . . . he was born of very good family, in the year 551 B. C. . . . was highly distinguished as a teacher of ethics. (It is claimed for him that) . . . . he formulated the golden rule. (Having been asked) on one occasion if there was one word which would serve as a rule of conduct for all the life, he replied 'Is not reciprocity' such a word? What you do not want done to yourself do not do unto others.' But later upon one of his contemporaries enunciating the still more advanced morality of returning good for evil, Confucius rejected it, saying, 'What, then, will you return for good? Recompense injury with justice and return good for good.'" Confucius attached very great importance to obedience on the part of children to their parents and to veneration on the part of people in general for their ancestors. During a considerably earlier period in China there had been instituted a worship of God for all the people, the officiator being the king, also a worship of ancestors by all, or at least by heads of families for themselves and their households, including the offering of prayers to the dead. Prof. Legge (Professor of the Chinese language and literature in Oxford university) regards Confucius as having embraced this old religion and added to it his own views, modifying it where he deemed necessary, and as believing in heaven, used as a synonym for God, though he could have selected from the Chinese language a word more specifically designating God, and ignored it. In this religion nothing was stated about the state of the departed and future retribution in this life. Confucianism, we are told, is "better adapted to the more thoughtful of the Chinese than to the common people, the latter feeling more attached to Buddhism, though commixtures of the several faiths frequently occur." This, according to Prof. Legge's book, "Religions of China" (1880).

So much for the chief religious beliefs of the Orient—and their results!

Oh, religion, what crimes have been committed in thy name! Surely he who made that exclamation must have had it wrung from him in part by a contemplation of the conditions and practices for which these eastern religious beliefs are responsible. For "Every tree is known by his own fruit," and their fruit has been polygamy, child marriages and child motherhood, torture, robbery, ignorance and hypocrisy, the stifling of the intellectual cravings of women, the burning of widows, the practice of infanticide, and just plain murder—all under the name of religion!

I have time for but a few concrete examples. Dr. Stockham, in her little book, "Hindu Wedding Bells", says: "Ah, the high priest has arrived who is to perform the last important rite. He takes a low seat near the boy groom, and in a melodious voice, unlike the others, recites in Sanscrit. Money and presents are brought by friends and relatives and laid at his feet, then more Sanscrit by each priest, also in concert. A relative holds his watch in his hand. Seven o'clock, twelve minutes and twenty-seven seconds is the auspicious moment cast in the horoscope of the bride by an astrologist. At seven o'clock more noise and din outside, more chanting of Sanscrit. 7:10, from an inner door the uncle appears with the child bride on his arm. I shudder and turn my face; this child to be married! She is said to ten years old; she looks no more than six. 7:12, her uncle passes her on a low stool in front of the groom, her mother and another relative holding a rich cloth in front of the groom that his eyes may not behold her (as they never have yet done). 7:12:27. The hour has come. A crash and din from the musical instruments, a grand chorus of chanting by priests, then all is quiet. Slowly, solemnly the high priest pronounces the last words, putting a small red mark upon her forehead in the parting of her hair, and the boy and girl pass into bondage for life." "Writers and speakers have represented", continues Dr. Stockham, "that this ceremony I have described is the marriage, but over and over again I was told it was only a betrothal—to be consummated later." Be that is it may—even as Dr. Stockham says perhaps—but there remains the fact that the boy or girl come to this life-bondage utterly unknown to each other, that even child marriages surely are possible to a religion which demands the burning alive of the wife on the husband's death, and I have personally seen many children of ten and eleven years of age carrying babies on their backs of which I was assured they were the mothers. Furthermore, to again quote from Dr. Stockham's words, a fact concerning which there is no dispute or denial, "It is true, that should the husband die after this betrothal and before the real marriage, then she cannot marry again. According to custom she must always wear the emblem of sorrow, a white raiment completely enveloping her, her head must be shaven and she becomes the servant of the family, and oftentimes is subject to disgrace and indignity. It is considered that she, by some occult means, has caused the death of her husband, and thus must expiate her crime. There are said to be 20,000,000 widows in India. While the woman can never marry, should she die, the man must remarry, and no matter at what age he loses his wife he must marry a child less than eleven years of age." Little wonder that Dr. Stockham, having in mind what she saw of women's condition in India, concluded her book with these remarks, pertaining to her visit to that marvellously beautiful and world-famed structure, the Taj Mahal, that is the tomb erected by Shan Jehan to the memory of his wife. Dr. Stockham, commenting on the wonderful echo of the place which I, too, in common with all tourists to the Taj, made it my business to test, says: "Stand beneath the dome and above the tomb; the faintest whisper, as well as the loudest voice is echoed in clear and musical tones My Mohammedan guide chanted in a low voice a verse from a Persian poem, which was answered back in softest accents, as if coming from the home of the dead. He told me to speak. For a moment I pondered, wondering what I could say that I would like to have echoed down the ages. Then, slowly and solemnly I said—'Woman is free here.' Clearly and emphatically the voice answered, 'Woman is free here!'"

(To be concluded)

BUDDHISM IN AMERICA

We have often been warned that if American Christians do not Christianize the Orient, then the Orient will de-Christianize America. It is a contest to prove which is the vital and vitalizing religion. It is rather startling to learn that in Los Angeles 1,200 Japanese were recently converted to Buddhism. There are over 4,000 Japanese Buddhists in Seattle and they have contributed lavishly toward the building and support of a magnificent Buddhist temple. In all, there are seventy-four temples in the United States devoted to the worship of Buddha, most of these being on the Pacific coast, from which the propaganda is carried on among the white races. A California missionary describes in Men and Missions a Buddhist meeting, packed with an immense audience and lasting from 2:00 until 5:30 p. m.:

"First there was an ovation to Buddha, made by a priest; then a presentation made to an image of the god by two little Japanese girls. After that the meeting was turned over to the chairmanship of a Los Angeles citizen,—a former 'Christian'. The speakers were a city councilman; a citizen whose theme was that 'all great teachers, like Buddha and Christ were climbing a mountain, each from a different side of the hill, all bound for the same top, and in his opinion what they should do was to quit quarreling and do more climbing'.

"Then there was a woman from India, a prophet from Persia, and the British consul. The last speaker was the Japanese consul who said that 'Christianity should make a better study of Buddhism before pronouncing it superstition, that it had the same love and compassion that Jesus taught'.

"Such speakers do not know Buddhism in its practical effects nor do they know Jesus Christ and His gospel."—Missionary Review of the World.

I know a man who scorns to blow his own trumpet. But somehow his trumpet gets blown!

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The Bible has always been the most printed, the most read and the most familiar of books. Homes, libraries, courts, schools, etc., have always at least owned Bibles, even if they were not read or seriously regarded. Perhaps it has not occurred to us that in our day more men are carrying Bibles with them about their persons than at any other period of the world's history. We find the Bible in the knapsack of millions of soldiers. Many of these Bibles have a sentimental attachment. They are gifts from mothers, wives and dear ones and they are among the very few personal belongings apart from their equipment, that soldiers can have with them. Were we to be able to glance upon the title covers we would find numberless sentiments of love, anxiety, faith and loyalty inscribed there by dear ones which would touch our hearts. It is presumed that soldiers read their Bibles and become impressed with the immortal truths they contain. How sad that at a time when more men own and read Bibles than ever before, the world should be so thoroughly given to an occupation of hate and destruction that the Bible thoroughly condemns.

Things always seem to go by contraries. Just now, at a time when all the force and ingenuity of mankind seems to be concentrated in a senseless war upon destroying the fruits of two thousand years of civilization and the influences that Christianity has brought to bear upon that time, we hear no end of talk about conservation. We are to conserve food, materials of all kind, conserve childhood, conserve the home, etc. All this is good because it is right always to conserve the things that God so graciously bestows upon us. Wherever there is waste there is sin. God never wasted a miracle and when we waste the abundance He has so miraculously bestowed upon us we flaunt His goodness to His face. If it is wicked to waste now it always was wicked and we will have much to answer for past sins. But while conserving let us bear in mind that conservation applies to more than material things. We have character to preserve; we have our souls to save. We have a spiritual life to develop. It is not for us to say where the blame of all our present terrible state of affairs belongs. It seems to us that the fault is fairly well distributed everywhere. Neither is it for us to say how the matter is to be settled; the world's best minds have not reached anything near a solution and, like a fire in the forest, the thing will burn until the Almighty in His own way sees fit to say, Enough. But in our limited field we may be grateful for what God has given us of opportunity and blessing and with a mighty faith in Him we may do our part toward pressing the Christian testimony and character which, after all, is the salt of the earth that, with its keeping power, will be the salvation of the earth through Christ Jesus.

Our early Mennonite ancestors came to America to escape the militarism of the old country. They brought with them the German tongue, their German books and the faith that taught them to endure for conscience' sake. When they shook off the dust of Europe from their feet there remained little that bound them to it save those of their brethren whom circumstances prevented from joining them. With Germany today seeking to subdue the world to her rule of "Might makes right", with her enslaving the population of conquered peoples and with her blasphemous assumption that God is a German God, there is nothing that would hold the affections of the descendants of those who came to this country upon the invitations of William Penn to make a home for themselves where they might serve God according to the dictates of their own conscience. No sooner had our fathers settled than they made their famous protest against slavery. It is the Germany of today that has re-introduced slavery. They brought Bibles instead of guns with them. The language of those Bibles has survived to the eighth and ninth generations. This has nothing in common with the present German language: The modern German, ignorant of history, sneers at the tongue that has survived in our homes and churches. Our fathers who first came to America were numbered with the peace sect. It is that principle of peace which we are called upon to pass untarnished on to our children and children's children. Surely, the matter of peace as a religious principle is something that modern Germany despises. Having in view, then, that our fathers left Germany to get away from just the thing for which the world is fighting Germany and that the tongue and faith we have preserved as the intimate things of our hearts and homes are by no means things in sympathy with the modern German empire, should there be any question as to our loyalty to our country? Mennonite people are law-abiding. It is a matter of law in their church that those who have rule over them are to be obeyed in all things so long as they do not demand disobedience to God. We hold that our Lord has commanded us to live in peace with all men and we prefer to obey Him no matter what consequences may follow. It is not that we sympathize with Germany that makes us peace-loving. Our church was a pacifist body long before the United States were ever born or thought of. That we have a hard road to go just now all must admit. In no other country has it been possible for our church to live and develope as in this and in no other part of the world has our church received greater consideration. Now, that the nation is at war, we stand between our loyalty to the ideals of our fellow Americans on the one hand and loyalty to the ideals of our church on the other. What are we to do? Only this: Go with our country so far as our conscience will allow, prove ourselves good citizens by works of mercy and benevolence, and, at the same time be true to the demands of our faith as we know them. We cannot expect all of our countrymen to appreciate our point of view and serious difficulties are sure to arise, but we may certainly be prepared to be true to our testimony, no matter what the cost may be.

POOR THEOLOGY

The "Religious Telescope" properly sees it to be its duty to reply to the absurd statements put forth by certain thoughtless ministers which would give the impression that "the soldier killed in battle goes straight to heaven." The writer says:

"An Alliance(Ohio) Presbyterian preacher is the last one who has announced that an American soldier killed in battle goes straight to heaven. Let us see. Here is a man who seduced a girl away down in her teens. Months afterward they were married. He deserted her and two helpless, innocent babes. So far as he was concerned, they could starve. The mother found herself unable to supply food, and the Humane society took charge. Even today the little tots would starve to death if dependent upon their father. The father enlisted, and gets killed. Tell us that he goes straight to heaven after all his crimes on earth that he did not lift one finger to correct! Such a heaven is a mighty queer place—a good place for a righteous man to want to dodge! Another man falls on the battlefield. His life has been so unclean that his body is foul. But that is not all. Back in America are a dozen of the opposite sex that have taken defilement from him. And they suffer on, a curse to themselves and a greater curse to their children in case they bear children. Say that such a man, the fountain of such sin, goes straight to heaven, while a dozen trails of the worst suffering and disease he is responsible for continue cursing humankind! That is a queer kind of theology, and one which will not stand a moment's serious study. We can play to the itching ear if we wish, we can bid for publicity if that is the reward we seek, but we can't think very much of the Almighty if He gives passports into heaven to a sinful man, unrepentant, simply because he stands where a bullet from a machine gun wishes to pass. It is a doctrine revolting to any one who has any conception of the enormity of sin. These cases are exceptional, of course, but they stand in the way of universality. We believe that many more of the soldiers have embraced Christianity than if they had remained at home—at least, have given a mental assent to the truth as it is in Jesus Christ. But to begin to preach universal salvation just because a great war is mowing down our boys is no proof of our devotion to truth or desire to discover truth."

Bishop Weekly, writing for the same paper, which by the way is the organ of his denomination, discusses the same subject from his point of view taking as his text the utterances of a certain chautauqua speaker. We hope that the good sense of Christian people of America will not lead them to the absurd and shallow conclusions of the sensational seekers who cheapen both patriotism and Christianity by declaring that mere death on the battlefield is a sure pass to eternal life. The Bible does not teach such a thing and to proclaim it as a truth makes the one doing so guilty of a grave heresy. Bishop Weekly writes:

"I recently heard a chautauqua lecturer say before a great audience that every soldier who gives his life for his country is saved. He tried to base the assertion upon what Jesus says: 'He that loseth his life for My sake shall find it.' I was indeed sorry to hear him talk thus, but was glad that no applause—not a ripple—followed the declaration. It is a grave wrong to so construe a Scripture passage as to put it in direct conflict with every other passage bearing on the subject of personal salvation. God knows I am the friend of our soldier lads, and pray for them every day. My very heart beats in sympathy with them, but it is reprehensible in a public teacher to create false hopes of security among them. I am of the opinion that many, a vast majority of the men who face the enemy in deadly conflict, become serious and reflective, and, following the counsel of their spiritual advisors, put their souls in the keeping of the great God. In fact, all may do it, so far as I know. But what I insist upon is that, if they are saved in death, it is because they have accepted Jesus Christ as a personal Savior. If it be true that, being sufficiently patriotic to die for one's country insures an endless heaven beyond, then our whole system of faith, as understood and taught by the Christian church for ages, is wrong, and must be revamped. So-called evangelical Christianity has been dangerously misleading in its teaching. If we press the logic of the heresy I have named, then we reach the conclusion that there is no salvation for the man who is not patriotic; therefore, if a German or Austrian should turn against his own country, a thing we want them all to do, and thus cease to be patriotic, his doom would be sealed forever. Patriotism is love of country and its best interests, no matter where that nation is located on the map, or whether it is for or against us. The Bible nowhere teaches that dying for others insures salvation. It is a noble quality, and worthy of emulation, but does not meet the divine test of preparedness for glory hereafter.

"When the alarm of fire was heard in a certain city, a well known man who absolutely ignored the Bible and would have nothing to do with the church, hurried to the scene early, plunged into the smoking, tottering building, and rescued two children. But he came out burned and strangled with smoke, and soon lay dead. He died for others, and his motives, so far as could be known, were the very best. But was he saved? Can a man be saved who tramples the Word and rejects the Christ it presents?

"A husband and father, unbelieving and prayerless, comes home to find his house in flames. Dashing in, he mounts the stairs and succeeds in saving his wife and child. But in a few moments he succumbs to exhaustion and expires. He has unquestionably given his life for others, but has the unbeliever thereby wiped the slate clean and thus forced God to remember his sins, whatever their character, no more forever? It has been said many times over by the president and others high in authority that the men at home who help in building ships and airplanes, and in manufacturing war munitions, are just as essential in winning the war as are the soldiers at the front. That is to say, they are just as patriotic. Even so. But does it follow, therefore, that all who get killed in shipyards and in munition factories, while thus serving their country, are saved, regardless of their moral character? No matter what cause a man may stand for, or what his contribution toward it may have been, he cannot plead these excellencies as substitutes for the merits of Christ. Salvation does not come in bulk, or in wholesale fashion, but each individual must accept Christ for himself. The boon of pardon does not come through good deeds, but through faith in the Savior. The Scriptures ring clear on this question: 'Believe on the Lord Jesus Christ and thou shalt be saved.' 'He that believeth not, shall be condemned.' 'Choose you this day whom ye will serve.' 'If we confess our sins, He is faithful and just to forgive us our sins.'

"Sorrow, repentance, forsaking sin, and faith are all essential elements in the plan of salvation, as it relates to the individual. What reader will question the correctness of this position? Then let us be careful not to pervert the plain teachings of the Book. Let us be honest with the soldier. Let us pray for him that, if not already a Christian, he may put himself under the blood 'which cleanseth us from all sin and unrighteousness.'"

Little compromises open the door to big ones. Once let the will of man tamper with the Word of God, then blunted consciences will be increasingly unable to detect the line between the true and the false.—Fox.

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THE PURE IN HEART

The Beatitudes are among the most familiar passages of the Word of God, and at the same time they come to us as words of cheer under the many conditions and circumstances in which they apply. There is, perhaps, none of them that comes with greater cheer than this one, "Blessed are the pure in heart."

The condition of the blessedness is that we be pure in heart. We cannot be pure in heart by any process of discipline, but it must be by submitting ourselves to God in the great plan of His regenerating grace. There are none pure in heart but those who have been purified by faith, and have been washed by the washing of regeneration. If we would then attain unto the blessedness of this passage, we must be pure in heart. The pure in heart thinks in harmony with God, and thinks no evil, and "as a man thinketh in his heart, so is he."

But, may we ask, is the blessedness spoken of worth what it costs us to obtain it? It certainly is; for we only have to give up the things that are hurtful and wrong. We have to become willing to forsake the sins and evils of this life to obtain a pure heart, and since all sin is hurtful, one of the blessed things we receive is to escape the ruinous things of sin.

We obtain blessed communion with God. We shall see Him, and have a consciousness of Him. We shall see Him in His great plan in our life, and shall see the beauty of that unfolding plan in the development of a beautiful character. We shall see Him in the unfolding plan of service that we render to Him. Sometimes the human side hesitates to follow in the plan; but as we shall follow on, we shall see more of His wisdom and goodness, and shall be enabled to see that "it was best for him to have His way with thee."

But we shall see him in the beauties of the world in which we live; the budding flower, the sparkling brook, the unfolding leaf, the coming of the seasons, all enable us to see a loving Father who has planned this beautiful world for His children. We shall even be able to see him in the afflictions which are but for a moment, but which work a far more and exceeding weight of glory, when we look not at the things that are seen, "but at the things that are not seen." But, oh, the blessedness we shall realize by and by when we shall see him face to face!—T. L. Garrison, D.D.

THE GIDEONS IN ALASKA

The Gideons are an organization composed of Christian traveling salesmen who are actively engaged in the preaching of the gospel. Some years ago they conceived the idea of placing a Bible in every room in the hotels throughout the country, and at once took up the work. Since then thousands of Bibles have been placed in hotels for the use of the guests who may occupy the rooms. The incidents are numerous of how individuals found Bibles in their rooms at hotels, read them and were led to accept Christ. On January 1, 1918, Alaska closed her saloons and is now prohibition territory. It was thought to be an appropriate time to make an effort to place Bibles in all the hotels in that country. A representative of the Gideons was sent to Alaska and with very little difficulty succeeded in securing sufficient funds from the Christian people there to supply all the hotels with the Word of God. At one place they were so anxious to have the Bible come before navigation closed that one man offered to pay the cost of sending the order by cable. Reading of the Word by weary, discouraged guests in the quiet hours of the night may lead many a wanderer back to the Master. The Word has power, and its distribution should be encouraged, as God is able to work through it in marvelous ways. — Sel.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. I warn you that it will go hard with you, if He finds your wealth hoarded up in needless accumulation instead of being sacredly devoted to giving the gospel to the lost.—Dr. A. J. Gordon.

A minister lay on a sick-bed. His work was done. To a brother in the ministry, by his side, he said, with an earnestness which impressed his mind, "Preach! Preach! You will be shut up soon enough!" He had learned, as he was hastening to the close of life, what an unspeakable privilege it was to preach the gospel of God. Some have not yet learned it, but when the opportunity is past, the

voice is hushed and the privilege of preaching is gone, perhaps some one will more clearly understand the value of the precious privilege of poclaiming among the Gentiles, the unsearchable riches of Christ.—Ex.

THE C. E. TOPIC
Sept. 1.

All For Christ. 3. Our Tongues.
Jas. 3:1-12.

When Peter wanted to deny his Lord he was instantly silenced by the observation, "Thy speech betrayeth thee." Though they speak the same language in the United States and England we recognize an American in England and an Englishman in America by his speech. So, too, with us in our relation to God. The Christian speaks "the language of the kingdom", the non-Christian will soon betray himself by his speech. Persons long absent from their native country carry with them an accent which proclaims their origin. The Christian in the world and the worldly man among Christians have an accent peculiar to their own. There is this difference, however, one's language changes when one becomes converted. The converted man proves that he is thoroughly Christ's when he speaks as one belonging to Christ. We know men and women who, when they were in sin, were habitually profane and seldom told the truth. These persons are now converted. Need we say that their lips are free from lying and clean of profanity?

Speech is a human characteristic. No other creature has it. It is one of the marks of near relationship to God. It is the means by which abstract and spiritual ideas can be conveyed. When man fell he did not lose the power of speech, but this faculty fell with him and became degraded. One of the first sins was a sin of the lips. It did not end there but led to every other sin which followed. A word is very much like gas that is turned loose into the atmosphere, it may go on doing damage and there is nothing known that can recall it; or, a word may be like the ray of sunshine that goes forth on its mission of life and touches the plant with a power that compels it to bring forth beautiful flowers and healthy life-giving fruit. We, if we would devote our all to Christ, must see to it that the influence of our speech is good and blessed.

All things God has given us are so many instruments given to us that we may use them for good. The ability to speak is a great source of opportunity. A word spoken to the sorrowing may cheer, one spoken to the discouraged may give new strength, one spoken in warning may save a soul, one spoken in honor of Christ may be a great glory to Him. Mr. Spurgeon was converted by a word he heard a poor illiterate preacher utter. Through Mr. Spurgeon millions have been moved to a better life. One does not need crowds to hear one's word for the Master. The eunuch was only an audience of one, but Philip's preaching converted him and he carried the gospel home with him to his own people. Do we use every opportunity for speaking for Jesus God throws in our way? If we all did that, the problem of bringing salvation to the ends of the earth would become a simple one.

In consecrating our tongues to Christ let us not slight the many opportunities for testimony. The best proof of what the gospel does for a man is a saved man. A saved man's testimony, sincerely given, is worth more than a thousand sermons. It makes the thoughtless think and compels the unbeliever to believe. This is a gloomy world. The only real cheer is that which Christ brings to men. It tells of sins forgiven, of fellowship with God and eternal life after death. The gloom of this world disappears before the message of cheer that the Christian can bring. How much of the gloom are we driving away by our words of faith and love?

Again, speech makes us efficient teachers. We can tell just how a thing is to be done. There is much worldly teaching that may add to the sum of good, but there is more spiritual teaching that goes to make the world better. All Christians should be teachers whose specialties are: love, faith, duty, mercy, truth, patience, etc.

A single word has power. The jury may say, "guilty" or "not guilty". Upon a single short word hangs the destiny of a life. When once the sinner can say "I believe," his eternal destiny is fixed. When he cannot say it, his doom is sealed.

There are some kinds of speech whose influence is deadly that we should never be given to. The unkind word is like a sore that can never be healed in its effect. The untruthful word is a defiance of God. The injuries to both the one who speaks it and the one against whom it is spoken can never be estimated. The foolish, the unclean or the suggestive speech is always out of place for the child of God. Blessings are spoken upon the one who is pure in heart. Words are but the sign of the pure or impure heart. There is never a reason for the profane word. God will not hold him guiltless who uses it. For every idle word an accounting must be made to God; so too, He will require an answer for every idle silence.

THE S. S. LESSON
Sept. 1.

Christian Giving.
Luke 6:30-38; 21:1-4.

Golden Text—"Remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive." Acts 20:35.

Under the old dispensation one-tenth was the amount required to be given to the support of the Lord's cause, but this was not all. With the other offerings and the various kinds of benevolences required of the Jew one-third rather than one-tenth was nearer to the proper proportion.

Scripture is full of examples of giving. Abraham did not withhold his son when he thought that God demanded him; Solomon sacrificed numberless oxen and sheep as a climax to the great giving that was involved in the temple construction. There never was a time when God did not expect His people to be givers. His demands, however, were always reasonable. When a large amount was impossible, because of the poverty of the giver, a smaller gift was just as acceptable, as we see, for example, in the case of the two doves being offered by the parents of our Lord. In few instances, however, have the servants of God found giving to Him to be burdensome. The complaint to be made of most of them is that, while they could well afford to give plenty they gave little or nothing at all. The meanness of human nature crops out in the matter of giving. The prophets accused the rich herdsmen of their time of giving the sick and the mean of their flocks when the best would have been none too good for them to give. Have men changed with the times?

In our lesson we have first emphasized the kind of giving; we should give to one another and then, in the second part, we have an example of the spirit in which we should give to the Lord.

Let us remember that in giving to our fellow men in distress we are giving to the Lord. If your son or my daughter were in dire distress and some one came and relieved them we certainly would regard it as having been done to us. That is the way our giving is regarded in heaven. "Whatsoever ye have done unto one of the least of these my children ye have done it unto Me."

God never intended that one class of people should have all the good things of earth, which they did not produce, while another class should be without them, though they contributed the greatest amount of labor in producing them. If under the favor of providence one has what he does not need altogether, and another has not that which he needs, it is but good and just and a part of God's plan that the one who has shall give to the one who has not.

Jesus possessed the greatest powers any man ever had. He never used them for Himself but was ready to wear Himself out that others might benefit by them. The test "What would Jesus do?" is the one to be applied in regard to all our possessions. Were we to say: "What would Jesus do with my money, my houses, my lands, my luxuries?" we certainly would be devoting them to the highest and best uses and would truly realize the meaning of our Golden text: "It is more blessed to give than to receive."

In the case of the poor widow we want to note that Jesus sees how we give. Our giving should be to please Him and not to please ourselves by having others note our liberality. It cannot be denied that great good can be done with the rich offerings that the well-to-do bring to God's house. It is expected of them that they give liberally. If they do not do so they fall short in doing their duty. On the other hand, a small sum given with a right motive by one who can do no more, is acceptable and God measures the good he can do with it by the size of the heart of the giver rather than by the size of the contribution. The point is that all ought to give and give to the limit of their ability.

It is significant that the woman gave her all. That was all she could do. Here was a love that gave because she must give and could not bring herself to the point of asking, "How much?" Many poor are discouraged because they can do so little while others can do so much. One's best is never little in God's sight. Less than one's best, no matter how much, is too little when He comes to reckoning up.

In giving to the Lord one should observe a regular order. We should give regularly. Paul recommends that we lay aside on the first day of the week. Regular giving is habitual giving. A habit is easy to follow. If it is a good one, so much the better. Then, we should give proportionately. "As the Lord has prospered." The more the Lord sends us the more should we give back to him.

NEWS OF THE WEEK

EMPHASIZES ALL MUST REGISTER

Washington, August 19.—Provost Marshal General Crowder has issued a statement emphasizing that all male citizens who shall have reached their twenty-first birthday since June 5 last must appear before their Local boards to register for military service on August 24 regardless of any presumed grounds for exemption.

Opportunity to make claim for exemption will be afforded subsequently in the filling out of questionnaires by registrants.

"Provision will be made for the registration by mail of any person who expects to be absent on registration day from the jurisdiction of the board where he permanently resides," says the statement.

But in such a case, extreme care should be taken by him to see that his registration card reaches his home board on or before August 24. Such persons are advised to apply at once to a Local board for instruction as to how to proceed.

Harry B. Smith, adjutant-general, whose office is in general charge of the administration of the selective draft law in Indiana, and Major Robert C. Baltzell, state conscription agent, estimates that approximately 3,000 Indiana men will be registered under the order from Washington for a registration on August 24, of all men who have become twenty-one years old since June 5, 1918.

Local draft boards throughout the state have been notified to start the machinery immediately for the registration of these men. Adjutant-General Smith said it was his understanding, from recent conversations he had at Washington, that eventually a registration of men arriving at draft age might be held each month.

GETTING DRAFT MACHINERY IN READINESS

Washington, Aug. 16. — Provost Marshal-General Crowder announced that plans have been made for registering the 13,000,000 additional men which he estimates will be brought under the selective service law when congress enacts the pending bill extending the age limits to include men between 18 and 45 years. From this number approximately 2,000,000 men qualified for full military service are expected to be secured.

So urgent is the need for additional man power, General Crowder said, that the draft machinery is being put into shape for the great task ahead without waiting for final action by congress. Men of the new draft will be needed by October 1, and in order to get them registration day will have to be held not later than September 15, and if possible September 5 will be fixed as the day.

When the 13,000,000 are enrolled, nearly 25,000,000 will have been registered since the United States entered the war. There were some 10,000,000 enrolled on the first registration day, June 5, 1917, another 600,000 last June 5, and several hundred thousand more are expected to be enrolled August 24.

"Preliminary steps have been taken by the provost marshal-general," said General Crowder's statement "to provide for the registration of those men who will be affected by the act which congress is expected shortly to pass, extending the age limits of the selective draft.

"Until the legislation is actually passed it cannot be stated with exactness, of course, what the new age limits will be. But, because of the urgent necessity of the situation, it is essential that as much of the preparatory work as possible be done at this time in order that the administration may promptly avail itself of the new law. To that end now, as in the past, the utmost reliance is placed on the American people to supply the necessary co-operation and team work.

"The situation is urgent because by October 1, Class 1, under the age limits of the original act, will have been entirely exhausted. Unless there is to be a very serious interruption in the flow of American troops to the camps and thence across the seas to France, Class 1 must be replenished at the earliest possible moment by available men both below and above the present age limits of 21 to 31. There is, literally, no time to be lost."

Four million American soldiers can defeat the German army in the belief of General March, chief of staff, and present plans of the War department call for more than that number under arms next summer, with some 3,200,000 of them, or eighty divisions in France by June 30.

THREE LOANS CONSIDERED WITHIN THE YEAR'S TIME

Washington, Aug. 19. — Tentative plans of the treasury provide for three big Liberty loan campaigns within the next year, each to raise 5,000,000,000, it has been learned. The first will be from September 28 to October 19, as has been announced; the following is planned for January or February and the third in May or June. This program will be necessary, it is explained, to provide the $16,000,000,000 which officials estimate will be required to finance war operations during the year, in addition to the $8,000,000,000 which may be provided by the new revenue bill now being drafted.

If government expenses and loans to allies fall much below the $24,000,000,000 estimate, the government is expected to try to combine two loans into one big campaign for the largest credit ever sought by any nation. Such a campaign would be set for some time in the late winter.

Money needs between loan periods will be financed by the sale of short-term certificates of indebtedness as in the past. In addition the treasury looks for a steady inflow of money from tax certificates which banks and corporations probably will buy in $1,000,000,000 quantities as a means of virtually paying their taxes in advance.

Every effort will be made by the treasury to make the number of loans as few, and the time of financial rest between the campaigns as long as possible. Officials would much rather have only one more big solicitation in addition to the fourth campaign to start late next month, than two before the end of the fiscal year next June 30.

One particular season in which the treasury wishes to avoid floating popular loans is the Christmas holidays, and the following weeks of comparative commercial inactivity, when there is danger also of curtailed industrial activity on account of bad weather. Another bad time for loans is the spring planting season, when farmers are busy and business men have less time than usual to devote to campaigning. The third period to be avoided is June, when huge taxes will have to be paid.

FEAR AMERICA'S MASSIVE POWER

New York, Aug. 19. — Nothing shows more convincingly the desperate search for man power by Germany than the kaiser's demand for war-weary Austro-Hungarian troops to fight along the west front.

Only as a final expedient will Von Hindenburg dare to trust any part of his line to the keeping of the Austro-Hungarians. With the Germans themselves unable to hold fast before Marshal Foch's blows, there is no possibility that the Hapsburgs can prevent Germany's defeat when America's massive strength is put to the task.

The terrible fact is now beginning to be realized at German headquarters that when America's millions have taken over their predestined front along the Alsace-Lorraine border, there will be no quiet sector anywhere in the west from the North sea to Switzerland. The Austro-Hungarians therefore cannot be sent to hold a peaceful part of the line and release Germans for the active areas. Wherever Von Hindenburg puts Austro-Hungarian divisions, Marshal Foch is certain to strike at that point as a subsidiary offensive.

The record of the Hapsburg military machine in Russia and Italy conclusively demonstrates that it cannot hold before British, French and American attacks. It may, in fact, give highly valuable aid to major operations by the allies, for a complete break through against Austro-Hungarians would be much easier of accomplishment than against the Germans.

These facts are well known at German headquarters. The German militarists have long been unsparing in their criticism of the prowess of the Austro-Hungarian armies. Germany has had to come to the relief of the Hapsburgs too often during the past four years to be under any delusions now, and when the kaiser calls upon Vienna for men for the western front he must furnish them.

GREAT EVENTS SEEM TO BE RISING ON WORLD HORIZON

Washington, Aug. 16. — Without the necessary tangible evidence for conviction there nevertheless was a distinct feeling in official quarters here today that diplomatic events of first magnitude are brewing.

There have been most significant and in some cases extremely delicate international problems breaking out on the world situation during the last week, anyone of which might prove a poser for the United States at this time. They include:

1. The threat of Mexico to practically double her tax on oil and enforce other measures against foreign oil interests there, despite objections from Great Britain and the United States.

2. The distinctly hostile attitude of the Bolsheviki leaders in Russia to the allies, their arrest of allied consuls and vigorous hostilities against the Czecho Slovaks troops in Siberia.

3. The increasing gap between Bulgaria and her Teuton allies and the growing possibility of an armistice between that nation and her enemies.

Regarding the possibility of diplomatic developments, there is much to be said.

Foreign oil producers in Mexico declare that the government's proposed steps, expected to become effective within a few days, amount to confiscation and will endanger the supply of oil upon which allied naval forces are dependent. Tampico wells are being liberally drawn on for this purpose, although oil experts here say that vast natural supply of that region is barely tapped. Meico has seized the chance to fill her coffers with revenue from oil. The fact that it is one of the war necessities makes it an ideal subject to heavy excise by the Mexican government.

Mexico is understood to have informed Great Britain, following the latter's protest of Carranza's proposed action, that she will permit no diplomatic interference in this question. The note is taken to be a broad hint to the United States also not to interfere. American interests have already registered protest and representatives have been negotiating with the Mexican government for some time.

Germany is working under cover of the disorder to tighten her grip on affairs in Russia. She is conscripting Russian men, say official reports, and brigading them with German and Hungarian soldiers.

Bulgaria, meantime, is growing bolder in her denunciation of Germany and Turkey.

Her bitter resentment against Turkey and Germany over territorial gains has almost completely undermined her morals as far as aggressive fighting for the central powers is concerned.

YANKEES ARRIVE AT VLADIVOSTOK

Vladivostok, Aug. 19. — The transport carrying the first contingent of American troops arrived here Thursday afternoon after an uneventful voyage of seven and a half days from Manila. The men were in excellent spirits and crowded the rails and rigging, cheering and being cheered by the men of the allied warships in the harbor.

The crowds on the water front appeared amazed at the noisy entry of the Americans as contrasted with that of their less demonstrative allies. Groups of Czechs about the dock were vociferous in their welcome of the Americans, who will be kept aboard ship until the arrival of other transports, due tomorrow.

The transport bearing this first contingent of Americans lay fog-bound outside the harbor for five hours.

London, Aug. 19. — A dispatch to the Exchange Telegraph from Tien Tsin, dated Friday, says:

"The Japanese rice riots are proving the worst outbreak against the constituted authority witnessed in many years. The rioters are resorting to acts of extreme violence, such as the use of dynamite and incendiarism."

Tokio, August 19. — There was serious rioting in Tokio Wednesday night. Mobs attacked and damaged property in the business and theatre districts. Rioters also entered and pillaged houses in Asakusa, the great recreation resort of the middle and lower classes. A number of the disturbers were wounded by the police.

1919 SCRIPTURE TEXT CALENDAR

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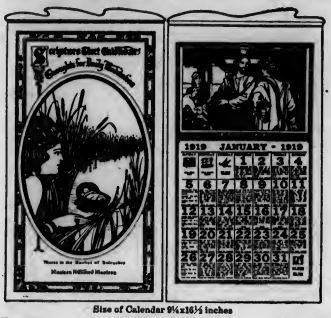

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VOL. XXXIII. BERNE, INDIANA, AUGUST 29, 1918. No. 34.

IN MENNONITE CIRCLES

Rev. J. F. Moyer, pastor of the Grace church, Pandora, Ohio, is visiting his mother and friends in Oklahoma. During his absence Dr. Langenwalter of Bluffton college is filling the pulpit of Grace church.

The directors of Bethel college, through their secretary, P. P. Wedel, appeal to our people everywhere to make the college the subject of special intercession on the day of prayer for colleges, the last Sunday in August.

The (Old) Mennonite General conference announces its next meeting for August 27, 1919. It is to be held in the Weaver church, near Harrisonburg, Va., the place at which the last meeting was to be held in 1917, but had to be abandoned on account of unusual circumstances.

Bro. James Sprunger, formerly of Berne, Ind., but for a number of years connected with the Y. M. C. A. work, died in a Los Angeles (Cal.) hospital on August 10. Bro. Sprunger had been active as a Y. M. C. A. worker in Europe during the early part of the war visiting the prison camps of Russia, Germany, France and England; recently he was state secretary in California. For some time he had been in poor health. His many friends among the readers of this paper will hear of his death with a deep sense of personal loss. At one time he was engaged as an agent of our Publication board and in that capacity visited many of our churches and made many friends among our people.

HOME MISSION

Report of the Altoona Mission for the Months of June and July.

I am glad to report that the attendance in the Sunday school, preaching service, and all other services is growing in number and in interest, regardless of the hot weather. I am very much encouraged, and believe this field is as promising as any in the United States. My heart is in the work for the poor, sick and dying. I consider it a privilege to be a friend of the friendless. But I realize also more keenly every day that to be a missionary means much; one is under such great responsibility, both to God and man.

Our average Sunday school attendance for the month of June was 22, the smallest was 10, the largest 33. The average at church service at night was 22; the smallest number 18, the largest 30.

The average attendance in Sunday school for the month of July was 35; the smallest 32, the largest 37. The average church service attendance at night, 44; the smallest, 40; the largest, 51.

We have also organized a Christian Endeavor society with 30 members. The attendance is the same as stated above for church service.

Mid-week prayer meetings attended by from 17 to 25. Cottage meetings by from 8 to 12.

God is with us and we have blessed times together, and thru Him we can report glorious victory. Many souls that enter the mission hall, degraded by sin, as they hear the message both in song and word are made to feel their need of a Savior, and at the mercy seat find one, Jesus, who is able to cleanse and heal their sin-sick souls. Seven souls have made a public confession of the Lord as their own personal Savior, and some of the members who had grown cold, renewed their covenant with God. Four souls have united with the church. We are trusting the Lord to bring in those who still are in sin and darkness, that they may know Him whom to know is life eternal. To God be all the praise and glory.

I have made two hundred and five calls and have found a number of people who do not attend any church. The Lord continues to open doors for cottage prayer meetings. Thus far we have held the latter meetings in the homes of people who do not attend church. Some have become indifferent and others never professed. The other week we held our meeting in a home where the husband was a Catholic, the wife was not a Christian. He stayed at home that night from work. We had a glorious time. When we were ready to leave the husband made a request. He had been told that if I would read the first chapter of John and pray, their sick child would recover. I did not read that chapter, but I firmly believe in divine healing. Jesus is our great physician, and "He will answer every prayer if we come to him in faith, believing," not our will, but His will be done. Her husband forgot to leave her car fare to come to the mission the other Sunday, and so she walked three miles and carried the child, and brought us the good news that their child had improved every day since that night. God uses different methods to reveal His power and draw us to Him. He is the "same yesterday, today and forever". God is working, but we are also aware of the fact that Satan is not asleep. We need the prayers of God's children.

We received from Bluffton seven boxes of clothing and $48.80 to purchase clothing for the poor, for which we are very thankful. I shed tears of joy when those boxes arrived. I have thanked my heavenly Father a number of times for their love and sacrifice. Eternity will reveal the good that it has accomplished. We have witnessed some of the results already.

A young girl, about sixteen years old, came to church several Sundays, then brought her mother and they both witnessed the joy of sins forgiven. "A child shall lead them."

Oh, the Lord is good to answer our prayer and supply our need. I know there are people praying for us; we feel it.

I remain yours in Him,

Elizabeth Foth.

P. S. — "Patience is a virtue which I covet, but do not possess. But I can say with Andrew Murray,

I am here—
"By God's appointment,
In God's keeping,
Under His training,
For His time."

The best remedy for a sick church is to put it on a missionary diet.

H. J. KREHBIEL'S TRIP

(Continued)

The Beginning of the Return Trip.

Going from Richmond to Berne, Ind., I saw that the conductor gave the soldier in the seat opposite us No. 59 on his hat check, as he did us, so I told Mrs. Krehbiel that the soldier was going to Berne also. I wondered whether he was one of the Mennonite boys, but I did not ask him, so we rode on as strangers to Berne. But when we arrived at Rev. v. d. Smissen's, the soldier was already there. It was F. Balzer of Mt. Lake, Minn., who had come to see his brother, Prof. Balzer, who, with his family was visiting at Berne. This soldier is instructor in an auto truck school at Cincinnati, Ohio, and as they were expecting a new contingent of 500 students he had to return to his post the next day. Dr. Mosiman came to Berne the following day and wanted me to go with him in his Ford to see a man at Ligonier, Ind. We arranged to take van der Smissen's, Sister Hillegonda and Mrs. Krehbiel along to Ft. Wayne, leave them there to do some shopping and I would proceed with the Doctor to Ligonier. The Berne preacher's Ford, however, refused to start for the California preacher. The master of the beast being out in Iowa, I cranked until I was red in the face and out of breath and then said I would force the stubborn thing to start by hooking it onto Dr. Mosiman's Ford. We found a rope about seven feet long, made the connection and it had to start. But out of sheer revenge when the doctor stopped it bumped into the rear fender of his car and damaged it. When we arrived at Ft. Wayne it was too late, so Brother Mosiman went on alone and it was well that I did not go along. The excitement and indignation of the morning were too much for me and at the home of Bro. C. Augspurger, a former resident of Butler Co., Ohio, I got such an attack of sick headache that I thought of home and even of death. I decided that if I ever got back home I shall never go racing through the country in this

manner again. After a few hours of rest I was able to drive the Ford which now seemed penitent, for it gave us no more trouble, back to Berne, and after a night's rest I awoke about 7 o'clock realizing that this world is not such a wretched place as it appeared to me the afternoon before. Rev. v. d. Smissen lives at the south edge of town and when I heard the bells of the cows in the pasture near his home, I said: "These cows are the posterity of the cows which I saw on the Alps of Switzerland some years ago." If the cows are not the relatives of the Switzerland cows then the bells are, for the sound is the same. But if neither cows nor bells are related to Switzerland then at least the people of Berne are, as their language and the name of their town indicate. Sister Hillegonda told us that when she visited at Berne with her parents over 40 years ago the people lived in log cabins in the woods and drove in farm wagons; now they live in mansions, drive Cadillac 8's, have electric lights and wear tailor-made clothes. But they have also progressed in other directions. They have the largest and finest Mennonite church in North America, erected and furnished at a cost of $60,000, and, better still, they use it. The enrolment of the Sunday school is 1065 and when I preached there on Sunday morning the church was full and they had not come to hear a visiting pastor, for it had not been announced that I should preach. At Fort Wayne about 5 p. m. we saw the streets crowded with thousands of people going home from the factories. Rev. v. d. Smissen said, "That looks like the people of Berne going to church on Sunday morning." But another change has taken place since I first saw Berne 28 years ago and of this I do not think so favorably. Then the whole family stayed for the preaching service, now many of the children left for town or home after the Sunday school, just like they do at Reedley and elsewhere. The excuse with us for their not staying is, that the preaching service is German and they cannot understand it. I wonder if the same excuse is given at Berne or whether they are simply drifting into the American custom? Perhaps it would be profitable to discuss how this evil can be remedied; for the changing of the morning service from German to English, as we may be compelled to do shortly, will not accomplish the desired result.

While at Berne we helped to celebrate the silver wedding anniversary of Rev. v. d. Smissen and his wife and the marriage of their daughter to C. Voran. On the whole trip we never got away from the wedding bells. The surprise they gave us at Reedley before we started; the surprise which Hornburg's gave the church at St. Louis; the surprise at Dr. Mosiman's at Bluffton on the actual date of our silver wedding anniversary; the weddings at Berne and the final celebration in the home of Mrs. Krehbiel's sister at Beatrice, Neb. We certainly celebrated more and longer than we did 25 years ago, and I think it is perfectly proper for we have more reasons to celebrate and be thankful. But now, since we have started on the homeward journey and you are tired of reading these sketches, and I am homesick, I shall put on my Seven League boots and stepping over Illinois to Iowa and just touching Nebraska, I hope in my next installment to take you with me to Yellowstone park and there in the heights of the Rockies we will throw snowballs at each other on the 8th of July and that will be fine sport.

CORRESPONDENCE

Berne, Ind., August 22. — The "auto" is a practical and very appreciated machine. The present high price of gasoline does not seem to cut any figure to keep it off the road. Of late a number of welcome visitors from the East and the West arrived here in their autos. Rev. Menno Niswander and family of Pulaski, Iowa, made a trip through Illinois and Indiana to Bluffton, Ohio. On August 15 they called here on Rev. P. R. Schroeder and other friends.

Last week the families D. H. Amstutz and Daniel Hofstetter of Sonnenberg (Wayne Co.), Ohio, came here per auto to visit relatives and friends. A goodly number of friends of Bluffton and Pandora, Ohio, made use of their autos to attend the ordination services held here at the Mennonite church on August 18. After the Sunday school, which precedes the regular morning services, two members of the church, Sisters Christina Habegger and Metta Lehman, were ordained as missionaries. Missionary H. J. Brown preached the ordination sermon and then Rev. P. R. Schroeder ordained the two applicants for the mission work.

We were very glad to have Brother and Sister Brown with us at this occasion. They are here in this country on a furlough from their mission station at Kai Chow, China. Brother Brown's sermon based on Isaiah 6:8, was very appropriate and helpful, showing that the "Lord calls His workers", and that the worker's reply, whatever the obstacles may be, is, "Here am I, send me."

Brother and Sister Brown spoke here several times to well attended meetings relating to the conditions, customs, needs, etc., of that great country with the millions of inhabitants who have not yet heard the gospel. On Friday they will leave for Bluffton, Ohio.

If present plans materialize, the two prospective missionaries, Habegger and Lehman, will leave Berne on August 31 for San Francisco, Cal., from which place they expect to go on board the ship for China on September 12. Our fervent prayer is that the Lord who has commissioned His followers to be His witnesses will abundantly bless, guide and protect the Missionaries Brown and the Sisters Habegger and Lehman, and that their witness will be a means to extend God's work in the home land and in China.

I. A. Sommer.

MORE OF CAMP LEWIS

In a former article we dealt ment considered as a whole. That ment considered at a whole. That was a mere glimpse, a superficial view. The actual life of the men was not touched upon, except in a cursory manner. But I am sure that a closer survey of camp life would not be without interest.

The draftee upon his arrival in camp is given a swift medical examination, to prevent men having serious communicable diseases from mingling with those who do not have them, then assigned to a company in the depot brigade. As soon as possible thereafter he is mustered in. During the process of mustering he receives the physical examinations by army surgeons which determine his fitness to be received into the army. If successful in passing the examinations the recruit is classed as fit for regular service, or for limited service, according to his physical condition. He receives a uniform, a Red Cross kit, toothbrush, comb, towels and other accessories necessary for service and so commences life as a soldier in the depot brigade.

The depot brigade is an organization into which new arrivals into camp are assigned for their period of quarantine of twenty-one days. During this period they receive the "shots in the arm" or typhoid innoculations, and also the vaccination for smallpox. While here the recruit learns the first steps of modern military training. The period of quarantine being passed, he is assigned to a regular regiment according to his qualifications and capacities which have been previously ascertained. The depot brigade thus may be considered as a clearing house for soldiers, which in fact it is.

The 166th depot brigade, located at Camp Lewis, receives and transfers regularly each month a quota of men which is sent here by the War department with each succeeding draft. This naturally requires an enormous amount of work which is accomplished by the permanent personnel of the depot brigade, some of whom have been here since September, 1917. Others have been added from time to time according to their qualifications and fitness for the positions which they are now holding.

The physical well-being of the men is well taken care of. Cleanliness is an absolute necessity and any uncleanness of person, clothing or belongings is severely dealt with. Every morning each man must make up his "bunk"—the cot on which he sleeps—the blankets must be neatly folded and placed at one end of the bed, and the floor around the bunk must be swept and the sweepings burned. All belongings are neatly arranged on shelves on which no dust is allowed to accumulate. Every man is required to wash himself before every meal and bathe at least twice a week. He must at all times be clean shaven and present a neat personal appearance.

Kitchens are entirely sanitary and are kept scrupulously clean. Kitchens are inspected by the sanitary squad at least once weekly, and these inspections are not heralded in advance. The mess sergeant who is in charge of the kitchen and the mess halls or dining rooms and the cooking of the food must, therefore, at all times keep his place strictly clean and sanitary. The food is well cooked and wholesome, and every man may have as much as he desires. But the men are cautioned to take no more food on their plates than they can eat, and in some instances where offenders on this score have been apprehended they are made to eat what they leave over at one meal at the next meal before being served anything else. A sample menu may be of interest to housewives. The following is what our company would serve for dinner today: Steak, boiled potatoes, beans, tomatoes, corn, corn bread, butter, raisin pie, coffee with milk and sugar.

Personal cleanliness is at all times demanded of the men, and the nation can certainly be thankful to the government for safeguarding the health of the men in its military organization as it

does. As a nation and people we have long passed over in silence or with a bare mention of facts that any thinking man or woman must consider. We have too long been silent on the subject of the social evil and its attendant consequences. Venereal disease is today, hydra-headed, slowly and insidiously fastening its fangs on the young manhood and womanhood of our nation in every walk of life, as any competent physician knows. The government, and justly so, is facing this fact squarely, and is controlling this evil among the men in its care with the best of results. Venereal diseases contracted before entrance into camp, are treated with the best medical skill obtainable. Every safeguard known to the medical profession is thrown around those men who have not contracted any of these dread diseases. All venereal cases are segregated immediately upon entrance into camp. These are placed in special quarters in a section of the camp set aside for the purpose, and there kept strictly under guard. They are not allowed to mingle with other men until physicians, through treatment, have overcome the communicable danger of particular cases. Any man contracting a venereal disease after being mustered in is severely dealt with. No soldier, while absent from camp on pass, can give himself up to sensual pleasure and, in common parlance expect to "get by". At regular intervals all men in the cantonment are given physical examinations and any man who through immoral conduct has contracted a venereal disease is turned over to military authorities for courtmartial. Punishment is swift and sure. Fathers and mothers who are apprehensive about their boys after they have been inducted into the service may rest assured that the government is doing everything in its power to counteract this awful evil. The boys are actually safer in the army than they are in civil life. The government is doing a great thing for the nation in the fight for physical and moral purity, but it needs the co-operation of everyone, and if we as a nation can emerge from this war with no other result than that this awful blot on our national life will have been wiped out, the cost of the war will not have been too great.

L. J. Horsch.

On receipt of $3.00 we will renew your own subscription and send The Mennonite to a new subscriber from now until January, 1920.

THE MISSIONARY AND THE RELIGIONS OF THE EAST

Dr. J. Lambert Disney.

(Concluded)

For some reason or other Dr. Stockham does not refer to suttee or "widow-burning", declared culpable homicide by Lord William Bentinck, the governor-general, 1829, and thereby minimized, but generally believed to be still practiced in certain parts of the country. We are told, for instance, in the American Encyclopaedic dictionary that "Suttee was abolished by law in British India December 4, 1829, but scarcely a year passes by free from its being carried out in some of the native principalities. Briefly, it is a form of widow-sacrifice, in which the widow is burnt, with her dead husband, on the funeral pyre. Many went willingly and gaily to their doom, but others were driven by fear of disgrace, by family influence, by priestly threats, and, in not a few cases by sheer violence."

The killing of female infants, also is undoubtedly still practised to some extent in the East, and in general the lives of little girls are at the best considered of little importance. As I stood beside the canal that separates the European quarter from the native mainland at Canton, the body of an infant girl floated by, without arousing even passing comment, and I was told it was a very common sight.

The practice known as Thugee, from which our well known word "Thug" is derived, also still flourishes to some extent, though, by very strenuous efforts on the part of the British government, in the main suppressed. The practice originated in the belief that murder was the sole means of placating the goddess Kalee. This charming lady, Hindu mythology relates, in olden days made war upon a race of giants. A demon sprang from each drop of their blood. The demons, naturally, multiplied, and at last the goddess, divine, creature, gave handkerchiefs to each of two men whom she created for the purpose. With these handkerchiefs they strangled the infernal beings, upon the completion of which task the privilege of using the handkerchief against their fellows was graciously conferred upon them by her goddess-ship. From this belief arose the Thugs, usually traveling in gangs and supporting themselves from the plunder of those they murdered, and to this day, as already stated, the practice prevails in certain districts where British authority does not reach.

The list of horrors to which the fanaticism leads which takes the place of the gospel in the Orient is too long to further consider in detail. Ignorance is the last I shall mention, and that but briefly. It is true that many of the Indian princes and rajahs, and some of their native followers, having studied at Oxford and in some instances at American institutions, are enlightened and educated in western ways, and there come to my mind numerous highly educated natives of China also, with some of whom I had intimate personal acquaintance, and who could speak and write the English language as fluently and perfectly as could be desired. But dense ignorance is the lot of the great majority—and that negatively at least, as a result of the prevailing so-called religions, for where the gospel goes there follows education, enlightenment and true civilization. One amusing instance of this lack of education will suffice. During a week's visit to a rajah from whom I had the good fortune to receive an invitation, I became acquainted with a number of his followers and villagers, among whom was one, exasperatingly anxious to learn, if his state of mind could be judged by his curiosity, but woefully lacking in knowledge. Innocently he asked me one day, in discussing the wonderful America, whether I personally was acquainted with Christopher Columbus, of whom he had read considerably, he said.

Urgent, therefore, as is the need for missionary effort and support, in view of all the results of non-religion in the East, there is one phase of the question which would seem to demand attention, if indeed all that is possible is not already being done in the required direction, as I assume it is. I refer to the matter of finding suitable occupations for and keeping track of the converts. When a Hindu is converted to Christianity he not only "loses caste" but, so to speak, loses all caste. He becomes an outcast, so far as his own people are concerned, and none of them, even if they wanted to, could give him employment or intimately associate with him without similarly becoming outcasts. The result of this, if I was reliably informed, has been that in numerous cases the convert, being unable to obtain the means of livelihood among his own, and no suitable employment being available for him among whites, has sunk to a condition of degradation and vagrancy. My informant may or may not have been overstating the facts in this respect, but he impressed me as believing what he said.

As for the missionary, his life at the best is not an enviable one from the material standpoint. It is true that where their work lies near large centers of population, including Europeans, they sometimes occupy desirable houses and have native servants to wait on them, and for one, who, suiting his desires, can move to the hills in summer and back to the plains in winter, the climatic conditions are delightful rather than the contrary, and in the larger centers, too, he can have the companionship of his fellowmen of the white race. But few missionaries can control the things which in India make for weal or woe, such as location, associations and environment, and as a consequence they suffer from high temperatures—(I have taken note of the thermometer at 125 in the shade and do not doubt it was hotter at times when no thermometer was available) from clammy lizards plastered over the walls and ceilings of their bungalows continually during the wet season, and, though harmless, liable to drop on their faces during sleep, or from the need of brushing off a noticeable coating of greenmold from their shoes each morning, as I had to do for weeks at a time in China, from the necessity of nightly searching the bed-clothing before retiring for a possible snake or scorpion, or of taking the likely consequences of not doing so, and from various other inconveniences, possible and actual that go with residence in India and the tropics in general.

Speaking of possible dangers calls to mind one or two instances where we seemed temporarily to be in jeopardy—I and my traveling friend. Bombay was our port of arrival at India, and it may be that we had been conjuring up apparitions of the wild beasts that were to meet us in the streets—I don't remember. In any event, shortly after I had retired and gone to sleep the first night, I awoke with a feeling that all was not right. As soon as I became fully awake I knew that there was some animal lying across my feet, for I could feel its warmth and breathing. My companion was in bed on the other side of a low partition. Without moving a muscle I called to him in a loud whisper that something alive was lying across my feet. He was still awake, and gave me the sensible advice, "Kick it off!" This I did, with one mighty, sudden effort, resulting in a dull thud on the floor and a vigorous "meow, meow, from the family cat, which had sought her night's rest on my bed.

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Missions undertake to bring salvation to the Christless and, incidentally, to make the world a decent and a safer place in which to live. The ideals of missions aim to make of the unregenerate man one of faith and character who lives as the Lord Jesus would have him live. In normal times nations with colonial possessions look upon the missionary as a civilizing factor who has gotten closer to the hearts of the people than an official ever can hope to get. The rule of the European in Africa and Asia, and elsewhere has been a thousand times easier because of the missionary. Certainly the missionary is not one who would in any way be dangerous to the government of the country in which he works. One would suppose that even in these abnormal times the authorities of the countries in which missions are operated would appreciate their presence and do all in their power to help them continue their works of mercy and love. But war is a thing without feeling in which the best things are frequently ignored, if not hindered. In some instances missionary boards and societies have found themselves seriously handicapped. Our own board has had its arrangements seriously disturbed and its workers either hindered from going to their fields or prevented from returning. Because of its international connections the African Inland mission has had some of its workers interned, the very existence of the Basel mission is threatened and the German missionaries in the British possessions elsewhere have been interned and later sent home. Were Germany the power holding possession of the countries in which American missionaries are at work, there is no doubt that it would be as severe, if not a great deal more so, than the other countries. When men go to war with the avowed purpose of defeating one another in every enterprise good and bad it is too much to expect that they will give any consideration to missions. In war the innocent must always suffer and in this case missionaries are some of the sufferers. But why look upon the difficulties of this war for the missionaries as something that will hinder the cause they endeavor to spread? We have faith enough to believe that God will overrule that good may come. Times of greatest stress breed the greatest characters and inaugurate the movements that have the greatest telling influence on the future. Already the seeds of Christianity have been sown in many countries. It is the bread cast upon the waters that, after a while, will bring a bounteous harvest in souls whether the missionary is present to hasten results or not. In our own country's history times of war have been remarkable for the missionary achievements that followed. After the close of our Revolution and after the close of the Rebellion missions went forward with a bound. We may rest assured that after this great war draws to a close the great fields of the world will be reoccupied and reinforced as rapidly as transportation makes it possible. Again, now, as never before, nations are thrown together in comradeship and fellowship. There will be no isolation such as we had in prewar times and Christians everywhere will learn to pool their interests for Christ and unitedly and strongly attack the strongholds of sin in heathen lands.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Kindergarten Training in South America.

The children of South America are coming into their own. Rev. George P. Howard, Sunday school secretary for South America reports a remarkable Sunday school workers' conference, held recently in Buenos Ayres. It was a stormy day, but that evening almost 200 Sunday school teachers, superintendents and pastors gathered together. They had an address on the work of the superintendent and after that a demonstration of a model kindergarten class with the use of a sand table. This demonstration was in charge of Miss Hardynia Norville, representative of the World's Christian Temperance Union in these countries. Miss Norville is an expert kindergartner and is taking a great interest in developing and strengthening this phase of the Sunday school work. She has secured the consent of her board that she give part of her time to kindergarten work. She has established a model kindergarten in one of the mission schools and has planned to admit as teacher students a number of young girls from the different churches who will get this splendid training, watching and helping Miss Norville with her kindergarten. This is going to mean much for the future of the work. Before long, in this way, they shall have a number of fairly well trained teachers for their Beginners' classes. As a result of this workers' conference, she arranged to meet the teachers of all Beginners' classes on Friday afternoon to prepare the lesson for the next Sunday. This will probably prove a permanent arrangement and possibly spread to the teachers of other grades. Gradually South American teachers are coming to see the advantages of getting together to work out their problems, under the guidance of Mr. Howard who is a Sunday school enthusiast and a great leader.

"The Girl in Her Teens" in South America.

When Miss Slattery wrote this first book for the help of teachers of teen-age girls she did not know that it would fill a world-wide need for teen-age teachers as their problems are the same in every land.

One day Rev. G. P. Howard, the World's Sunday school secretary for South America, was seated in his office in the cosmopolitan city of Buenos Ayres. An Argentinian lady who is very much interested in Sunday school work and who had attended all of Mr. Howard's lectures on this subject, came in to order some supplies for a little Spanish Sunday school she had started. Mr. Howard showed her Miss Slattery's "The Girl in Her Teens" and said what a fine thing it would be if they had such a book translated into Spanish.

As a result of this conversation the lady handed Mr. Howard $120 for the publication of the book and Mr. Howard is busy now on its translation.

Through Mr. Howard's efforts a number of teacher training classes have been started in South America and for their training these teachers have available in Spanish the following Sunday school books:

"The Elementary Worker and His Work" (Jacobs-Lincoln).

"Learning to Teach from the Master Teacher" (Marquis).

"Education in Religion and Morals" (Coe).

"Problems and Methods of the Sunday School" (Roads).

"Organization of the Sunday School" (Axtell).

"Talks to the Training Class" (Slattery).

"The Superintendent and His Work" (Brown).

"How to Succeed in the Sunday School" (Brewer).

Teacher Training in Japan.

Quite recently a Christian Japanese of Osaka gave $100 to the Sunday School Association of Japan with which to purchase a teachers' circulating library of the best Sunday school books in English, these books to be loaned by the association to English speaking Japanese workers. These books cover general and departmental work, conduct of the Sunday school, Bible study, religious education.

This gift indicates the deepening interest in the religious education of the youth of Japan.

Sunday school leaders have been well in advance of this movement, have been fostering it in fact, for years past. Already some twenty-five Sunday school books have been produced in Japanese, a number of these written by Japanese. The teacher training course has now 22 classes enrolled and provides for recognition of complete work by certificate.

For some years a most successful Sunday school training institute has been held with four weekly lectures, at Tokyo. The course has been thorough, the lecturers men of talent and the interest strong. Recently a similar training school was organized in the great city of Osaka.

The Summer Training school at Karuizawa is very successful. It is attended by missionaries and Japanese. Every province in Japan was represented last year. Eighty-four were then registered. A dormitory for students is in process of erection. Scholarships are sought to promote attendance of worthy delegates. The subjects of school organization, Sunday school pedagogy, etc., are presented by Sunday school experts, notes taken and recognition given. A Sunday school exhibit adds to the effectiveness of the training.

An Oriental Teacher Training Tour.

A teacher training tour of China, Korea and Japan was recently accomplished by Sunday school leaders of these fields. The party first visited Shanghai where an all-Eastern Sunday School Secretarial conference was held, swung around Nanking, Pekin, Tientsen, Mukden, down through Korea to Pyengyang, Seoul and other points, thence to Japan.

Everywhere the native workers, who in many cases for the first time saw the value and reach

of the Sunday school asked for other visitations and especially for Sunday school institutes in the large centers. The enthusiasm was great and plans are already making to put the work at some of these centers in Manchuria, where the need is greatest, upon a firm basis.

SEWING SOCIETY
of Bethel College Congregation.

Dear Sisters:

Greetings. I was requested to give a brief review of the year's work and what was accomplished during that time. Our society numbers twenty members. We meet semi-monthly at the homes of the various members. Generally we meet from four to six times in the same home before we change to another place. Our work consists principally of the making of quilts and comforters. This work is done for members or any outside person who may have entrusted us with her work. A fine of tent cents is asked of every member who has been absent from a meeting. For this year we adopted the plan of having a free-will offering every time we meet for work. It is still too early in the year to report whether we like this plan better than the plan used in the previous years, i. e., collecting fines at the close of the year from those who were absent from work.

In connection with each meeting we have a devotional service. Generally this is in charge of the hostess in whose house we have met. The service consists of singing a song and reading a Scripture passage, after which the Lord's prayer is repeated in unison. Generally opportunity is given for a number of short prayers in which the mission cause is duly remembered. These little prayer circles are helpful and appreciated by the various members. Opportunity is given during the afternoon to report on some religious meeting a member may have attended, or letters and reports are read of the work done by missionaries. Recently extracts were read from the book Pandita Ramabai. This book can cheerfully be recommended to any society who may be in need of reading matter. Her story is familiar to many, and she stands today as one of the profound personal forces of the world. One must marvel at her unbounded faith and the work she accomplished because of that faith.

During the last year $55 were realized from the work done, the collected fines and gifts from members. A gift amounting to $23.85 was given to one of our missionaries. In the spring of the year a call came from the Home Mission station at Hutchinson, Kans., for second-hand clothing for needy people. A large box of clothing was collected and sent there. A large box of patches of various kinds was sent to Rev. J. R. Duerkson's mission station in Arizona. We have also met twice to make garments for the orphans at Janjgir, India. We sew in a large room where some twenty machines have been collected. Last year we finished forty-nine pieces and this year we finished fifty-one pieces. This is a work we all enjoy and everybody feels that she has done at least a little to lighten the burden of the over-crowded missionary in far-away India. Mrs. P. W. Penner spoke to the society one evening, and her talk, as always, was inspiring and created in each listener the desire to be more devoted to the missionary cause.

Beside the work recorded, our members have also been engaged in Red Cross work, a work which should not be neglected these days. The most of the members are knitting, many go to the surgical dressing rooms in the city, either several times a month or several times a week. But I must not forget to add that the Sukwara Mission society has assisted in much of this work, and has also been supporting an orphan in India since 1903.

This report is written with the hope that other reports may soon appear in our newly created department, and that these reports will be of mutual benefit.

Mrs. J. W. Kliewer.

Newton, Kans.

Agarmati.

It was in the year of 1906 when the Halstead Junior Mission society decided to take up some more definite work than it had done up to that time. The wish of the members of the society was to contribute annually a certain sum of money toward the support of an orphan in India. The secretary of the society inquired in regard to an orphan child, but as there was none in need of support at that time, Missionary P. A. Penner informed the society that there was a nine-month-old baby in the Leper asylum which would soon have to be segregated from its leprous mother. The child was untainted and, for its own good, segregation would be necessary. He also informed the society that possibly the child would sooner or later develop leprosy, and in that case the poor unfortunate child would have to be placed in the asylum again. Bro. Penner said the child looked healthy, and after some consideration the society decided to support her. Her name was Agarmati and by caste she belonged to the oil pressers.

In 1907 the Junior Mission society sent its first contribution of $20 towards the support of Agarmati, and ever since October 1 of that year the society sends its annual contribution of $25. Brother Wiens, who had charge of the orphanage during Bro. Penner's furlough, sent her photo and also the information that she was developing nicely and was beginning to speak.

Agarmati's mother, who was staying at the asylum, ran away, as so many of the lepers do in most of the asylums in India. After they have endured many hardships and almost starved to death, they sometimes return. These are some of the discouragements with which the missionaries meet. Argamati's grandmother was still at the asylum.

Each year the society received a report and encouragement from the missionaries regarding Agarmati. In 1908 a letter from Sister Wiens stated that she was a bright girl, always happy when well. With the exception of a slight fever during the rainy season she was well. Several months previous during the hot season she had trouble with boils on her head, so her hair had to be cut. The 1909 report stated that she was developing nicely, she was attending school at the compound, not compulsory, but she sat there and now and then learned something. At that time she was about four years old and already knew the Hindi alphabet. She was placed into the home of the evangelist's family to be brought up with his children. In 1910 Sister Wiens wrote of the child's fondness for school although she was only five years old. At that time she suffered with whooping cough and prayers were requested for her health and that she might develop into a nice, Christian girl. After Missionary Penner had returned from his furlough, accompanied by Sister Penner, they took up the work among the orphans again. In 1912 Missionary Penner wrote: "Our little Agri, as we call her, is a dear little girl whom we can love without a 'struggle'. I'm sure you would all love her if you could se her, as she is beautiful, obedient and jolly. We do hope she will become a little worker for Jesus when she is older. Her leprous mother is in Calcutta and her grandmother died recntly. We know nothing about her father, so she is indeed 'our little girl'. I know you are all praying for her; may God answer your prayers." The next year the orphanage was transferred from Champa to Janjgir and Missionary and Sister P. W. Penner beame the house-father and mother. They wrote that Agarmati was giving them great pleasure in her daily work, being very friendly and energetic. They requested prayers for her that she might be spared the sinful ways and paths of which there are so many in a heathen land. Year after year the reports of Agarmati were encouraging, and the last and best news of her is that she has accepted Christ as her Savior and Redeemer.

Martha Hirschler.

Halstead, Kans.

A clean life is not accidental. It comes out of a clean heart. "Keep thy heart with all diligence, for out of it are the issues of life."

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THE C. E. TOPIC
Sept. 8.

Training Conscience and Trained by Conscience.

Prov. 20:27; Psa. 51:1-13.

Conscience is that within us which tells us concerning our acts whether they be right or wrong. It is a standard—a rule by which conduct should be measured. There is much in our surroundings that contributes to the accuracy of our conscience. The savage who knows nothing about Christian ethics will certainly not be bothered very much about whether it is right to kill an enemy or steal an enemy's property, but he is a member of a tribe, he is subjected to the rule of his chief and he understands what his relations to the property of his fellow tribesman should be. There is no doubt in his mind concerning the right or wrong of certain acts he may perform in his tribe. The same thing is true in all states and conditions of society, but conscience in this instance is a purely natural thing without the matter of God and His revelation entering in. We can conceive of a non-Christian acting according to his conscience in regard to his public duties and his relation to his fellow man. We can understand how he can be an ideal citizen, a benevolent neighbor and a liberal supporter of things for the public good. Yet such a person still needs the birth of a new conscience. As the savage without Christianity can not possess a conscience that will safely lead him to lead a life approved of God, so the model citizen without Christ must first become a regenerated man in Christ before he

possesses the conscience that will make of him a man after God's own heart. Note the case of St. Paul. He could be a willing instrument for the torture of Christians and the destruction of the church and could feel that in all of it he had the approval of conscience, but he was all wrong, nevertheless. He needed to know and see his Lord before his conscience could ring true. A man without education may fairly murder the language he speaks with bad grammar but throw him in contact with educated people who speak purely and correctly and he is certain to realize that the way he handles his language is a crime which he must correct and for which he must atone.

We train our conscience as we do other things, by making it act right. A grape-vine will want to be wandering off in many directions but the gardener wants fruit and good fruit, and so he disciplines it by pruning and training. Without his care it would be hardly more than a weed; with it it becomes a good and useful contributor to the world's needs. Our conscience needs training and it must be according to true models. What are the true models for our conscience? Certainly not the lives of other men. Too much of our serious trouble comes to us because we want to be doing what other people do. The world is too full of the kind of fools who get burnt simply because they see others putting their heads into the fire. Our model must be the true and perfect Christ whose life alone can inspire all that God expects of us. "What would Jesus do?" is the test for every perplexing problem of life. Many lives are influenced by what they read. God has given us the gift of writing so that time, distance and condition in life do not stand in the way of a message that rings true. It may reach us from one who lived centuries ago and may go on to those living centuries from now. We would not despise books, but when it comes to the book that is to make us or direct us in our conduct toward ourselves, our neighbors and our God, the only safe thing to do is, to give all other books the 'go by" and pin our all on the Bible. Wisdom and philosophy are right in their way, but in matters of salvation we can alone turn to the source where the "wisdom of God and the power of God" is revealed.

There are those who possess a conscience and know what in their lives, according to the "voice within", what they should and what they should not do and then go on doing the things they should not do and ignoring the things they should do. At first they are miserable. They are killing conscience and, like a tooth, when it is dying, great pain is certain to be theirs for a time. Fortunately for us the death of conscience may be stayed if we but respond to it, but, the time comes when it actually dies. It is no more sensative to sensations. Sad indeed is the state of the soul that has killed its conscience, but, as God is long-suffering, even here, there is a mercy. The regenerate soul discovers that a new conscience has been born in him and that henceforth his greatest happiness consists in keeping his life in tune with it.

THE S. S. LESSON

Sept. 8.

Conquering Evil.

I Kings 21:11-20; Eph. 5:11-18.

Golden Text.—Have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5:11.

The lesson gives us two selections from the Word, one from the Old Testament and one from the New. The first is a picture of base foul wickedness behind which was an alliance with unclean heathenism; the second is a suggestion as to how to deal with evils, particularly the base and unmentionable ones which heathenism fostered and encouraged. We might draw the lesson from the Old Testament selection of toleration, such as Ahab was guilty of in making compromises with heathenism, and apply it to our time in such matters as toleration in the making, sale and use of intoxicating liquors as the loose views of morality that wreck homes, make the marriage vow ineffective. In such instances, like Ahab, the offender must be brought to realize that "Whatsoever a man soweth, that also shall he reap."

In the case of Ahab we have a naturally wicked person—a king whose wrong-doings were far in excess of the other wicked ones who ruled on his throne before him. That God is patient with even the worst men we may see in the case of Ahab. Time and again He sent His prophets with messages of exhortation instead of striking him down in his sins. God's long-suffering of men's iniquities is not a sign that He approves of their evils but a mark of His mercy whereby He gives them time to repent.

Ahab was guilty of many sins but his allying himself with a wicked, fanatical, heathen princess proved his undoing. Intermarrying with the heathen was forbidden and when it took place evil results followed. Solomon was guilty of the same sin and with disastrous results. An Israelite was one of God's chosen people and an alliance with heathen was an insult to God. The Christian in our dispensation is one of the chosen of God; for him to enter into godless and unbelieving fellowship places him in the same class with Ahab and Solomon and the same dire results of a career of sin are sure to follow.

Covetousness was a base quality of Ahab's heart. He wanted to have what didn't belong to him. It was one of the things God had forbidden by positive command. The Bible never deals with covetousness except as one of the basest sins, yet, men think lightly of it. Frances Xavier, the celebrated Jesuit missionary, once said that he had heard all kinds of men confess to all kinds of sins in nearly every part of the world and yet could not recall a single instance where one confessed to covetousness as a sin. What makes this sin so particularly dangerous is the fact that it is the foundation of the worst of vices and leads to base crimes such as murder, theft and adultery.

Ahab's wife did the scheming and instigated the crime that led to the murder of Naboth. It was but one of her many high-handed sins against the God and country of her husband. The people submitted to Ahab's allegiance with her and now had to bear the brunt of the curses she brought with her. Many of the public evils come upon the nation because it does not exercise its power and keep them out. The drink evil will end the instant the public decrees that it will no longer endure its curses. Immorality will only flourish so long as it is permitted.

The baseness of Ahab is to be noted in his willingness to profit by his wife's sin. He is very much in the position of the rum seller who says to himself, "The thing is here and does some serious evil but I might just as well make out of it what I can while I have the chance." Ahab was conscious of the wrong he had done and felt himself on the side of evil so that when the prophet, the mouthpiece of righteousness, appears he can only address him as "mine enemy". All righteousness is the enemy of that which is against God, stains its hands with the blood of the innocent and does injustice.

Ahab heard his doom; the words must have rung in his ears to the end of his days. With him many others had to undergo terrible sufferings, as it always is. No man sins to his own hurt alone. He always drags others down with him.

The selection from Ephesians is a part of Paul's message to Christians living among heathen from whom they had been won. The rites of the heathen worship were disgusting in themselves, but more so because they rather encouraged the foul, secret, unclean and unholy passions of beastal men and women. From them the Christian was then and must now be entirely separated. He must also be continually on the alert, for there is danger that even the strongest may fall. One who earnestly keeps away from such things and those who practice them, and honestly watches against the possibility of his falling into them is always sure of the light which his Christ brings.

MARRIAGE

Baumgartner-Lehmann.—Berne Ind., August 20, Manas M. Baumgartner and Rosa M. Lehmann, by Rev. P. R. Schroeder.

DEATH

Ruth.—John E. Ruth was born Feb. 16, 1869, at Summerfield, Ill., where he spent the early days of his life. At the age of fourteen he united with the Mennonite church and continued steadfast in this faith until death On July 28, 1902, he was united in holy matrimony with Miss Anna Dueck of St. Louis, Mo. He was born with a mechanical turn of mind and he followed his natural inclination as a profession. He spent a great deal of time in study and research along his particular field of work. For the past twenty years he was associated with the National Enameling and Stamping Co. of Granite City, Ill., where he served in the capacity of efficient engineer. During this time he advanced and developed many new and valuable ideas pertaining to the manufacture of the company's products. About a year ago he suffered a severe nervous break-down followed by other complications which resulted in his inevitable death. He was held in high esteem by the management of the company and its employes. He leaves to mourn his death a wife and two children, Marjorie, aged 12, and Edward, aged 5. He is also survived by three brothers and three sisters. Mrs. John H. von Steen, Beatrice, Neb.; David S. Ruth, Summerfield, Ill.; Mrs. C. H. van der Smissen, Berne, Ind.; Mrs. H. J. Krehbiel, Reedley, Cal; Samuel D. Ruth, Beatrice, Neb., and Henry A. Ruth, Adair, Okla.

CONTRIBUTIONS

Received for work of Evangelization Committee of the Middle Distr. conference since August 20, 1917: Bro. Koebel, Wayland, Iowa, $5; Apostolic Menn. church, Trenton, O., $20; Wayland, Ia., church, $15; Berne, Ind. church, $126.87; Swiss. Mennonite church, Bluffton and Pandora, Ohio, $100; ditto, $50; Wadsworth, Ohio, church, $18.84; First church, Bluffton, Ohio, $60; the Emanuel church, Noble, Iowa, $20.35.

Gratefully acknowledged,

J. H. Langenwalter,
Treasurer of the Committee.

NEWS OF THE WEEK

MAN POWER PASSED; INCLUDES MEN FROM 18 TO 45

Washington, August 28. — The man power bill bringing within the army draft all men from eighteen to forty-five years old, was passed late yesterday by the senate, with a modified "work or fight" clause.

All efforts to change the age limits or to direct separate classification of youths under twenty-one failed, and the measure now goes to conference between the house and senate with no difference for serious controversy except the "work or fight" provision.

The senate was recorded unanimously for the bill. Senator Gore of Oklahoma, who cast the only negative vote on the roll call, withdrew it and was excused from voting.

The "work or fight" amendment written into the bill by the Senate Military committee, was approved by the senate, 40 to 29, with an amendment providing that it shall not apply to strikers who return to work and submit their demands to the War Labor board.

The test came on a motion by Senator McKellar of Tennessee, to strike out the clause after the modification, proposed by Senator Cummins of Iowa, had been adopted 73 to 0.

Vigorous support for the "work or fight" clause was given by Senator Poindexter of Washington, who said "so-called labor leaders" opposing the section do not truly represent American workingmen. He expressed the opinion that a majority of workingmen do not seek any special privilege or exemption under the draft law, and resent the activity of union leaders.

The senate worked under a unanimous consent agreement limiting debate after 1 p. m. and setting the final vote before adjournment.

Backing up the peace terms speech of Senator Lodge, Republican, Senator Hitchcock, chairman of the Foreign Relations committee, declared the United States and its allies must make the outcome certain by means of actual military triumphs.

To do this, Hitchcock declared, we must create an army that will smash down the Prussia's biggest hosts. He urged this in support of calling now the youths of eighteen and nineteen.

"He that lives by the sword, must perish by the sword," said Hitchcock. "Germany must suffer a great military disaster that the German people may learn that the system under which their government operates is wrong. They must be taught that lesson, and we must teach it to them by defeating them utterly."

Senator Fall's amendment to make men up to sixty years old subject to draft and providing for their classification for military, industrial or other service, subject to the president's regulations, was rejected, 54 to 9.

An amendment by Senator France of Maryland, authorizing badges for men exempted for industrial or other service was adopted without objection.

MAN POWER BILL VOTED IN HOUSE

Washington, Aug. 26. — The new man-power bill, extending the selective draft to all men between the ages of eighteen and forty-five years, was passed by the house late Saturday, with only minor changes in the original draft by the War department.

On the first roll-call only two negative votes were cast—by Representative London of New York, the Socialist, and Representative Gordon of Ohio, Democrat.

The final vote was 336 to 2. Gordon, of Ohio, and London of New York were the only representatives voting against it.

The final vote was preceded by three days' debate, during which the chief contention was an amendment to defer the calling of youths from eighteen to twenty years until older men had been summoned. A final effort was made by Chairman Dent to place the eighteen-year-old boys in a deferred class, but a motion to recommit the bill to the Military Affairs committee with instructions to incorporate that amendment was lost, 191 to 146.

An attempt in the house to insert a work or fight amendment by which those exempted from military service on occupational grounds would be required to remain at their civil tasks, failed, 52 to 91. The amendment was directed against strikes and was characterized by officials of the American Federation of Labor as a conscription of labor.

The house reversed its action of Friday in voting to include members of congress in the draft. By a rising vote, 89 to 143, it defeated an amendment by Representative Gregg, of Texas, which would make members of congress, state legislatures and federal and state executive officers liable to draft.

An amendment by Representative Smith of New York to exempt police officers in cities of more than 500,000 population and designed to relieve the situation in New York, where a shortage of police officers is said to be threatened, was defeated.

AIRPLANE TESTS WASTE MILLIONS

Washington, D. C., Aug. 23.—Blunders and delays "of the most inexcusable nature" are charged against the management of America's aircraft program in the report of the Senate Military Affairs subcommittee on aviation, made public today after months of investigation.

The report more than substantiates criticisms which have been made from time to time against the aircraft program. In general, the committee declares "it must be admitted that our airplane program has, up to the present, presented many aspects of failure," and asserts that "a substantial part of the first appropriation of $640,000,000 for aircraft was practically wasted."

The findings of the committee may be summarized as follows:

1. There is not an American plane of attack upon the western front.

2. Not a single American made heavy bombing plane is being used in battle.

3. The United States has not developed and put in quantity production a successful chasse, or fighting plane.

4. But sixty-seven De Haviland planes, intended for general purposes, had arrived at the front on July 1, although 25,000 were promised in a public announcement issued June 8, 1917.

5. The De Haviland plane, the only type now being turned out in quantity, has proven unsatisfactory except for reconnaissance and observation and will be replaced by a machine of later design as soon as it may be possible without complete suspension of production.

6. The French and British governments have supplied the American army with 2,114 fighting planes, enabling the maintenance of thirteen squadrons of eighteen flyers each on the front. This is "wholly inadequate to meet requirements of modern warfare."

7. The Liberty motor is excellent for the heavier planes. It is too heavy for light and fast combat planes. No fighting plane of any design has yet been adapted to the Liberty engine.

8. The cross licensing agreement entered into by the government with the manufacturers' aircraft corporation is denounced as vicious and should be abrogated.

The committee attributes the disappointing results in aircraft production to three chief causes:

1. That the airplane program was largely placed in the control of the great automobile and other manufacturers, who were ignorant of aeronautical problems.

2. These manufacturers undertook the impossible task of creating a motor which could be adapted to all classes of flying craft. It is not too much to say that our airplane program has been largely subordinate to the Liberty motor.

3. We failed at the beginning of the war to adopt the common sense course of reproducing the most approved types of European machines in as great numbers as possible. This should have been carried on coincident with the production of the Liberty motor. This sound policy has very recently, but after a lamentable lapse of time, been adopted.

MEMBER OF AIR CIRCUS IS KILLED WHEN PLANE FALLS

Major William Ream, an American flyer, with the British-American flying mission, was killed instantly near Effingham, Ill., Saturday, when a machine in which he was riding from Indianapolis to St. Louis with Lieutenant Wesley Benner, the pilot, plunged 100 feet to the ground. Lieut. Benner was seriously hurt and may die.

On account of a heavy storm the flyers had been forced to descend close to the ground and it is believed that Lieut Benner was blinded by the rain and lost control of the machine. The plane landed in a corn field.

Persons who saw the accident summoned aid from Effingham. The two men were found buried under the wreckage. The body of Major Ream was taken to a local morgue and Lieutenant Benner was hurried to a hospital in that city.

Major Ream's death is the second since the mission started August 14 from Dayton, Ohio, on a 26,000 mile tour of middle western cities. Captain James Fitzmorris, of the British royal flying corps, was killed just outside Cincinnati a few days ago.

BRITISH ENTER BAPAUME AND DRIVE WEDGE DEEP

London, Aug. 26. — Reconnoitering patrols of British troops are entering Bapaume. It is reported that British outposts have reached the fringe of Bullecourt, which lies seven miles northeast of Baupaume, and captured the high wood, east of Albert.

The advance to Bullecourt drives a deep wedge into the German line north of Bapaume and further imperils the kaiser's troops, fighting desperately to hold Bapaume and thus prevent a retreat over a long front. Bullecourt lies on the old Hindenburg line.

London, Aug. 26. — The British troops made further progress yesterday and have taken many prisoners, notwithstanding the arrival of German reinforcements on the battle front, according to Field Marshal Haig's report.

Marshal Haig's earlier report stated that since Aug. 21 more than 17,000 German prisoners have passed through the collection stations of the British Third and Fourth armies.

The Germans made repeated counter attacks, but all were broken down.

Australians captured the enemy's positions on the high ground east of Bray.

British troops took Mamety, and Welshmen captured Mamety wood.

An advance in the direction of Carnoy was made.

Martinpuich, Le Bars, and Le Barque were captured by troops in the center of the battle line.

The fighting to the north of Bapaume was severe. Desperate engagements were waged in Favreuil and about Mory and Croiselles.

Contalmaison, three and three-quarter miles north east of Albert, and Warlencourt-Eaucourt, on the Albert-Bapaume road, three miles southwest of Bapaume, were captured earlier in the day by the British.

The British now hold the road from Albert to Bapaume as far as the outskirts of Le Sars.

North of Baupaume the British have captured Sapignies and Behagnies and had advanced east of the latter town tonight.

With the British Army in France, Aug. 26. — The British continue smashing the Germans toward the old Hindenburg line, which has almost been reached in the northern battle zone. The defences of Bapaume have either already been captured or are in process of being captured. Bapaume itself must fall shortly.

The Germans exhibit signs of cracking at some places, but are offering desperate resistance. Many more guns, some of large caliber, have been taken. One British corps alone has counted eighty guns.

There is evidence of confusion in the enemy rear. Units of the same division hurled into the battle have been taken at points separated by many miles. Quantities of material are falling into British hands because the Boche has not troubled to apply the torch or explosives.

Pozieres, to the north of Albert, fell yesterday morning. British patrols were seen entering Martinpuich, where apparently the Boche made good his escape.

Highwood, a strong position near Longueval (northwest of Combles), is reported captured, while Eaucourt L'Abbaye, Contmalaison, and Courcelette have been occupied by the British.

Forty-two German divisions have suffered considerable losses in the present British drive, losing 40,000 soldiers, including several hundred officers, in prisoners alone.

The capture of one officer and four gunners of an Austrian battery confirms the presence of Austro-Hungarian artillery in the western front.

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IN MENNONITE CIRCLES

Rev. Warren Shelly, formerly of Wadsworth, Ohio, has been called by the Home Mission board to work in its interests in Eastern Pennsylvania. He will reside in Allentown, Pa.

Rev. J. H. Langenwalter, D.D., of Bluffton college, and Sister Elizabeth Foth of the Altoona mission, participated in the program of the Sunday School convention of the Eastern district, held in Bally, Pa., August 30.

Tabor college, Hillsboro, Kans., whose building was recently destroyed by fire is making elaborate preparation for rebuilding a larger and better "Tabor". The College Herold presents the picture of the prospective building which is to be modern in detail and beautiful in appearance.

A native Christian of Janjgir (the father of little Nellie) writes concerning the district in which he lives: "In the Janjgir district alone there are 100,000 souls who do not know Christ. These people wander in darkness and pray to their idols but receive no help. They do not know how to find the true God. To many villages we seldom find it possible to go; to some only once for a few hours in three years. Can they become Christ's when they only hear of Him once in three years?"

ANNUAL SESSION OF THE HOME MISSION BOARD at Bluffton, Ohio, July 18-20, 1918.

Because of the greatly increased activities on the field of Home missions, and the resulting multitude of matters which must be disposed of by board action, it has become necessary that the Home Mission board hold annual sessions. This year the session was held at Bluffton, Ohio, July 18-20. The meetings were begun with a season of prayers in which each member present shared.

The minutes of the previous meetings were read and approved. A number of the quarterly reports of the workers which had not as yet been circulated in the board were read. These reports are of vital importance in carrying on the home mission work, as through them the members of the board are kept in touch with the work, and they are thereby enabled at all times to have a comprehensive view of the whole field and the work being done.

The treasurer, Brother Amstutz, presented a general report of the treasury. From this it is apparent that the contributions have just about kept pace with the expanding work, for which we are devoutly grateful to God, who touches the hearts that they are ready to give to the support of His cause. For the Chicago chapel, however, not enough has thus far been contributed to pay for the same in full. About $1900.00 will still be needed to pay for the chapel. As the chapel will be finished and ready for dedication the latter end of September, there still remains enough time for those who can and are moved of the Spirit, to supply what is lacking toward this worthy enterprise in bringing the gospel to those who are without it.

For the sake of systematizing the reports and gaining a full knowledge of the same the following resolution was adopted:

In order that the board may be in position to give a full account of all monies and gifts of materials donated to our missions, all workers shall report all monies and gifts of materials which they receive for mission purposes, and to give an account of how the money was applied, which reports are to be made regularly each month to the treasurer of the board, on forms provided by the treasurer. Duplicates of these reports are to be sent to the secretary of the board with the quarterly reports. Only the treasurer shall have these receipts published in the church papers.

At the evening session Dorothy Goodman of Chicago appeared before the board. Miss Goodman is the Jewish Christian woman, a Mennonite with whom the board had had considerable correspondence relative to taking up mission work among the Jews. The interview lasted about an hour in which Miss Goodman made many suggestions and various phases of the prospective mission of the Jews were discussed.

After the departure of Miss Goodman the question of the establishment of a Jewish mission was taken up. In view of the fact that at the representative session of the Ministerial conference of the Western District conference, held last April, said meeting expressed itself unanimously as in favor of establishing a Jewish mission, and that many leaders from other sections of the General conference had voiced the same sentiment and urged such action; and further, in view of the fact that the Lord was opening unexpected doors of opportunity, and that the mission board of Defenseless Mennonites had voted and submitted to our board the proposition that they contribute $500 annually if our board enter upon Jewish mission work in Chicago, the following resolutions were passed:

That mission work among the Jews be taken up by the Home Mission board.

That the proposed mission work among the Jews be taken up in Chicago, Ill.

That a call be given to Miss Dorothy Goodman to become a missionary to the Jews under the direction of the Home Mission board.

That the actual founding of a Jewish mission be gradually accomplished under the supervision of the Executive committee.

That the conditions and terms of the call be framed at once, and submitted to Miss Goodman in writing.

That if Miss Goodman accepts the call, her name be at once placed on the pay-roll of the Home Mission board.

That as initial activity a tour of General conference churches be made by Miss Goodman in behalf of the Jewish mission, which tour shall be made under the direction of the Executive committee.

That with the approval of the representative of the Defenseless Mennonites the installation of Miss Goodman as Mennonite missionary to the Jews shall be performed at the time of the dedication of the Chicago chapel.

That active efforts shall at once be inaugurated to secure a Jewish Christian man to serve as superintendent of the Jewish mission which it is proposed to establish in Chicago.

Los Angeles.

As Miss Ina Feighner has resigned from her position in the Los Angeles mission, her resignation to take effect January, 1919, it was

Resolved that the board recognizes the faithful services rendered by Miss Ina Feighner, and an effort shall be made to retain her in the Los Angeles mission.

Resolved that H. D. Voth be ordained as a home missionary evangelist during the time of the session of the Pacific conference in October next.

Resolved that S. S. Baumgartner, member of the board, assisted by M. M. Horsch and P. W. Penner, shall have charge of the ordination of Bro. H. D. Voth.

Woodlake.

Bro. F. J. Isaac having resigned his position as minister of the Woodlake congregation and the affiliated itinerary field, it was

Resolved that if a satisfactory joint arrangement can be made with the Woodlake congregation, to place J. J. Engbrecht at Woodlake, that then a call shall be given to J. J. Engbrecht to enter the home mission service for a period of three years.

Resolved that if the joint arrangement for placing J. J. Engbrecht at Woodlake can be made, then his salary shall be on the same basis as that of his predecessor.

Saskatchewan and Manitoba.

Resolved that M. M. Lehman be given a call for three years to become a home missionary in Saskatchewan, with the purpose of stationing him in Aberdeen.

Resolved that the salary of M. M. Lehman, if he accepts the call, shall be fixed at $800 per year.

Resolved that the Home Mission board is willing to contribute toward the work in Alberta a sum not exceeding $400 per year, provided that the brethren there contribute an equal amount toward the support of C. F. Sawatzky, or some other worker who should move there under the direction of the board.

Resolved that the arrangement

with the Canadian conference for evangelistic work in Manitoba by Benjamin Ewert be continued and that if it can be arranged J. B. Baer be secured for some evangelistic work in Manitoba.

Resolved that D. Toews seek to arrange with the ministers of the Nordstern church that they provide regular preaching services for Drake, and that occasional protracted meetings by the home mission workers in Canada be provided for.

Resolved that inasmuch as N. W. Bahnman is doing and has done much traveling by team and train in behalf of home mission, there is herewith granted to him an extra annual allowance of $100 for traveling expenses, beginning with July 1, 1917.

Altoona and Eastern Territory.

Jacob Snyder reported that the mission in Altoona is organized at the present time as follows: Minister of the congregation for one year, S. P. Miller, Duncansville, Pa.; superintendent of the mission, Jacob Snyder; field worker, Miss Elizabeth Foth; Sunday school superintendent, Clarence Divley, 1323 13th Ave.; deacon, L. L. Shaw. The only paid worker is Miss Foth.

Resolved that Jacob Snyder is herewith authorized to have the wall and vestibule of the chapel completed and the building painted, toward the payment of which, not to exceed $100, shall be allowed from the board treasury.

Reporting on his visit to Lancaster Co., Pa., in July, W. S. Gottshall says that Lancaster city does not at this time present conditions favorable to our entering that field. However, in the discussion of the general situation it appeared that Lancaster county, as also other parts of Pennsylvania, Ohio, etc., should receive attention from our board. It was therefore

Resolved that a call be extended to W. S. Shelly of Wadsworth, Ohio, to become home missionary evangelist in eastern territory for the period of one year.

Resolved that the management of the evangelistic work in eastern territory be placed in charge of W. S. Gottshall and Jacob Snyder.

Hutchinson.

Inasmuch as there is prospect that there will soon be a sufficient amount of money in the Hutchinson building fund to pay for a chapel, be it

Resolved that initial steps be taken looking to the erection of a chapel in Hutchinson according to the plan already adopted, or a little larger if there are enough funds to pay for the same.

Resolved that H. P. Krehbiel and J. E. Amstutz, the local committee for Hutchinson, shall have charge of the erection of the Hutchinson chapel.

Chicago.

It having now become evident that there is not enough money in the Chicago chapel fund to pay out the contractor, be it

Resolved that the board feels the necessity of taking immediate action, and therefore asks Brother W. W. Miller to proceed at once to make a soliciting tour to northern territory, to raise the funds still needed.

Resolved that the final acceptance of the Chicago building from the contractor be left in the hands of the Executive committee.

Resolved that the president, secretary and treasurer constitute a committee of three to co-operate with Bro. Miller in preparing the program for the dedication of the building in Chicago, as also the program for the evangelistic meetings to follow, leading up to the organization of a church, and that, if possible, all members of the board attend at the dedication.

General Resolutions.

Resolved that the salaries of our regularly employed women missionary workers—Niswander, Foth, Feighner, Goodman, or their successors, shall, during the present period of abnormally high cost of living be $50 per month.

Resolved that H. T. Unruh and H. D. Voth be granted a 10 per cent. allowance on $700 during the present period of high cost of living.

Resolved that inquiry shall be made of D. C. Ewert, whether he would be willing to take up home mission work in a Mennonite settlement. If he is willing then an effort shall be made to locate him in some field after he has completed his education.

In carrying forward the great work of home missions the members of the board are grateful to the Lord and Master that He has sent into His vineyard such devoted workers who are in the field and are cheerfully and faithfully discharging the duties devolving upon them, and are reaching out in behalf of the board and the conference churches that sent them, to save souls for everlasting life. The money of the donors and the plans of the board would be of no avail without self-giving representatives at the front.

Mention may also well be made of the many volunteer workers who are spending much of their time, substance and energy in assisting in the home missions in the cities of Los Angeles, Chicago, Altoona, and Hutchinson and in rural districts in the north, south, east, west and mid-continent. Many are leaders and teachers in Sunday school and young people's meetings, and are helping on in the missionary enterprises in other ways. The missionaries in charge realize how much the work is profited by such devoted volunteer help, and they miss it very much when at times volunteers are not available. Invariably the work languishes when volunteers can not be secured. Evidently the Lord bestows a special blessing on the work of the volunteer.

The members of the board feel certain that throughout the churches many are uniting with them in sending up prayers of gratitude and thanksgiving to God for the missionaries and volunteer helpers He has sanctified to this work and is filling their hearts with joy for the work of winning souls for Christ.

H. P. Krehbiel, Sec'y.

ALTOONA, PA.
1923—13th Ave.

Aug. 26, 1918.

Greetings to the dear friends and readers of the Mennonite. On Sunday, August 11, was another great day at the mission. We had our Children's day exercises. The mission was beautifully decorated with green and yellow crepe paper and golden glow flowers and green ferns. Between 35 and 40 children took part in the program in the drills, recitations, duets and other motion songs.

Our building is too small to accommodate all the friends on such occasions. The audience was large enough to fill the mission chapel and besides the porch was packed.

The effort proved to be a success because it brought the parents of the children and other friends in touch with the mission who had never been there before.

At the close of the program Rev. Jacob Snyder made an address, after which an offering was lifted of $25 which covered the entire debt of our mission building.

We are very grateful to the dear friends who so generously responded and God who keeps all record will reward them for their sacrifice.

The Lord has been sending in the unsaved, and we have had glorious times at this place. God has been with us in convicting and saving power. Many souls that enter the mission hall degraded by sin, as they hear the message both in word and song, are made to feel their need of a Savior, and find One, Jesus, who is always ready to receive and who is able to cleanse and heal their sin-sick soul.

We greatly rejoice that we can report to the glory of God that four souls have united with the church the last two months, and others who are candidates will be received in the near future.

The Sunday school and all other services are increasing in number and interest regardless of the hot weather. We have outgrown our building and are enlarging at present.

This is a difficult but, nevertheless, a promising field. We see a glorious future for the work out here. There is a great disadvantage, the people are very poor who attend our mission and are compelled to move from place to place. Our members are scattered in all directions.

We have gathered a number of children for the Sunday school; still there are many more who do not go anywhere. They are the kind we find in nearly all missions, "in again and out again," It requires much patience and prayer. It is a task, but unless some one helps them they will soon be lured back by fleeting attraction of vice until they reach the low level of the godless.

Many of the children have not been able to come to the Sunday school because they had no clothing. The families are large and since the high price of living they have a hard time to make ends meet.

We are very grateful to the dear friends in Ohio for the boxes of nice garments and the gift that will be used for the intended purpose to purchase more clothing. We were entirely out of clothing. This donation was a great help in the work. We have seen some of the results already, but the full results will not be known until we reach the other world.

We wish to thank all the dear friends for their assistance in bringing blessings into the homes of others.

The misery poverty and filth that I have seen during the short time that I have been here are indescribable. Often when I have come home from my work, crammed with their pitiful stories, I have sent up a sigh, "Lord, come quickly and make an end to all sorrow and misery."

I praise God for privilege of being here and being a friend of the friendless.

A great lesson was taught me while taking care of a poor sick woman. I experienced that it is possible by the grace of God to stand firm and be patient under all circumstances.

This sick woman had grown daughters but they smoked their pipes all day and neglected their own dear mother. The neglect and indifference at this place was

horrifying. Still she was always patient and never complained. This poor soul had no comfort in this world, but she had the assurance of sins forgiven and is resting now in the arms of Jesus.

Before she died she gave me such a heavenly smile and said: "The Lord did not let you go to the foreign field because He wanted you to come and take care of me."

I feel my trip is well paid if I should not be a blessing to another. There is a wonderful opportunity here for work. Its magnitude and responsibility almost overwhelms one. I realize more keenly every day, to be a missionary means much. One is responsible both to God and man. There is no pomp and glory in mission work, but we know all is owned of God and put down in His book of remembrance and we receive part of our reward already in this world.

My heart goes out for the poor, sick and dying, and by God's grace I mean to live a self-forgetful life and live for others. We, indeed, need your continued prayers for myself, work and the souls who have recently started for the kingdom.

Yours in His glad service,
Elizabeth Foth.

HISTORY OF EDEN CHURCH

[Eden church, Schwenksville, Pa., successfully celebrated its 100th anniversary last Sunday. The congregation has been known as the Gottshall congregation in the community for years because of the connection of so many of that family with it. We are indebted to the pastor, W.H. Grubb, for the historical sketch of the church and the biography of Jacob Gottshall from whom the family of that name take their descent.—Ed.]

By immigration and increase the Mennonite settlement at Germantown as early as 1702 had spread to Skippack. Out of this settlement a number of families moved in later years to Limerick and Frederick townships, among them being the Gottshalls, Klines, Stearlys, Hunsbergers, Shoemakers, Hersteins, Zieglers, Pennepacker, Haldeman, Keelor and Bingeman families.

Previous to 1818 the Lutheran, Reformed and Mennonite preachers held services alternately in a school house which stood in a grave yard, now the Schwenksville cemetery. On a cold Sunday morning when a Mennonite preacher, Henry Hunsicker, came to preach, no fire could be started, upon investigation it was found that the stovepipe was stuffed full of wet tow. They were smoked out, and without dispute they left the building without holding services that day.

Following this experience they began to plan for a building of their own. Gottshall Gottshall and Andrew Ziegler both offered land for a meeting house and burial ground. The offer of Ziegler was accepted, and one acre and seven perches of land on Mine Hill were purchased for one dollar. In the same year, 1818, a stone meeting house was erected. The building committee consisted of the following: Henry Ziegler, Wm. Gottshall, Samuel Pennepacker, John Haldeman, John Bingeman, John Keeler and John Herstein.

At this time an organization was effected by the election of Wm. Gottshall as deacon, which office has been to date in the same family. In 1858 his son, Gottshall, was elected, in 1886 his grandson, Moses, and in 1918 his great-grandson, Newton S. Gottshall and H. B. Kratz. The congregation, until 1847, stood under the Skippack church, and was served by ministers of the Franconia conference every four weeks.

On December 3, 1847, Moses Gottshall, son of Deacon William Gottshall, was elected and ordained a minister and in 1850 chosen bishop in the Schwenksville congregation which now made it independent of the Skippack congregation. He was a man of keen mind and extraordinary powers of effective expression, and under his ministry of nearly 41 years the congregation grew and prospered.

In the summer of 1851, a new brick meeting house was erected to meet the needs of the growing congregation. In 1868 Samuel Longaker was chosen by lot as assistant to Rev. Gottshall, after several years he asked to be relieved of these duties, and on June 30, 1872, Rev. N. B. Grubb was chosen in his place, and after ten years of faithful service, accepted a call to the First Mennonite church, Philadelphia, Pa. On October 15, 1884, Rev. Wm. Gottshall was chosen by lot as assistant to his father, who successfully served the congregation for 21 years when he accepted a call to another field.

January, 1907, J. W. Schantz, a graduate of Muhlenberg college, and at that time a student of Mount Airy Theological seminary, was called and preached his first sermon January 27, and was ordained June 20 of same year. Under his ministry the church grew and prospered. But his labors came to an end all too soon; after a pastorate of nine years he was called to his eternal reward. Rev. Reed Landis, then a student, served as supply pastor. Rev. W. H. Grubb was called and entered upon his duties December 2, 1917. Rev. Grubb is a son of one of the former pastors and a great-grandson of the first deacon, Wm. Gottshall.

In 1893 the building of a new church in town to accommodate the growing congregation and Sunday school was begun, and the present beautiful church building was dedicated November 18, 1894, the following being the building committee: I. K. Freed, S. H. Longaker, David H. Wasser and John Z. Hunsberger. The congregation was known by different names. First, Ziegler's, after the man who gave the land; later by the name of Mine Hill, and also Gottshall's, after the first resident minister. Since moving into town it is known as the Eden Mennonite church.

The first Sunday school was organized in 1867, and the following served as superintendents: William Blanchford, S. T. S. Wagner, Fred Meyers, Henry C. Gottshall, N. B. Grubb, W. S. Gottshall, I. K. Freed, S. H. Heimer, Jonas Breisch, Morris Nyce, Wallace Markley, Newton S. Gottshall. The organists who served the church were: Jacob Geisinger, Katie Neidig, Jacob Markley, Flora Walt, Gertrude Hendricks, Alice Neidig and Bessie Markley.

Rev. Jacob Gottshall. 1680–1763.

Jacob Gottshall of Gog, in the Kleeve country, about 25 miles to the north of Crefelt, and a member of the Mennonite congregation, established there about 1550, came to Germantown, Pa., in 1702. Here he became an active member of the congregation and on October 8, 1702, he was chosen a minister. Six years later he was chosen to the office of bishop, succeeding Rev. Wm. Rittenhouse, the first minister and bishop of the Mennonite faith in America, and who was ordained a bishop by Gottshall by authority of the ministers of the Altoona congregation.

On October 21, 1702, he purchased 50 acres of land from Isaac Shoemaker in Germantown, and on the spot which is now 5273 Germantown Ave., he erected a substantial house, where he lived for 12 years. In 1713 he bought 123 acres of land in Towamencin township, Mongomery county, then generally known by the name of Skippack, and soon after moved on it, next neighbor to his son, Gottshall Gottshall. Here he became preacher, farmer, wood turner, translater and trustee, and served both the Germantown and Skippack congregations.

He was of a literary turn of mind, and somewhat of a chronicler, for there is still extant an account of the affairs in Germantown. But for his records we would have simply nothing that would throw any light upon the organization of the Germantown congregation, and the origin and development of the Mennonite church in America. He helped to translate into English a German or possible Dutch Mennonite catechism, and also had some part in translating the colossal "Martyrer-Spiegel" from the original Dutch into German.

NOT SO BIG AFTER ALL

"I had plowed round a rock in one of my fields for five years," said a farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke it and find out its size once for all; and it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or, better, while we pray, we should look our trouble squarely in the face. Imagine the farmer plowing round that rock for five years, praying all the while, "O Lord, remove that rock," when he didn't know whether it was a big rock or a little flat stone! We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it; when, if we would face the trouble, and call it by its name, one-half of its terror would be gone.—Christian Budget.

One area of Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.—World Outlook.

Love never stays at home.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Like all other denominational papers "The Mennonite" aims at serving the best interests of the church of which it is the organ. We endeavor to keep our readers in touch with the activities of the church and present to them such reading matter as will work to the edification of their faith and their loyalty to their own church and its institutions. Every denomination recognizes the value of printer's ink. We have tried to imagine what kind of a Christianity we would have without the religious press and we must confess that our imagination failed us completely, but it is not difficult to imagine what kind of a church we would have if the people only supported its periodicals half-heartedly, indeed, it requires no imagination for that, we have it already and need only make a survey of conditions as they are to get the idea. It does seem peculiar to us that families that profess to be taking an active interest in church affairs so often ignore the value that their denominational sheet might be to them. It is our hope that The Mennonite will some day become a regular visitor to every family connected with our conference churches. We believe that we have a perfect right to urge the readers we already have to become boosters for our paper to those who do not take it. The Mennonite is published by our conference because our people want a church paper, they would not even listen to the suggestion, if it were made, that its publication cease. If they want it why, then, can it be possible that some families are not subscribers for it? In nearly every Christian home one finds a variety of religious publications, some of them are safe and valuable, others only ordinary and others, again, are neither safe as religious guides nor valuable as good reading. For all of them good money is paid. Sometimes the subscriber has permitted himself to be led to believe that he is getting something for nothing in the shape of a premium. The premium he or she received is usually something showy and flimsy but without great worth. In many cases when it has been a matter of getting the premium and giving up the church paper or keeping the church paper and doing without premium the premium won out. If we are to judge the loyalty of a church member by the way he or she supports the institutions of the church with which he or she happens to be identified, then the value of the loyalty of the one who sacrifices the denominational organ for a trashy premium amounts to what the premium is worth—a few spoons that soon tarnish or a book that one has to be fooled into thinking he or she gets for nothing before one will want to own it. Cheap loyalty! Isn't it?

Just at this time, when the peculiar position of the Mennonite people on many vital questions are so radically different from those generally held, it is of the highest importance that our people fortify themselves with all the information obtainable in order to keep strong and remain ready to answer opposition and to know what the rest of us are doing under the stress of these peculiar times. Neither the secular press nor the religious press, conducted for profit, will be of any help along such lines just now. We need our church papers for such an emergency and if the papers are to remain strong they need the support and even the sacrifice of all of our people. Our children are growing up and are in constant contact with the rest of the world. They may be led to disagree with us on the vital points of our doctrine, not because they display a spirit of antagonism so much as because they have not been kept in touch with the church and its vital interests. Nothing could be more pathetic than for us suddenly to wake up to a realization of the fact that, at just the time when they should have it at their command, our children are not fortified so as to be able to give a reason for the faith that is in them. Surely, the great subjects that are trying us, and even threatening us with disaster, are matters about which they should not only be familiar, but about which they should be thinking. This fact was brought home to us some time ago when a young man of a Mennonite family and a member of the church and of more than ordinary attainments came to us and asked: "What does our church stand for anyway? So many people ask me and I must confess I am unable to give an intelligent answer on the subject?" This youth had taken his church membership as a matter of course and it appears he had neglected to inform himself fully on the subject while his parents who were not subscribers for the church papers took it for granted that he did not need to be especially strengthened along such lines of information. In all probability his pastor either took as much for granted or neglected his opportunity. Imagine what might become of our church were all of our young people so ignorant and so much neglected! Had a church paper been read in that home there certainly would not have been the necessity for our hearing that kind of a confession.

We have heard the remark that "It is quite natural for an editor to blow his own horn," but he is not blowing his own horn; it is the horn of the people of the church whose servant he is. The people want the paper because they realiz that the church cannot possibly get along without it. Why, then, are some so neglectful concerning the support of the paper which they might show by their subscriptions and incidentally increase their store of information? This article has not been inspired by a feeling that the paper must hang out a signal of distress. If such were the case we would not think of advertising it. We write in this humor because we feel that one of the very necessary things for the homes into which The Mennonite has not yet gotten is, that it open its doors to it and benefit by the things it, as the organ of our conference, is in a position to bring.

"THE DESIRE OF ALL NATIONS" COMING
(Haggai 2:7)

There is a striking similarity in the writings of all the prophets. One of them stresses some particular thing and some another, but, directed by the hand of Inspiration, they proceed very much alike. Their course of procedure is as follows:

1. Reproof for sins committed.
2. Pronunciation of judgment.
3. A call to repentance.
4. Promise of deliverance.

Our subject has to do more particularly with the fourth point, the promise of deliverance; but, of course, the preceding parts of the prophetic messages constitute the background for this deliverance.

It is worthy of note that the promise of deliverance incorporated into all the prophecies is of such a nature that it cannot refer merely to Israel's return from captivity or to Christ's first coming. Of course, it does refer to both of these historic facts, but cannot have its complete fulfillment in them. This deliverance so optimistically promised can only be completely and ultimately fulfilled in the second coming of Christ.

One fact, so important in the study of the Bible, seems to have been overlooked by so many ministers, teachers and laymen—the fact that in a practical sense redemption processes are not a thing of the past, but a thing of the past, present and future. Of course, the Christ of history did, in the past, almost two thousand years ago, potentially redeem (make redemption possible) the world, by the cross of Calvary; but redemption's processes are still going on, and will continue until the "Desire of all nations shall come." The work of grace is operating upon penitent hearts; sinners are rejecting the offers of salvation, and still the whole creation is groaning in pain awaiting the day of completed redemption.

The Prophet Haggai was speaking of Israel and the rebuilding of her temple after the remnant had returned from captivity, and had been too discouraged and faint to undertake the task for which they had professedly returned. We find that as a result of the addresses of Zechariah and Haggai, who lived and prophesied contemporaneously, the people took new courage and the temple was rebuilt. The rebuilding of the temple was an Israelitish hope, but could in no sense be the hope of all nations, except in some sense in which it reflected a larger significance than the mere erection of a building, no matter what that building might be. So, when Haggai said: "Thus saith the Lord of Hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will fill this house with glory, saith the Lord of Hosts," he was looking far beyond the completion of an earthly temple and its glory, and was beholding that for which the earthly temple stood—Christ's redeeming presence in the world—and saw the consummation of Christ's redemption in its transcendent glory, which was so faintly typified by the glory which filled the earthly dwelling.

But how can Christ be "the desire of all nations"? When God placed man in the world He placed him under a government which cannot be correctly called other than a theocracy. Man soon turned it into an anarchistic democracy, refusing God, the Creator, the right to rule. God, having called out Israel, He gave them a theocratic form of government. They, too, soon turned it into a

sort of democracy—"everyone doing that which was right in his eyes," and finally into a monarchy. Man has sought out all forms of government, from democracy, where all rule, but "failure" must be written upon all banners of state. Oh, what wretched failures men have been in managing the affairs of the world! Will any dare to refute this statement in the light of present conditions? Has the sun ever arisen or set upon a day when men were not measuring right by the false measurement of might, or were not preparing to try the argument with the sword?

Nations are wanting the very things for which Christ stands; but the world is so upside-down, morally, that they seek them from the wrong sources and by perverted means, such as concentration of power, schemes of human reforms, etc. But God knew that it would be so and provided in the redemptive process that a time would come when man had run his course, and had learned the lesson of complete failure, that He who had potentially redeemed the world by His sufferings on Calvary would return to rule the world in power and great glory. Now, the kingdom is an invisible, spiritual one in the hearts of believers, setting individuals right before God. These are those who have learned the lesson of human inability, human hopelessness, and have, in a genuinely spiritual sense, crowned Christ as their King. Then, the kingdom shall be a visible, glorious one, which will set nations right before God, by abolishing sin and sinners, and putting the loyal subjects of Christ at the head.

There are four things which the nations desire:

1. A kingdom of peace.
2. A kingdom of righteousness.
3. A kingdom, universal.
4. A kingdom, abiding.

In Christ alone is this combination to be found:

1. **Peace**—His name shall be called: "Prince of Peace." Isa. 9:6.

2. **Righteousness**—"Righteousness shall be the girdle of His loins." Isa. 11:5.

3. **Universality** — "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

4. **Abiding**—"Of the increase of His government and peace there shall be no end." Isa. 9:7.

The completion of the work of redemption, involving the correction of wrong, the judgment of evil, the vindication of righteousness, the establishing of peace, and a kingdom which is both universal and abiding — this alone can be "the desire of all nations", which the prophet said would come.—J. A. Huffman, in Gospel Banner.

DO WE USE WHAT WE HAVE?

We never realize how much we have until we lose it. You never knew how much you cared for that old jackknife until you got home one day, and found it gone from your pocket, and you never could lay hands on it again. A new knife never can take its place.

Some of us count up the things that we do not have, but forget all about what we do have. This is a most uncomfortable way to live. The fact is, that everyone of us today probably has a great deal more than he uses, and is undoubtedly a great deal better off without some of the things that he wants, and can't have.

Out in the middle western country, in the early days there was a hat maker who traveled about through the settlements working at his trade. He became interested in the Sunday school thru the efforts of his little daughter. When he really got started in Sunday school work, he was doing a good business in his home town. He joined the church and became so interested in Sunday schools that he began to start them in places around his village until he had organized thirteen hundred schools, and no one knows how many more schools were started from these after his death. This man, Stephen Paxson, used to tell the story of a little fellow who knew so much less, and had so much less than most boys known to you, that he is a good illustration of a boy who was willing to use what he had. Mr. Paxson's daughter tells the story of his talk with that boy:

"I met a boy on the road one day. I stopped my horse and inquired of him the way to Mr. Brown's house. The lad was walking so I asked him to get into my buggy and ride. As we jogged along, I asked him some questions, as is always my custom, in the hope of awakening some interest in his young mind for something above the sordid affairs of time. I began by asking him his age. 'Fourteen,' was the reply. I then inquired if he could tell me who died to save sinners. He responded promptly: Nobody has died for sinners in our neighborhood; leastways, if anybody has, I never heard of it.'

"I asked him if he would like to have a book which would tell him all about One who died to save sinners.

"'Oh! yes,' was the response. 'I'd give a heap for a book, for I've been wanting something besides my old speller for a long time.'

"'How much would you give?' I inquired.

"He pulled out a handful of marbles and an old knife from his pocket, saying, 'All I've got, there 'ere.'

"When years had passed by, Mr. Paxson learned the sequel to this story, to the effect that this ignorant boy was awakened to a new life in that Sunday school, and was diligently pursuing a course of study in a distant college, preparatory to entering the ministry."

That boy knew how to use what he had, in order to move on into something better and finer; and that same spirit working in any boy today will produce the same kind of result. It is no credit to some of us today, who have everything made so easy for us, to do well, because on every side there are ready-made things to lift us from hard places. Books are so common now that not many fellows would have to give up a handful of marbles and an old knife to get a book.—Sel.

A TRUE SOLDIER OF CHRIST

Rev. J. E. Davis of Leon, Mexico, tells in the American Messenger of a true soldier of Jesus Christ in these words:

"Pedro Abarca, is his name. He is a poor Mexican shoemaker, yet he loves his Lord and sets an apostolic example before his brethren.

"I first met him about ten years ago. He moved to Leon, Mexico, where I was located, and began coming to our little mission church. If I mistake not, he had heard the gospel preached a few times before. He became a regular attendant, and despite the fact that he could barely read he applied himself constantly to the reading and study of the Bible. While at his work he always had his Bible on a bench nearby, and would read and ponder passage after passage.

"He began to tell his fellow laborers about Jesus and exhorted them to follow Him. He was persecuted but continued faithful in the service of his Lord. I baptized him, and when others became luke-warm, Pedro was faithful at the services and persistent in urging others to become Christians.

"The men with whom he worked, fanatical and intolerant, oft made light of him for being a 'heretic', but he knew how to 'endure hardness as a good soldier of Jesus Christ.' One day these fanatics were speaking slightingly of him and his religion, when the 'boss' came in. He reproved them for their unkind words, and invited Pedro to stand up and tell them all what he believed and why. This simple servant of the Lord was equal to the occasion, and breathing out a prayer to God for help, he took his Bible in his hand and 'preached unto them Jesus.' When he had finished the boss asked any present who desired to refute his argument, but none were willing to undertake it. Then he gave them to understand that they should treat Pedro with all due respect while he worked there.

"Work became scarce in Leon, on account of the revolution, and Pedro went back to his native village in another part of the state, where he continued to work at his trade. I lost track of him for a while, but after a year or two I received a letter from him, saying that he had organized a little Sunday school and each Thursday evening he gathered his friends together in his own house and did his best to instruct them in the teachings of God's Word. He had won about a dozen souls by his persistent and patient labor for the Master.

"This sounds like an echo of apostolic times when the followers of the Lord went everywhere preaching the Word, gathering together those who believed and meeting in private homes for worship and instruction. How sadly do we need more of this apostolic spirit of sacrifice today!"

How thoroughly must that man be at peace with God who can find comfort not only in His promises but in His judgments!—Spurgeon.

THE STRANGER'S MESSAGE

In the year 390 a number of English chiefs were assembled under the rough rafters of a banqueting hall. Without the winter's night was cold, snow was in the air and the wind bit to the marrow. That night, for the first time, the Saxons heard from the lips of a stranger from Italy the story of the Nazarene. When their leading chief, a rough and ready man, raised the question whether the stranger should be expelled from the country as an intruder or welcomed as a friend, a warrior arose. "An hour ago when yonder door was opened and the servant came in carrying a load of wood a sparrow darted through the door and now lingers here, midst the light and warmth of these blazing logs and is fed upon the crumbs that have fallen from our table. Another hour will pass, and then, through the opposite door this little bird will go forth into the dark and the storm. So is our poor

life. Out of the dark man comes, into the dark he goes. Wherefore, if this stranger can make good to us his word, that we come from an unseen God, and in death return to Him, so that we are not unloved nor uncared for—let him remain and be clothed with rewards, with office and honor. Yea, even now, let him speak farther upon these things, and let us give good heed unto his sayings." And so the Christian faith entered England, borne forward upon the faith of God's providence that cares for each human life.—Hillis.

If a man is not content in that state he is in, he will not be content in any state he would be in. —John Mason.

THE C. E. TOPIC

Sept. 15.

The Saloon Power and How to Overthrow It.

Heb. 2:1-17.

That the saloon is a power for evil no one can deny. Drink is always an evil, but any evil, when it is organized, multiplies its power for doing wrong. The saloon is the organized rum power. It aims to secure as many possible victims by its surroundings. It makes itself as attractive as possible to its patrons. It caters to his tastes—the low ones. It allows liberties of speech and action nowhere else tolerated. As an institution the saloon is active in securing unusual privileges. It commands vast sums of money to be used for corruptly securing favorable legislation. It allies itself with the political party in power so as to secure what it wants and is willing to go the limit of lawlessness to favor its political friends. It is a power for unrighteousness in that it harbors criminals and associates itself with immorality. It is a power for damnation in that its victims sell their souls for strong drink that debases, demoralizes and destroys them. It is the enemy of society, education, the church and the home. We are just now realizing not only its iniquity but also the possibility of putting it out of business for good.

The evil is so great and its manifestations so many that in order to destroy it all the force possible must be mustered against it. Here are some of the means that may be used to effect:

Education. We must know. This means that we must place ourselves in a position to appreciate the full extent of the liquor evil. We should know its history, the machinery it uses to establish itself, its waste of men, money and material, its hurt to the individual, to the family, to society, to the church, to the nation and to the souls of men. We should be familiar with the methods used in fighting the evil. We should read literature on the subject. Facts are a power and we must get facts and more facts and know how to use them effectively.

Legislation. Legislation never made a man honest or prevented crime altogether, but if we had no laws against crime who would want to live in such a world and where would there be security for possessions or safety for life? Legislation may never be able to prevent some drunkenness any more than crime is altogether prevented by law, but, when we have law, it is unsafe for one to commit crime and when liquor is legislated out of the way we have a power that suppresses it instead of encouraging it. Can there be any doubt in the mind of any Christian on which side of the ballot to vote when it comes to a question of **for** or **against** rum? As good Christian citizens it is for us to use our influence and power to secure legislation against liquor.

Industry. Liquor is the foe of efficiency. It causes accidents. It tempts to dishonesty. The great businesses of the country are against liquor. In many of them the man who uses it, no matter how moderately, is not tolerated. When employers see in liquor and its use a serious disadvantage to themselves the user should recognize that its use stands in the way of their making a living and being efficient.

In the matter of health. A drinking man is not a healthy man. He is more likely to become sick and when he does his chances of recovery are lessened. The children of drinking parents are apt to be weaklings. The woes of the drinker are transmitted to his children. The curse of drunkenness visits to the children of the third and fourth generation. An appreciation of this fact should certainly cause a determination to wipe out the saloon.

The matter of prosperity should be regarded. Drink is a waste of substance and of men. Poverty is largely caused by drink. So long as the saloon exists there will be slums, poor-houses, neglected wives and suffering children.

Given public sentiment against the use of liquor and an appreciation of its evil effects, let the saloon be put out of business and national law forbid the manufacture and sale of strong drink, the problem will not be solved until each one individually decides for himself that he will not use the cursed stuff.

"There is a little public house
which everyone may close,
It's the little public house just
underneath the nose."

The cure for strong drink as for all evil is Christ. When one becomes a Christian and seeks to do his Lord's will he surely will not encourage the use or use personally that which is a curse to body, mind and soul.

THE S. S. LESSON

Sept. 15.

Winning the World to Christ.

Matt. 5:13-16; 28:18-20; Acts 16: 9-15. Read Neh. 1:1-11.

Golden Text.—Go ye into all the world and preach the gospel to the whole creation. Mark 16: 15.

The matter of authority comes forward strongly in this lesson, the first part of which is taken from the Sermon on the Mount which is the constitution of the kingdom Christ came to establish. It is the law upon which we are to act. In the passage from Matthew's Gospel, Jesus, the King, declares His authority by which He sends forth His disciples to win the world for Him and in the selection from Acts we find a consecrated servant of the Lord authorized to go forward and occupy the great field of Europe for Jesus Christ. To us all the command applies. We should go forth in the name of Jesus winning men and women from the powers of sin to Him.

Salt and light are two very significant emblems of the active Christian. Each of them in a peculiar sense impose certain duties upon us.

Salt is a necessary thing for human life, without its action upon our bodies we would perish miserably. Consider the Christian as the salt of the world—what would it be without him? Darkness and death would certainly reign. There would be no love and the helpful deeds prompted by love. There would be no hope in the world and existence (not living) would be miserable and gloomy. Certainly there would be no faith and consequently nothing to which to look forward and surely the assurance of immortality would be lacking in the world and the night of death would reign.

Salt has keeping qualities. It preserves things. It is to preserve the best things for which a Christian is placed here. He is to preserve love, honor, faith, hope, purity, goodness and all the other good qualities of which the human heart is capable. As servants of Jesus the mission of all Christians is to put forward every effort to preserve the souls of men. In our lives we are to preserve those high ideals of life and faith that Christ inspires. In our efforts we want to especially exert ourselves for the preservation and development of all that the Bible teaches us. By active support it is for us to preserve and build up the Christian institutions of service and of ministry.

Light is a thing we all appreciate though we have so much of it. As lights in the world Christians reflect Christ, they drive away darkness, mental, physical, moral and spiritual. All that is not Christ's and for Christ is darkness, which means doom and destruction. The light of the Christian life is sure to bring Christ and His blessings where they do not exist. The mission of the Christian, then, is to bring light. Christ and true life are one. The Christian who lets his light shine by life and word and deed brings Christ and life, the person who does not do that is himself groping about in hopeless darkness. Note that we are to **let** our light shine. The reason why there is so much darkness is because some do not let the light shine, they hinder it. Again, the light is to shine to the glory of God. None of us have sufficient light in us to expect any glory for it. It belongs to God and He intends that we should be the instruments to shed it abroad.

The vision that Paul saw was an appeal from Europe, with its grandeur, its government and its culture, for light. Rome and Greece possessed the grandeur of power and intellect, but they did not have Christ. Such things without Christ are absolutely useless to the soul. The vision was rightly regarded by Paul as a call. Many of us have visions but they fail because we do nothing for their realization. Paul was ready to go immediately. The pathetic thing with so many is not that they do not receive a call, but that they are not ready to respond to it when it comes. The first convert in Europe was a woman. Women always have a prominent place in God's plans. She heard the truth because she went to the place of worship. There is enough truth preached in the house of God every Sabbath to save the world, but the unfortunate thing with the world is that it does not place itself under the influence of the truth. Jesus anticipated this fact and so in the words of our Golden Text He commanded His people to go into all the world and preach the gospel to the whole creation.

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NEWS OF THE WEEK

SEPTEMBER 12TH IS SET AS DAY OF REGISTRATION

Washington, Sept. 2. — Thursday, September 12, has been set by President Wilson as the date for registration for the army draft of all men in the United States between the ages of eighteen and forty-five, inclusive; who have not already registered or who are not now in the military or naval service.

In a proclamation issued immediately after he signed the new man power bill authorizing extension of the twenty-one to thirty-one draft ages, the president called on the younger and older men to enroll on that day with local draft boards where they make their permanent homes.

"We solemnly purpose a decisive victory of arms," said the president, "and deliberately to devote the larger part of the military man power of the nation to the accomplishment of that purpose. * * * It is the call to duty to which every true man in the country will respond with pride and with the consciousness that in doing so he plays his part in vindication of a great cause at whose summons every true heart offers its supreme service."

The hours of registration will be from 7 a. m. to 9 p. m., and all state and local officials are called on to make immediate arrangements for maintenance of registration places on that day.

All men within the new ages, whether citizens of the United States or not, must register, unless they are diplomatic or consular representatives of foreign nations.

In cases of illness on the registration day, arrangements for tardy enrolment may be made with local boards, and men who expect to be absent from their homes are to register by mail, sufficiently in advance for the registration record to reach the board by September 12.

If a man has no permanent residence he is to register at the place where he is on September 12, and those out of the country on that day are required to enrol within five days after their return.

At least 13,000,000 men will place themselves subject to call for war service under the new registration, it is estimated, although only those without dependents, in good health and otherwise qualified for the arduous duties of soldier life are to be taken first.

Youths in their eighteenth year will be placed in a separate group, the War department has announced, to be subject to a special educational program and will not be called until the supply of other available men in the new classes is exhausted.

This does not mean that their calling will be long deferred, however, inasmuch as it has been announced that all men in the new registration accepted for general service will be under arms by June 30, 1919. The man power bill makes no specific provision for separate classification of eighteen-year-old boys and War department plans for their treatment have been made on executive initiative.

Although the "work or fight" clause which would have affected striking workmen, was taken out of the bill before passage, Provost Marshal-General Crowder has planned to apply vigorously to the newly registered men existing regulations relating to idle men or those engaged in non-essential employment.

HEAR WILSON'S LABOR DAY ADDRESS PER TELEPHONE

President Wilson's voice today on Labor day can be heard in every home in Chicago where there is a telephone if plans formulated at a meeting of the Labor Day committee are carried out. Expert electricians were put to work upon a special contrivance which is expected to make this feat possible.

The idea is to have a number of transmitters, especially made, on the president's platform which will carry his words to the switchboard and send them on through a combination telephone-megaphone device. It is planned to make an arrangement with the Chicago Telephone company whereby any subscriber to a telephone can hear the president's address by merely taking down the receiver and listening.

Carrying the idea further, one plan is to have a megaphone arrangement attached to each police call box in the city so that crowds which may gather round the call boxes can also hear him speak. It is expected that 200,000 persons will take part in the great Labor day parade.

96 I. W. W. GIVEN LONG SENTENCES AT CHICAGO

Chicago, Sept. 2.—William D. Haywood, "uncrowned king" of the Industrial Workers of the World, and fourteen of his chief aids in the conspiracy to overturn the American war program have been sentenced to twenty years in the federal penitentiary at Leavenworth, Kans., by Federal Judge K. M. Landis.

Ten-year sentences were imposed upon thirty-three of the organization's leaders, five-year sentences on thirty-three, one-year and one day on twelve defendants, and ten-day sentences on two others.

All sentences on the four counts in the indictment will run concurrently. Fines ranging from $20,000 on Haywood and his fourteen chief aides, down to $5,000, were imposed.

The combined concurrent time to which ninety-five I. W. W. were sentenced was 807 years and 20 days and the total of fines is $3,130,000.

NATIONAL PROHIBITION IS NOW PRACTICALLY ASSURED

Washington, August 30. — National prohibition moved a considerable step forward yesterday in congress. Without a record vote being taken or requested, the senate late adopted the leaders' compromise on "bone dry" prohibition, effective July 1, 1919, and continuing during the war, and until the American troops are brought home and demobilized. The compromise, an amendment by Senator Sheppard of Texas, prohibition leader, to the $11,000,000 emergency agricultural appropriation bill is expected to remain in the measure under the harmony agreement of the "wet" and "dry" factions, although technically subject to another vote.

Passage of the bill itself is planned today, and the measure will be returned to the house, which is expected by prohibition advocates to accept the senate appropriation. Adoption of the compromise came after spirited debate between champions and opponents of prohibition, but with marks of lack of interest, including vacant seats both on the floor and in the galleries because the compromise was regarded as insuring approval by the senate.

Efforts to materially change the Sheppard substitute were futile. Amendments to advance and defer the effective date and to extend the time for its operation against the sale of beer and wine were overwhelmingly defeated without record calls.

That there was any agreement among the leaders against having record votes was denied by Senator Sheppard and other advocates and also opponents of prohibition. Senator Phelan of California made a vigorous fight for a longer lease of life for the wine and beer industry.

GERMANS UNABLE TO HOLD BACK THE ALLIED ARMIES

All along the western battle front the Germans continue to give ground before the entente allies. Daily the trend of events accentuate the insecurity of the German lines and the inability of the German high command to hold back the aggressors.

Where two months ago great salients projected into the allied front these have either been flattened or are in the process of being blotted out and in some instances the allies themselves have driven in wedges that seriously menace the enemy.

With the Marne and Picardy sectors now virtually all reclaimed the wings of the present allied offensive are moving in a manner that bodes ill to the Germans. In the north the wing on the Lys salient southwest of Ypres gradually is bending under voluntary retirements and the pressure of Field Marshal Haig's forces. Following the fall of Kemmel the allied line has been moved further forward until it now rests almost upon the Estaires-la-Bassee road less than seven miles southwest of Armentieres. By the wiping out of this salient the menace to the channel ports has been overcome.

On the southern wing north of Soissons, the French and American troops are continuing their progress notwithstanding the violent opposition of the enemy. The village of Leury and Crecy-au-Mont have been captured and, crossing the Ailette, a footing has been gained in the woods west of Coucy-le-Chateau, through which passes the railroad line running from Chauncy to Laon.

From Arras southward to the vicinity of Noyon the British and French troops have made further remarkable gains.

THE HAIG TROOPS CAPTURED BAPAUME

The Germans continue to retreat everywhere between Arras and Soissons sector under the violent attacks by the allied troops. As yet there seems to be no slackening in the offensive, that is steadily retaking numerous French towns and villages and territory that long has been in the hands of the enemy.

Indeed, instead of halting his men for a breathing spell, Marshal Foch seems to be pushing them forward with greater impetus and at present the retiring enemy shows no indications of turning and offering more of a battle than he recently has been giving with his machine gunners and infantry units that are according the rear guards aid in covering the eastward retrograde movement.

Bapaume was captured yesterday by the forces of Field Marshal Haig.

Combles, the important railway town northwest of Peronne, has been outflanked by the British, according to reports. The town is practically encircled. British troops have taken Guillemont and are on the western outskirts of Maurepas, a mile and a half south of Combles, while patrols have entered Les Boufs, two miles north of Combles and Morval, a mile and a half northeast of Combles.

The French are reported to have captured Juvigny, where Americans are fighting.

The town of Peronne has been outflanked by the British on the south.

South of Peronne, British forces have reached the eastern banks of the Somme river between Peronne and Happlincourt The French, however, are reported to have lost Chavigny, just south of Juvigny, to the Germans.

Immediately south of Bapaume the British have reached the Bapaume-Beaulencourt road. Advance troops are moving on Beaulencourt itself. The British also have reached the high ground northeast of Guendecourt and have nearly reached LeTransloy.

The town of Bapaume, one of the chief highway centers in northern Picardy, is twelve miles northeast of Albert and thirteen miles north of Peronne. It controls a network of fine highways leading to all parts of the Picardy battlefield. When the battle began it was one of the German supply bases, but is is probable that by this time the enemy has withdrawn most of his materials.

Since the caving of the German line by the fall of Chaulnes and Roye the French literally have overrun the southern portion of Picardy having released the western bank of the Canal du Nord along almost its entire length and captured the town of Noyon, which, surrounded by hills, has stood defiantly for days under a rain of shells. East and southeast of Noyon other important points have been taken and between the Oise and Aisne the French have overcome the heavy resistance of the enemy and crossed the Ailette river.

Northwest of Soissons, where the Americans are in line with the French in the general movement of clearing Picardy of the enemy there has been severe fighting but with the allied troops having the advantage. The American sector is being shelled in the vicinity of Chavangy and Juvigny and the enemy facing them includes the Russian Seventh infantry. Along the Vesle river at Bazoches and Fismette the situation is rather less tense than it was Tuesday and Wednesday when heavy fighting occurred between the Americans and the Germans. Thursday, the Americans heavily shelled the German position, but the Germans failed to accept their challenge to a duel and replied only feebly. The claim of the German war office that 850 Americans were made prisoner during the recent fighting is denied by the Americans who assert only a few of their men are missing.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, SEPTEMBER 12, 1918. No. 36.

IN MENNONITE CIRCLES

Invitation.

Our plans now are to dedicate the new Chicago chapel building September 22. To this service we extend a hearty invitation to all of the many friends of the mission to be with us and worship with us in the name of Him for whose glory we are having this long looked for service.

Yours in His service,
1420 W. 71st St. **W. W. Miller.**

Dr. J. H. Langenwalter is conducting a series of Bible studies in the Bally (Pa.) church.

The movement on foot for the organizing of a "Mennonite Brotherhood." The committee in charge has had several enthusiastic meetings in the Souderton (Pa.) church. While this movement originated in the East it is hoped that the brethren in other parts of the church will respond and assist in making it a strong layman's organization.

Owing to crop failure and other circumstances the congregation at Kismet, Kans., appeals to the brotherhood for financial assistance in completing its new church. The committee in charge feels warranted in appealing to the liberality of our people because they have responded to such calls in other instances and because in other denominations such appeals frequently bring a hearty response. Contributions should be made to the treasurer of the committee, Bro. W. R. Kaufmann, Moundridge, Kans.

Every church is feeling the severe strain imposed upon it by the draft. Sunday school and Young People's societies are especially hard hit. The Second church, Philadelphia, Pa., has lost a number of efficient Sunday school teachers, its C. E. society has been crippled and recently, by the calling of its chorister and organist, its musical arrangements have been completely disorganized.

Commenting upon the state of the Mennonites in Russia "De Zondagsbote" brings the information that Bolsheviki sailors recruited from the scum of the empire for the Russian navy murdered prominent and influential Mennonites who were attending a meeting at Halbstadt as though they were worse than wild beasts. "The fearful fate of two men," it says, "Suderman and Dyck, men of piety and character, cannot be mentioned without shivering and tears."

H. J. KREHBIEL'S TRIP

(Continued)

As I promised to take you on a snow-balling expedition in Yellowstone park in this installment, I shall have to make long strides to get from Indiana to Montana. I shall have to pass over the fact that one Saturday we surprised a classmate of mine at Minouk, Ill., whom I had not seen for 20 years and that he made us stay and preach for him the following day. How at Rock Island, Ill., the railroad has a local, and a through-train stration and we went to the former instead of to the latter and would have missed our train if for the consideration of $1 the taxi had not broken the speed limit to get us to the other depot in time. I should like to tell you how we made the acquaintance of bedbugs by being compelled to stay all night in a little town in Iowa. And now that I have said this to the credit of Iowa, I shall also say that in Iowa we saw a dozen villages each with a beautiful park in the center of the town and that in Iowa I rode with the same conductor on the same train from Donnellson to Mt. Pleasant with whom I rode in 1892, the first time I visited the state. Speaking of conductors, I must tell you that I made the acquaintance of another one going west from St. Joseph, Mo., by calling his attention to a passenger who was riding free of charge. It was a sparrow in our coach who sometimes flew about, but most of the time was perched on one of the lamps. This conductor was a very fine elderly gentleman, well acquainted with the Mennonites and thought they were some of the best people he had ever met. I should like to write a whole correspondence about our pleasant visit in Beatrice, Neb., but to hurry on I shall only mention the two things that impressed me most. The one was the splendid program furnished on Sunday evening, after the preaching service by the sisters from the Deaconess Home. The other, the fact, that after it had been announced that I should preach English in the evening, Elder Penner at the morning service after my sermon announced that the service in the evening would also be in the German language and so it had to be.

About this time we quit riding in sleepers. With the excess fare and the double war tax we found that it would cost us $9.86 to ride in a sleeper from Cheyenne, Wyo., to Pocatello, Idaho, so Mrs. Krehbiel and I each saved $4.93 by sitting up a night. At Colorado Springs we stopped a few hours between trains to call on my uncle, H. B. Ruth. He lives with his daughter in the foothills among the summer cottages where people spend their vacation and where some millionaires have built their mansions. He pointed out one of these belonging to a copper king who is reported to have made a profit of $9,000,000 in seven months. Such people can still ride in Pullmans and perhaps are thankful that now the people of limited means will no longer intrude. In Yellowstone park the distinction between plutocrat and plebeian has been eliminated for the time being. There were formerly four ways of going through the park; now there is but one. The hotels in the park costing about $1,300,000, where the rich used to spend their money, have all been closed and the only way of going through this year is the "camp way". You pay $25 at the entrance for transportation and $18 for five days' entertainment. Each afternoon you are taken in a 12-passenger auto to another camp where you lodge in a tent with floor and stove. In the morning at seven o'clock one of the servants raps at the door of your tent and calls out, "Fire wanted?" and you answer: "Yes, if you please", for a little fire to dress by and a little warm water to wash with are very comfortable. Yellowstone park is an immense plateau in the crest of the Rocky mountains, covering 3,000 square miles, in which are a number of mountain peaks and Yellowstone lake 37 miles long and 17 miles wide, the source of Yellowstone river. In this park there is the greatest assortment of wonders of nature in the world. There are over 400 hot springs and pools, 26 geysers, a number of boiling paint pots, a canyon, not as large as the Grand Canyon in Arizona, but with a richer display of colors, a waterfall that roars and thunders like Niagara and wild animals so tame that they eat out of your hand. At one of the camps there were seven bears one evening looking for something to eat. The mother bear with her two cubs held possession of the garbage can against all others. At one time when one of the intruders offered fight, she gave her babies a signal and they hiked up trees about 20 feet to safety and when she had caused the intruder to retreat she permitted the cubs to return. The deer that came to camp one evening seemed especially charming to us and I wish that we had a law that would forbid hunters at all times to kill them. The geysers are deep openings into the earth from 6 to 30 feet in diameter. Into these the water from the mountains gathers and comes in contact with volcanic heat. The water at the bottom becomes superheated and forms steam which cannot escape until it has pressure enough to overcome the weight of the water which confines it, then an explosion takes place which sends the column of water 100 to 250 feet into the air, depending on the depth and the volume of water. For the same reason the periods of eruptions vary from one hour, at which "Old Faithful" plays regularly to 18—21 days. After the eruption the water in the crater subsides to a depth of from 50 to 200 ft. The water in the geysers has a strong solution minerals which deposit around the crater forming a cone. According to the shape of these cones most of the geysers are named as Bee Hive, Grotto, Horseshoe. The pools and hot springs are named after the color of the water produced by the mineral held in solution such as Emerald, Sunset, Violet, Rainbow, and one is called the Handkerchief

Pool, for the guide tells the people to drop their handkerchief into it, they are sucked into the crevice out of sight, in about two minutes they are returned perfectly clean and then the guide tells them that if they want them ironed they should drop them into one of the iron springs. So they have an automatic laundry in the park. The paint pots are boiling caldrons of colored mud. In the upper geyser basin we passed over a boardwalk in the midst of small geysers, hot springs and mud-fountains, where the whole earth was seething and boiling and bubbling and there was a constant roaring. Here Dante could have obtained a splendid suggestion for his "Inferno". At Mammoth Hot Springs we camped one night, this is the largest of its kind in the world. It has a very strong lime solution which deposits in a vegatation called "algia" which grows only in water of over 120° temperature. This Mammath Hot Springs has through these lime deposits built up a terrace 125 feet high, that looks like a mountain of while marble. On one of these terraces we descended by a ladder for 30 feet into the crater of an extinct hot spring which, because of the current of hot air passing through it and a lime deposit that resembles a lump of kneaded dough, is called "The Devil's Kitchen". On our trip through the park we passed over the Continental Divide twice at a height of 8,725 ft. Our party was very fortunate in being the first to go through Dunraven Pass, the snow having been removed by the government the day before. That was a glorious, never to be forgotten ride. We reached over the sides of the auto to grab some snow from the drifts but could not reach it. Suddenly a bright idea came to Dr. Thomas from Richmond, Va., who was riding in the rear seat with me. He took his cap and threw it into the snowbank and then cried out lustily: "Hey, there, driver, stop, stop, my cap flew off!" The chaffeur stopped and the doctor jumped out. Seeing what he was up to I also jumped out and for a few minutes we snow-balled each other. Then the thought came to us that the other passengers who remained in the auto ought also to enjoy some of the fun, so discontinuing our fraternal warfare we made common cause against the rest of the passengers and doused them with snow to their and our heart's delight.

We should always be careful how we treat God's blessings. If we reject them He will withdraw them from us.

REPORT OF THE FIELD SECRETARY

Sunday School Convention of the Eastern District—Bally, Pa., August 31, 1918.

The year has been a momentous one. The import of the times has been borne in upon us in our Sunday school work, I am quite certain. It may be that to some extent we have simply been carried upon the tide during the past year, but it must have become clear that it is highly necessary to nerve ourselves and prepare ourselves for greater tasks in the year before us. May we be strengthened, helped and guided by the heavenly Father to seek out these tasks and perform them as unto Him!

The secretary has kept in touch with the schools of the district, though not many visits were made. The work was done mainly through correspondence. An effort was made, however, to visit types of schools in order to become familiar with differences of conditions. The types in mind were—large city or town schools, small town schools and country schools. It is to be hoped that what was learned will in some form become embodied in the proceedings and plans of today's convention so that needed encouragement and help may be given to the schools both today and throughout the coming year. Your secretary suggests that an effort should be made to visit officially every school connected with the convention during the next year. This should include the schools in the western part of the state. As this will mean considerable expense, the convention should place itself on record today as favoring this visit and sanctioning the expense.

The schools have made a splendid record in redeeming the pledges given at last year's convention. There should be no backward step taken, either today in making pledges or during the year in meeting promptly the demands of the treasury. The faithful treasurer needs a word of commendation and it is cheerfully offered in this report.

It is a source of gratification that the resolutions of last year's convention were carried out with but one exception. Copies of the resolutions were sent to all the schools shortly after the convention. In one of the schools visited we found a copy posted in the Sunday school room—a practice worthy of imitation.

Schools were variously affected by men leaving for the camps. Some schools have as high as twenty in the service while others have none or very few. In some places the attendance has suffered considerably, while in other cases there has been no perceptible difference. I may venture to say that everywhere we will be affected to a greater extent during the coming year. Our duties will be twofold—to keep in close touch with the boys who are away, and to work out ways of filling the gaps, if we mean to discharge our responsibility both to the boys and to the school.

In three schools, Philadelphia I, Allentown and Hereford, teacher training classes completed courses during the year. One school, Souderton, has a class pursuing a course, and we know of but one school that has a new class in prospect, Philadelphia I. No phase of the work is harder, possibly, than the teacher training. Patience and perseverance are the qualities that will bring success. Try it. Let me suggest the formation of Alumni Associations where classes have taken the course and let these associations form a look-out committee to assist superintendents and teachers in forming new classes.

The topical lessons, when tried fully, have been successful. Allow me to point out West Swamp and Quakertown as examples. The chief drawback seems to be that officials and teachers are not fully acquainted with the purpose and character of the lessons. I would recommend that a certificate be prepared by the convention or by conference and awarded to pupils who complete the topical lesson course. It needs to be emphasized that these lessons are not meant to supplant the uniform lessons, but simply to supplement. The plan calls for a year's work on these lessons, and then the study of the uniform lessons can be resumed.

Systematic memory work has been discussed at conventions and demonstrations given. It has not yet become "catching". I trust it may shortly be placed on the "contagious" list. I would recommend that a committee be appointed at today's convention to formulate a plan of memory work to work out a course and to suggest a suitable recognition for completing a course.

While organized classes are found in our schools there has been no marked advance during the year. The subject has been frequently discussed and the merits have become so obvious that little more needs to be said than to repeat the slogan, Give it a trial and be convinced. I would call attention that organization does not apply to adult classes only, but there is a secondary division movement for organization that applies to classes of younger pupils.

Interest in missions appears to be in a fair state of health. Philanthropic efforts have been in evidence and have claimed a part of the gifts from the various schools. The practice of giving in this way to various forms of relief, must, it seems to me, have its good effect in adding to the missionary zeal and interest. In some schools mission talks and giving are a monthly feature, in some quarterly, and in others somewhat desultory. In this department there is need of constant instruction, line upon line, precept upon precept. One school, Quakertown, devotes the Review Sunday regularly to a mission program. Another school in the same charge, West Swamp, has a Mission Study class initiated by one of the organized classes.

Our motto must be, Forward! Many of the points of advance needed are indicated in the report of the committee on a "front-line standard". We commend them to your careful consideration.

Let me say that our workers have the interests of the kingdom at heart, that good teaching is done and soundness characterizes the substance of what is taught.

Allow me to say that we fail where in the eyes of the present observer we do fail, in not being alert enough to sense changing conditions and so to adapt ourselves to them that we may not suffer losses, but rather to make gains. We stop short of our possibilities. To realize our possibilities requires time, perseverance, the conservation of talent to the cause.

In order that a school may do its best work, I believe it to be absolutely necessary that workers' meetings, round tables, or by whatever name you call the meeting, should be held. Only by thus meeting to discuss, plan and initiate, can the best results be obtained.

More and more the congregations are dependent for accessions in membership upon the Sunday school. How important that the congregations give their wholehearted support to the school, and that definite efforts be made to win pupils for Christ and the church! More and more the church membership is found in the school. The attendance of Sunday school members upon the church service is not so satisfactory. This is a problem that seemingly must be left to each local congregation and school to solve.

It is to be desired that the field secretary be definitely instructed as to matters coming from the

convention to be laid before the conference. The Sunday school committee should be definitely invited at every convention to speak as representatives of the conference or to file any communication from conference with the secretary for presentation at the convention.

It is scarcely a fair proposition to expect the newly elected recording secretary to gather the statistical reports. I would recommend that this work be put in the hands of the field secretary.

To test definitely whether another day of the week is preferable to Saturday to hold the convention I recommend next year's convention be fixed today and another day than Saturday selected.

It is not only highly desirable but highly important that as a department of the church we show that we recognize our obligations to give in this time of the world's need. It is none too soon to prove that we are terribly in earnest to do this thing. I therefore present this proposition with all the earnestness of my soul as a beginning—this to be done by and through the schools of our conference. The proposition is to raise $1500 by Christmas for some philanthropic enterprise. A committee to manage the campaign and to disburse the funds should be appointed today and to set to work immediately.

As suggestion will you consider this plan to be adopted for each school:

In the Adult Dept.:

Save 3 cts. a day for 100 days.

In the Intermediate Dept.:

Save 2 cts. a day for 100 days.

In the Primary Dept.:

Save 1 ct. a day for 100 days.

Make the goal for large schools, when either the church membership or Sunday school enrolment is 150 or more, $150.

Small schools, less than 150 membership, $75.

I desire to express my appreciation to pastors and superintendents for their aid in gathering the information that forms the substance of this report. The officials of the present convention and the pastor and superintendent of the congregation and school where we meet today deserve our thanks for their untiring efforts to arrange a well worth-while program and to build for a successful convention.

"For we are laborers together with God." I Cor. 3:9. This is our high calling. May we prize it!

On receipt of $3.00 we will renew your own subscription and send The Mennonite to a new subscriber from now until January, 1920.

THROUGH MAN TO MEN

God's method is to reveal Himself through man to men. Every generation accepts the witness of those who have gone before as the starting place of its own experience. We, too, in our turn, are chosen instruments by whom God shows Himself to men.

Many have complained that religion makes God in the image of man. What else could be expected, or even desired, so long as man remains incapable of looking beyond his own sphere of moral experience? Why not stop being sensitive to complaints against the ascribing of human attributes and feelings to God (for that is the meaning of that hard and clumsy word "anthropomorphism") and accept it as a matter of experience that God reveals Himself to man in the character and experience of men?

This is the experiment for every church to work out—to show as much as possible of the ways and thoughts of God to men in their own obedience to His will. There would be no difficulty, there never has been real decline in any church which has worked that problem to a successful solution. That is what happened to King Asa when he renewed the worship and purified the life of his people. The converts came hurrying over the border. "For they fell to him in abundance when they saw that the Lord his God was with him."

Let some discouraged, dwindling church take to heart this lesson. The attractive power is God's presence manifested in pure and just and gracious lives. Let them test God by obedience whether He will not make them again a power in the community. To such a challenge God will respond, or else He is no God. He will show Himself through children who seek Him with all their heart.

Every generation accepts the witness of those who have gone before as the beginning place of its own experience. We learned religion at our mother's knees, but confirmed it by our mother's life. The inner worth of the Bible, that which makes it the Word of God to men, is the record of God's dealing with His children. Its crown and glory is God's self-revelation through the Son of Man.

The hope of the church is in the rising generation. So it has always been. So it must always be. But what the rising generation learns of God, it will learn from the generation that is passing off the stage. That is our opportunity, by godly lives to show a little of the character of God to men.—The Congregationalist.

WHY TROUBLED MEN LOVE THE BIBLE

It is this teaching as to the loving providence of God that explains the grip of the Bible upon great men. Never was a book loved like this book by the builders of states and the architects of commonwealths. Always it has been the book of comfort to the poor and weak. It has been the book for slaves, the book for prisoners, the book for the heart-broken and the oppressed. Exiles like Dante have hugged it to the breast, endungeoned men like Bonaventura have found its company midst the loneliness of the prison of Chillon. Victims of despots, lying in the Bastile, have retained their reason through its light and strength. The poor have gone to the book as to a medicine chest or a treasure house. In his dungeon in the Mamertine Prison Paul stayed his heart upon the words "God is our refuge and strength." Looking forward to his condemnation and his cross of fire, Savonarola recalled the words, "Though thou walkest through the fire, the flames shall not kindle upon thy garments." Fronting his ordeal at Worms, Martin Luther overheard a soldier exclaim as the spears rattled against him, "Little monk, thou knowest not thy peril." Martin Luther answered by hugging the Bible closer to his heart, "I will go on in the strength of the Book, though there were as many devils in yonder city as there are tiles on the housetops." Patriots, fighting for liberty; heroes, struggling against oppression by the mother thought of this Book, that God cares for man. In that solitude of its love He doth neither slumber nor sleep. His very name brings comfort, like the sound of sweet bells. At the very thought of the all-comforting and all-helpful God the soul leaps up as the birds rise when the sun is upon the horizon. In general, this Book is the story of God's guidance of one race, the Hebrew race, illustrating His guidance of the human race. Beginning, a handful of newly emancipated slaves, this Book sets forth the story how God led His people dry-shod across the seas of difficulty; how He fed them with angels' bread; how His presence sheltered them from the fierce heat of the desert, and how at last He redeemed them out of the hands of their enemies, and brought them into the promised land and gave them victory. And the logical inference is that the God of the fathers will not forsake the children, but will give unto them, in a moral universe, calm after storm, peace after battle, pity after blows, and make victory inevitable because His providence is equal to man's every emergency.—Hillis.

SELF-DECEPTION

There is no form of exercise in which the opportunity of self-deception is greater than in reading and studying the Word of God. It is so easy to conclude that, since we read one chapter or several chapters every day, we are utilizing our opportunity and discharging our responsibility. We may read the allotted daily portion and yet read it in so perfunctory and ascetic a way and so unconsciously magnify the almanac element in our reading as utterly to fail to catch the ear of God or even to hear His voice. On the same principle we have a right to conclude that one may be an unwearying and enthusiastic student of the Word of God and yet fail to learn those great spiritual truths which underlie that life which is hid with Christ in God. Professionalism and intellectualism, though they have their legitimate functions, may breed fogs capable of hiding the face of God. Only the devotional student of the Word of God is worthy of the name. Any other kind not devotional is wasting his time. It is said that a larger number of persons are studying the Word of God than ever before. That may mean little. What we want to know is how they are studying.—Christian Advocate.

THE SOURCE OF ITS BEAUTY

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug around it, and lifted it out, the brier said to himself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you." This is just what Christ is doing all the time with poor human lives.—Herald and Presbyter.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

No fall in the history of our country began as this one does. In the first place the new draft law that is designed to call out the entire man-power of the nation has been set in operation. The working-out of this plan will disturb normal family, social, business and religious conditions. It will mean homes broken up—for a time at least—new conditions of life, hardships in matters where men and women earn their daily bread and a re-arrangement of methods and plans in church efforts. We are particularly concerned with the way our churches will come through the trial. Already our missionary efforts are seriously handicapped, but it is hardly likely that our sacrifices will end with difficulties thrown in the way of our missionary efforts. Our benevolences, homes, hospitals, and charities are sure to be strained to the limit if their capacity for service while, with the terrible increased cost of everything, their incomes are not so likely to keep pace with the demands placed upon them. Again, here is the matter of our schools: should the war continue for a considerable time it will mean that there will be few pupils to patronize them. The boys will be called to service and the girls to supply the demands for labor. We have to realize that the lean years are upon us, not that we expect they will ruin us, but that the time of sacrifice is here and sacrifice can only truly benefit us if it is prompted by loyalty. We want to feel at this time that, besides loyalty to our country we need to be especially to those enterprises of our church which are devoted to making our country a better and happier place in which to live and our fellow men fit citizens of the kingdom of God.

One has always enough strength to bear the misfortune of one's friends.

DOING PLAIN THINGS IN A BEAUTIFUL WAY

Every girl wants to be beautiful, and rightly so; but not all girls are blessed with beauty of face and form. But there is one kind of beauty which every girl may cultivate; and if she makes it the daily habit of her life, in time even the plainest features will take on a form of loveliness, the reflection of inner beauty.

What is it that every girl may cultivate? It is doing things in a beautiful way. The most humble task may be made lovely by doing it in a beautiful way, and unconsciously the one who does this grows an inner beauty that radiates from her personality, giving it a charm all its own.

There is all the difference in the world between a task done in a beautiful way and the same task done in an unlovely way. This is true in the home, in school, in social life, in business, and in our church and Sunday school work, and every girl can cultivate the beautiful way of doing things. There are many tasks in the world that do not seem very lovely in themselves—tasks that are hard and unapplauded and some that even seem like drudgery—but if they are necessary tasks they are noble ones, and we can make them dignified and lovely if we do them in a beautiful way. Then there are some tasks which come to all of us—like the simple one of saying "Good morning" to our families, which may be done in one of two ways. Have you noticed that some folks say "Good morning" in so ungracious a way as to upset others for hours and hours, while some give the greeting with such kindliness and charm as to cast a radiance over the entire day?

The motive which prompts a deed and the way in which we do it is quite as important as the deed itself. In every home, for example, dishes must be washed. Now, the daughter may help mother wash the dishes because she feels that she must, and she may sulk throughout the process. Or she may have chosen as an ideal to do things in a beautiful way; and knowing dish-washing to be a necessary task, she recognizes it as an opportunity for service, and with the fixed purpose of being truly helpful and doing all things in a lovely spirit, she washes the dishes, filling the kitchen and mother's heart with sunshine as she does so. One may light a fire in a grate in so beautiful a way as not only to warm the physical bodies, but to cheer the heart and refresh the spirit as well. One may set a table and serve a meal in a way that will not only satisfy physical hunger, but give spiritual strength and comfort.

And this principle applies in our social life, our school and church work. The most brilliant social affair planned by a committee is a failure if jealousy or selfishness or touchiness is allowed to come in among the committee workers. The most remarkable record of a class president is not a success if the girl has worked from desire for praise or for self-glory. The most humble class task performed from the desire truly to serve and done in a beautiful way, with love the motive, is the real success. And so in all life's relationships the spirit of our deeds, the way in which we do them, is the thing which determines their real value in the eternal reckonings.

To do things, from the simple, most humble task of the daily routine to the most responsible and exalted one of special opportunity, in a beautiful way is to grow in grace and loveliness, radiating beauty and joy wherever one goes. This is an ideal worthy of every girl's choice.—The Visitor.

PULPIT PRAYING

I think I may say that no part of preparation is more noble than that of singing and praying. We are indoctrinated very thoroughly. We are taught in the history of the church and its order and discipline, but how much instruction do we get on the subject of prayer. I think the most sacred part of our ministry is praying. I can bear this witness that in the study, in the most absorbing moments on the street, in those chance inspirations which everybody is subject to, when I am lifted highest, there is nothing that is to me so touching, so inspiring, as when I stand in ordinary good health before my great congregation to pray for them. At times when I have risen to pray and have glanced at them, I could not keep back the tears as I realized that there were so many hidden sorrows, temptations and such histories. Indeed, I hardly feel as if I had anything to ask for myself; at no time do I get so far into heaven as in these moments. I can see my mother there. I forget the body and live in the spirit, and it seems to me as though it was permitted me to lay my hand on the very Tree of Life and shake down from it both leaves and fruit for the healing of my people. And it is better than a sermon. People have asked me if I ever write my prayers. I could not do it. Prayers must be voluntary, spontaneous, effluent as the atmosphere itself. If you cannot pray, do not be discouraged. All streams run small at first; grow better, deeper. Take more care of the inward man and then people will begin to say of your prayers that they are more nourishing than they used to be. Then, if men trouble and vex you, instead of getting mad you will pray. When trouble comes, instead of saying you have too much trouble, pray; when you are spoken about, if you find tale-bearers in the community are about you and you are annoyed and vexed, and there is scandal running around, pray, pray. That is the best way to head off little troubles, and when I hear a parish saying: "Our minister cannot preach as well as some, but it is balm to hear him pray," I congratulate them. They are not far from the gate of heaven.—Henry Ward Beecher, in New Haven Lecture.

LOOKING TOWARD THE SUNSET

If, when at last the night shall begin to fall, and the things that now seem so important shall all have been left behind, and the Master's voice shall be heard saying, "The day is done. The work is finished. Lay down the burden. It will soon be time to go to sleep," if, in that hour I can remember that among the toilers in the field I have tried to do a man's part; that when the sun was withering I have not shirked my stint; that when another has grown weary, I have tried to speak a word of hope, and to lend a hand which would help and never hinder; if I can feel that in my work I have known how to sing, and, because of that, have taught others to sing, too; if I can know that in my heart I have cherished hatred toward no human being, but seeking to be like Him, have tried to forgive as I would wish to be forgiven, and to judge charitably of others' failings as I would want them to judge of mine; then, whatever mistakes may have been made, I can lie down and sleep peacefully as the little child at evening time, who, with the mother's touch upon his hand, passes into slumber, knowing that all is well; that there is One watching beside me, who "neither slumbers nor sleeps," and that when I shall awaken it will be to find myself in the Old Home, surrounded by those whom I have learned to love, and that it shall be morning. —George Thomas Dowling, in Churchman.

If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home.

BEGIN NOW

The way to get a thing which is purchasable is to pay for it. The way to get a thing which is to be earned is to work for it. The way to get a thing which is to be given is to ask for it. The Christian, in receiving from God, has neither to pay nor to earn. What he gets from God comes by gift, and the way to receive it is simply to ask. "Ask and ye shall receive."

The way to learn to pray is to begin to pray. The trouble is not that we do not know how to ask, but we are not asking. God can help the man who cannot pray. The Holy Spirit will teach him. But God cannot help the man who will not pray, for he gives God no chance. God does not expect us to know all the secrets of prayer before we enter into the school of prayer. He asks us to begin; to take our seat on the primary bench; to learn first the A, B, C of this life. And then, as we go on praying, we keep on learning. The responsibility of praying is with us. It is not our ignorance of the prayer life, but our woeful neglect of it that most grieves the heart of God.

"Ye have not, because ye ask not." If you do not pray, some laborer will not go forth into the harvest field; if you do not pray, some darkened soul in China or Africa may not receive the gospel of Jesus Christ; if you do not pray, father, or sister, or loved friend may not be convicted of sin; if you do not pray, some door that God would have opened may remain closed forever; if you do not pray, some barrier may stand till Jesus comes that God might have hurled down if you had prayed. If you do not pray, only eternity will reveal what God has lost and what you have lost, and what the universe has lost because of your failure in asking.—James H. McConkey.

A PRECIOUS HYMN

One of our standard hymns is "My Faith Looks Up to Thee." Dr. Ray Palmer is the author of the words, which will probably constitute his main title to remembrance. When my home was in New York and Brooklyn, Doctor Palmer was the pastor of the First Congregational church of Albany, N. Y., and I met him frequently at the state and district meetings. He had a most benignant face and a genial manner; it was always pleasant to meet him.

No hymn in the hymn books was better known than his; it was always sung at the communion service of our state association meetings; it connected itself very closely with all our devotional experience. One day, Doctor Palmer told some of us how it came into the hymn books. He was living at his home in Boston, at that time, and after the hymn was written he laid it away in his pocket-book with no definite thought of publication. There it lay until it was somewhat soiled; when, one day, Dr. Lowell Mason, then in the heyday of musical production, chanced to meet young Palmer on the street, and asked him for a hymn. Palmer thought of the pocket-worn verses and brought them out; Mason took them home and set them to the new tune, Olivet, which has been sung by millions in three generations, and which is likely to be sung as long as the verses.—Washington Gladden.

HIS GIFTS

He giveth power, oh, blessed thought!
Increasing strength to those who faint,
A promise sweet for every ill,
A soothing balm for each complaint.

He giveth grace, abundant grace,
Sweet songs of victory in the night;
He stills the storm and lines each cloud
With silvery beams of heavenly light.

And quietness, He giveth, too,
When all about is strife and wrong,
When Satan's hosts united come
And press the conflict hard and long.

No weapon formed against His own
Shall prosper in its deadly aim,
For round about each faithful saint,
There gleams a fall of heavenly flame.

He giveth joy unspeakable,
A never-failing crystal spring,
Imparting strength and health divine,
Yea, life, eternal life it brings.

He giveth rest, oh, sweet repose,
To lean upon His mighty arm!
A rest from guilt and inbred sin,
From slavish fear and its alarm.

He giveth all, yes, all we need
Of grace and wisdom, power and love;
His open hand drops rich supplies,
And beckons us to joys above.

Hast thou received? then freely give,
Sow bounteously, with willing hand;
And, ladened well with golden sheaves,
Before Him thou with joy shalt stand —Katie Hall.

CHRIST IN THE EVENING

We always need Christ with us; but when evening draws on, we need His presence in a special way. It is growing dark, and in the shadows we need His protection. Night makes for us a sense of loneliness, and we need His companionship. Night has its dangers, and Christ's presence gives us a feeling of safety. Life is full of evenings in which this prayer is fitting. There are evenings when the skies grow dark; and if we do not have Christ to come in and abide with us, we shall be uncomforted, while His presence fills our hearts with light. To all of us will come at last the evening of death. It will be very still about the house. The breathing will become shorter and quicker; the end will be near. Then we shall need Christ. If He does not come in to abide with us, it will be unutterably dark for us. We shall need Him to light us through the valley of shadows. Our prayer should be: "Abide with us, for it is toward evening." Then His coming will bring light and joy.—J. R. Miller.

THE C. E. TOPIC

Sept. 22.

Lessons from Bible Characters.

Heb. 11:32-40; 12:1, 2.

Here we have a topic that is as wide as the Bible. The Bible is full of characters some of whom have small parts to play in the story while others are prominent. As we regard the Bible the revelation of God's plan of salvation we may regard every character in it an important factor in the unfolding of this plan. It is no mere incident that an unnamed prophet appears in one place, a child in another and a Christian greeting is sent to some far-away brother or sister whose name is mentioned in another. God planned that they should do their part and that we should be helped or warned by what they did.

Note first of all that Bible characters are not limited to sex or age. We find the babes, Moses, Samuel and Jesus coming in for their share of notice in the sacred narrative; so do the youths, Joseph, the captive maid, David, the shepherd; John, the beloved disciple, and Paul's nephew; so do the women, Deborah, Hannah, Esther, Mary and Phebe; and so the men, a long list of whom would mean the naming of the world's most conspicuous characters, be they kings, poets, teachers or philosophers.

For the sake of convenience we will group Bible characters into the following classes—old, young, wise, foolish, good and bad.

We sometimes forget that old men have more to do than just wait until death calls them. Abraham was an old man when God called him, he was older when he received the promise. From him we learn the lesson of faith, that is, taking God at his word and acting in obedience to Him. Jacob breathed his last in Egypt. He was then a man who knew by bitter trials what it was to live by trickery. He learned before he died that God would care for such as he. In Elijah we see a man of fire and action, a fearless man for God, zealous in his service.

Youths appear all through the Bible as examples to the young of our day. God blesses pure friendships as He did that of David and Jonathan. To every youth comes the opportunity to choose right or wrong as did Solomon. Daniel is an example of purpose to do right, his three friends of faithfulness. John the Baptist inspires in his life the humility we all should show. John, the apostle, learned to lean upon the bosom of his Lord in youth and to him in old age his Lord made known the mysteries of His purposes. Timothy, as the faithful scholar of his mother and grandmother in the Scriptures found himself fitted to be the favorite disciple of the great teacher and missionary, St. Paul.

Of the wise and foolish we have much to learn in the Bible. The two builders of houses are held forth as examples to us by Jesus. One is wise who heeds Him; the other is unwise for disregarding Him. All those who served God were wise. "The fear of the Lord is the beginning of wisdom." In the Old Testament we have an array of kings who did that which was right in the sight of the Lord and a longer array of those who did not that which was right in the sight of the Lord. Those who did right were wise; those who did not were foolish. We have also examples of men like Samson who was strong but proved himself the weakest; Solomon, the wise man, who showed what a fool he was; and Saul, the king, who could not govern himself. What good is strength if it doesn't enable one to resist temptation, or wisdom if it doesn't keep one from folly or kingship if it leads to ruin?

We find plenty of contrasts between good men and bad men. It does not require much wisdom to know which of the two classes to make one's model in life. There was Abraham and there was Lot. Who would want the place of Lot? Then we have two such kings as Ahab and Hezekiah. Ahab is no one's ideal. Who would want to change places with Judas and who would not want to be any one of the least of the other apostles? Paul is a great man in many ways whose influence will live forever. In contrast to him what do such men as Agrippa, Festus, Alexander, the coppersmith, or Demas mean to us? Surely nothing that might be for our edification.

THE S. S. LESSON

Sept. 22.

Fruits of the Christian Life.

Matth. 25:14-30; 5:1-12.

Golden Text.—All things are yours; . . . and ye are Christ's; and Christ is God's. I Cor. 3:21b, 23.

The parable of the talents is applicable to every life. No one is without something to do and there is no one upon whom duties are not imposed. Generally our duties and our responsibilities are close at hand. Many young people think their field of activity has been laid out in some distant part and this accounts for many failures. They don't see the large duties near at hand. They are like the man in the "Acres of Diamonds" who sold out his inheritance in order to go far away in search of diamonds in some fableland. When he returned, aged, poor, broken and worn-out he was amazed to learn that the land he had sacrificed to go to the diamond fields had become one of the world's greatest diamond fields. Our duties and opportunities are near at hand. If we do not use our abilities right where we are we will hardly be faithful in other places.

It is needless to point out what our talents are. Anything we can use for God or for the good of His children is a talent. It is God's property which has been placed in our keeping to enlarge and keep active. To some money is a great talent; to most of us it is not, for the simple reason that God has not placed it into our hands. Time is a talent everyone has and one that can be used as nothing else for the enlargement of God's kingdom and the salvation of souls. Ability to do things, no matter what, when recognized as the gift of God and consecrated to His service is a priceless talent. All the good that men do in the world comes from their using their ability as precious talents.

It will be noted that there were differences in the amount of talents. Here was the five-talent man. There are plenty of his kind in the world today. They are those to whom the door of larger opportunity is flung wide open. Numerous as are the five-talent men, most of us recognize that we are not in that class, but those who are, have it impressed upon them that their responsibility is as great as the number of gifts they possess. The one-talent men and women are as scarce as the ten-talent ones, if not scarcer. Be it sufficient to say of them that they will answer for the responsibilities they have. Their being faithful is as important as the faithfulness of the ten-talent man. The work of the man who can only shovel coal under the boiler is as important as that of the captain who stands on the bridge and gives orders. Most of us are ordinary persons — two-talent men and women — but the standard of faithfulness required of us is as high as that for the more gifted ones. In a word, we must all be faithful to the tasks God gives us, be they great or small.

In the study let it be noted that the lord returned to his servants and exacted a reckoning from them and that our Lord is to return and we shall give an account. The title of the lesson suggests that fruit is expected. By their fruits God, as well as man, knows men. It is not only fruit that is expected, but good fruit. The selection from the Sermon on the Mount suggests the kind of fruit expected with the reward that comes from bearing such fruit. Someone has said that this passage promises the rewards that come from what the world regards failure. The blessings promised are to the sad, the meek, the hungry, the peace-loving, the pure and the persecuted. The blessings named are all different but worth more than all the world has to give.

MARRIAGE

Kohfeld-Galle. — Married at the home of the bride on August 22, Rudolph Kohfeld and Elda Galle, by Rev. H. J. Krehbiel.

Dettweiler-Ruth. — Married at the home of the bride, on August 28, Stella Ruth and Edward Dettweiler, by Rev. H. J. Krehbiel.

Amstutz-Davidson. — On August 25, 1918, in Bluffton, O., Ezra Amstutz and Ella M. Davidson, both of Pandora, Ohio, Rev. A. S. Shelly officiating.

DEATH

Bergthold. — Frances B. Bergthold, daughter of Rudolph and Rosa Bergthold, died at Reedley, Cal., on Aug. 20, 1918, at the age of five years, 10 months and 6 days. On Monday, the 19th, she had her tonsils removed and seemed to be recovering nicely, but at 6 o'clock on the evening of the following day she suddenly got worse and died at 8 o'clock. The funeral service which was largely attended took place on the 22nd. Bro. Krehbiel spoke in English on Rom. 8:28 and in German on Mark 10:14. She will be greatly missed by her parents, her brother and sister, and her many friends.

CONTRIBUTIONS

For Chicago Chapel.

Four Kauffman boys, Moundridge, Kans., $1; Chas. Bachman, Bay City, Mich., $25; Rudolph Grundy, Bently, Mich., $25; Sam Amstutz, Chicago, Ill., $25; P. R. Voth, Gotebo, Okla., $10; young people, Bluffton, O., $10-16; M. D. Unruh, Freeman, S. D., $5; Dan Unruh, Freeman, S. D., $10; Lydia Augspurger, Middletown, Ohio, $6; Mary C. Augspurger, Pulaski, Ia., $10; T. M. Boese, S. Dak., $10; E. M. Coweles, Pulaski, Ia., $6; M. A. Niswander, ditto, $15; a friend, Donnellson, Ia., $5; A. T. Neufeld, Inman, Kans., $15; several members, Berne church, $110; Lydia Amstutz, Bluffton, Ohio, $3; Menno Bixel, ditto $10; Minerva Hilty, ditto, 25c; Herman Hilty, ditto, 25c; Clella Hilty, ditto, 10c; Philip Hilty, ditto, $10; Carey Niswander, ditto, $15; Missionary, Trenton, Ohio, $28.44; Mrs. John A. Suter, Pandora, Ohio, $1; Mrs. Dave Suter, ditto, $3; Chas. Dieffenbach, Pulaski, Ia., $14.85; S. S. class No. 10, Noble, Ia., $10; M. A. Niswander, Pulaski, Ia., $15; H. E. W., Los Angeles, Cal., $5.

Respectfully acknowledged,
1420 W. 71st St. **W. W. Miller.**

For Foreign Missions for August.

For General Fund.

Ebenezer church, Mt. View, Okla., D. A. Goertz, $9; S. S., Salem church, Munich, S. D., J. S. Fast, $30.10; Elsie Holly, Fairfield, Ill., $5; Springfield church, Quakertown Pa., J. M. Landis, $16.30; E. G. Hubin, Butterfield, Minnesota, $3.75; mission festival collection, Los Angeles, Cal., P. W. Penner, $52; mission friend, Newton, Kans., $5; Christian church, Moundridge, Kans., A. H. Kaufman, $19.70; Friedensfeld church, Liberal, Kansas, Klaas Franzen, $28.06; Bethel church, Mt. Lake, Minn., A. Janzen, $116.50; rent from Stucky property, Moundridge, Kans., J. C. Goering, $2; Menn. church, Halstead, Kans., F. C. Schowalter, $44.80; First church, Reedley, Cal., H. J. Krehbiel, $95.90; Bethel church, Dubois, Idaho, D. H. Friesen, $14.20; Menn. church, Hydro, Mont., P. J. Schroeder, $10; Menn. church, Laird, Sask., C. F. Sawatzky, $150; Menn. church, Escondido, Cal., H. H. Adrian, $10.40; S. S., Christian church, Moundridge, Kans., C. C. Kaufman, $32.25; Nordstern church, Drake, Sask., J. Quiring, $146.55; Peter Mierau, Langham, Sask., $25; Gerhard Regier, Whitewater, Kans., Gustav Harder, $5.70; Menn. church, Paso Robles, Calif., C. R. Lichti, $15; mission friend, Goessel, Kans., B. H. Friesen, $50; Menn. church, Donnellson, Iowa, D. F. Koller, $27.42; Peter A. Friesen, Burrton, Kans., $50; Salem church, Dalton, O., Mrs. Alvan J. Sommer, $36.31; Herold church, Bessie, Okla., P. A. Quiring, $33.35; G. A. Haury, Newton, Kans., $10; P. A. and Maria Garber, Pretty Prairie, Kans., $25; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $37; Bethesda church, Marion, S. D., Derk P. Tieszen, $118; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $48.87; mission box, Menn. church, Berne, Ind., S. F. Sprunger, $18.52; birthday offering, ditto, 51c; Elmer Lehman, ditto, $12.50; mission friend, ditto, $20; single members of the Berne (Ind.) church for support of Berne mission workers, $1680.85; mission friends, Man. and Sask., Benj. Ewert, $25.

Special Gifts.

Girls' Bible class, Deer Creek, Oklahoma, Alma Dester, for two girls in China, $30; S. S., Salem church, Munich, N. D., J. A. Fast, China mission, $42; Salem church, Dalton, O., Enoch Sprunger for evangelist in India, $102.25; Y. P. S., Deep Run church, Quakertown, J. M. Landis, Widows' Home, India $50; Sewing society, Gotebo, Okla., M. K. Goerz, girls' school, India, $15.65; gift, J. E. Entz, Newton, Kans., for John Williams, India, $25; Sewing society, Aberdeen, Sask., M. K. Goerz, support of child in India, $22.10; Sewing society, Drake, Sask., M. K. Goerz, support of child in India, $25; Sewing society, Nordstern, Saskatchewan, M. K. Goerz, reparation girls' home, India, $97.80; S. S., Mennonite church, Ringwood, Okla., for 220 pairs of shoes for lepers, India, J. B. Epp, $55; Freni Kaufman, Moundridge, Kans., J. S. Kaufman, for Ed Kaufman's mission in China, $400; gift, E. F. Grubb, Los Angeles, Cal., school cost for children in India, $40; ditto, pension fund, $25; Mrs. J. H. Schmidt, Gotebo, Okla., M. K. Goerz, girls' school, India, $15.50; mission friends, Rosthern, Sask., M. K. Goerz, school expenses of Wiens' children, $35; Women's class, Hillsboro, Kans., Mrs. J. H. Epp, child in China, $32; Jacob Toews, Mt. Lake, Minn., Mauhadei, India, $30; mission friend, Berne, Ind., S. F. Sprunger, school costs for poor children, Sukri, $50; mission workers, Moundridge, Kans., E. M. Roth, for Joseph, $42.

For Lepers.

Mrs. Woelke, Los Angeles, Cal., P. W. Penner, $2.

For the Mission Auto.

Salem church, Freeman S. D., C. B. Lehman, auto for China, $500; G. A. Haury, Newton, Kans., $5; P. A. and Maria Garber, Pretty Prairie, Kans., $5; Mrs. John Regier, Newton, Kans., $1; Ed P. Graber, Pretty Prairie, Kans., $1; Peter Loewen, Newton, Kans., $4; J. P. Linscheid, Arlington, Kans., $5; Catharine Regier, Elbing, Kans., half for China, half for India, $10; gift, H. T. Dyck, Elbing, Kans., ditto, $4.

With sincere thanks,
Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

Received from M. Latschaw, Deer Creek, Okla., for use in the Cantonment mission, $10.

Albert Claassen.

RELIEF COMMISSION

For July and August.

Mrs. D. C. Sprunger, Berne, Ind., for Armenian and Syrian relief, per S. F. Sprunger, $3; Little tots of Primary Dept. of Wadsworth S. S. for Armenian and Syrian Relief per W. S. Shelly, $10; D. W. Friesen, Altona, Man., for where needed, $200; anonymous from Donnellson, Ia.; for Armenian and Syrian Relief, $2; anonymous from Donnellson, Ia., for chapel in Chicago, $1; East White Oak Mennonite congr., Bloomington, Ill., for Ummel's orphanage, per J. F. Lehmann, $89.45; anonymous, Moundridge Kans., for Armenian and Syrian Relief, $25; anonymous from Whitewater, Kans., for Ummel's orphanage, $35; A. P. Neufeldt, Hutchinson, Kans., for Armenian and Syrian Relief, $25; Brudertal Menn. congr., Hillsboro, Kans., for Ummel's orphanage, per Henry Riesen, $85.20; Anna A. Schwartzentruber and Lizzie Rees, Pulaski, Ia., for Ummel's orphanage, $7; J. H. Schnebele, Donnellson, Ia., for Syrian and Armenian Relief, $2.

Gratefully acknowledged,
P. P. Hilty, Treas.,
Donnellson, Ia.

The Mennonite and the Christlicher Bundesbote to one address for $2.50.

NEWS OF THE WEEK

HOW NEW MAN POWER WILL BE SORTED OUT

Washington, D. C., Sept. 9.—In the questionnaire which will be submitted to every man who registers under the Selective Service act next Thursday, the five classifications into which registrants will be divided after claims for exemption have been considered are as follows:

Class 1.

Single man without dependent relatives.

Married man, with or without children, or father of motherless children who has habitually failed to support his family.

Married man dependent on wife for support.

Married man, with or without children, or father of motherless children; man not usefully engaged, family supported by income independent of his labor.

Unskilled or not a necessary farm laborer.

Unskilled or not a necessary industrial laborer.

Registrant by or in respect of whom no deferred classification is claimed.

Registrant who fails to submit questionnaire and in respect of whom no deferred classification is claimed.

Registrant not deferred and not included in any of above divisions.

Class 2.

Married man with children, or father of motherless children, where such wife or children or such motherless children are not mainly dependent upon his labor for support for reason that there are reasonably certain resources of adequate support (excluding earnings or possibly earnings from labor of wife) available, and that the removal of registrant will not deprive such dependents of support.

Married man, without children, whose wife, although registrant is engaged in a useful occupation, is not mainly dependent upon his labor for support, for the reason that the wife is skilled in some special class of work which she is physically able to perform, and in which she is employed, or in which there is an immediate opening for her under conditions that will enable her to support herself decently and without suffering or hardship.

Necessary skilled farm laborer in necessary agricultural enterprise.

Necessary skilled industrial laborer in necessary industrial enterprise.

Class 3.

Man with dependent children (not his own), but toward whom he stands in relation of parent.

Man with dependent aged or infirm parents.

Man with dependent helpless brothers or sisters.

County or municipal officer.

Highly trained fireman or policeman in service of municipality.

Necessary custom house clerk.

Necessary employe of United States in transmission of the mails.

Necessary artificer or workman in United States armory or arsenal.

Necessary employe in service of United States.

Necessary assistant, associate, or hired manager of necessary agricultural enterprise.

Necessary highly specialized technical or mechanical expert of necessary industrial enterprise.

Necessary assistant or associate manager of necessary industrial enterprise.

Class 4.

Man whose wife or children are mainly dependent on his labor for support.

Mariner actually employed in sea service of citizen or merchant in the United States.

Necessary sole managing, controlling, or directing head of necessary agricultural enterprise.

Necessary sole managing, controlling, or directing head of necessary industrial enterprise.

Class 5.

Officer—Legislative, executive, or judicial, of the United States or of state, territory, or District of Columbia.

Regularly or duly ordained minister of religion.

Student who on May 18, 1917, or on May 20, 1918, or since May 20, 1918, was preparing for ministry in recognized theological or divinity school, or who on May 20, 1918, or since May 20, 1918, was preparing for practice of medicine and surgery in recognized medical school.

Person in military or naval service of United States.

Alien enemy.

Resident alien (not an enemy) who claims exemption.

Person totally and permanently physically or mentally unfit for military service.

Person morally unfit to be a soldier of the United States.

Licensed pilot actually employed in the pursuit of his vocation.

Person discharged from the army on the ground of alienage or upon diplomatic request.

Subject or citizen of co-belligerent country who has enlisted or enrolled in the forces of such country under the terms of a treaty between such country and the United States providing for reciprocal military service of their respective citizens and subjects.

Subject or citizen of neutral country who has declared his intention to become a citizen of the United States and has withdrawn such intention under the provisions of act of congress approved July 9, 1918, and selective service regulations.

CHICAGO POST-OFFICE IS BLOWN UP BY A BIG BOMB

Chicago, Sept. 6. — Four persons were killed and more than 75 others injured by the explosion of a bomb in a crowded entrance to the federal building at 3:10 o'clock Wednesday afternoon.

The explosion, which not only wrecked the entrance of the building but shattered every window on the first three floors of two buildings across the street, was attributed to the I. W. W. by Philip J. Barry, in charge of the local offices of the Department of Justice.

Raids on two headquarters of the I. W. W. within fifteen minutes after the explosion resulted in the arrest of nine men. Several more were taken into custody within the federal building, and a woman whose name was suppressed was arrested in a nearby building. Wednesday night more than 1,500 government agents and the entire city police force were seeking the perpetrators of the outrage.

The person who is reported to have placed the bomb, is believed to have been one who slept with a Jackie operative of the naval intelligence department Tuesday, and who has since been under surveillance. It was the intention of the government to capture him in the act, but the trap laid for him miscarried. It was reported, however, that he was captured within an hour and a half of the explosion.

The bomb which is believed to have consisted of at least three wire-wrapped steel cylinders charged with high explosive was carried into the Adams street entrance of the building during one of the most busy periods of the day. Concealed in a suit case and connected with a time fuse, the device was deposited behind a radiator unnoticed by the passing throng. Nearly a hundred persons were in the corridor at the time at the stamp windows, writing desks and letter registry division.

TOTAL WHEAT CROP PUT AT 899,000,000 BUSHELS

Washington, September 11. — A heavy decline in the condition of the corn crop caused a reduction of 317,000,000 bushels in today's department of agriculture forecast of production, compared with last month's estimate.

Spring wheat production, however, showed improvement with an increase of 21,000,000 bushels in the estimated production, making a total wheat crop this year of 899,000,000 bushels.

Forecasts of production of the principal farm crops, based on their condition on September 1, are as follows (figures in bushels except where noted):

Spring wheat, 343,000,000; all wheat, 899,000,000; corn, 2,672,000,000; oats, 1,477,000,000; barley, 236,000,000; buckwheat, 20,100,000; white potatoes, 385,000,000; sweet potatoes, 81,000,000; tobacco (pounds), 1,218,000,000; flax, 15,900,000; rice, 40,900,000; hay (tons), 86,300,000; sugar beets (tons), 6,210,000; apples, 196,000,000; peaches, 40,200,000; kafirs, 74,200,000.

Condition of the crops, September 1, follows: Spring wheat, 82.1; corn, 67.4; oats, 84.4; barley, 81.5; buckwheat, 83.3; white potatoes, 74.5; tobacco, 82.4; flax, 72.6; rice, 83.7; sugar beets, 86.8; Kafir, 50.1.

ALLIED ARMIES MOVING ON ST. QUENTIN AND LA FERE

The critical military position of the Germans from the region west of Cambrai southward to the St. Gobain massif and around this strong bastion eastward to the territory north and northeast of Soissons, continues to hold the eyes of the world.

For the moment the tactical manœuvres of the belligerents in Artois and Flanders as well as eastward of Soissons into Champagne, although they still are of the greatest import, necessarily continue to take second place in interest to these sectors which are filled with momentous possibilities where a successful move by the allies may bring a quick change in the entire German battle front or, on the contrary, a determined stand by the enemy with the large reinforcements in man and gun power he is known to have assembled may result for a time at least, in a stalemate in the game which is being played by the allies to crack the already demoralized German line.

The heavy rains of the past few days have turned lowlands throughout the fighting zone into quagmires, but on those sectors of the high ground between Cambrai and Soissons the storms have not kept the British and French armies from moving forward. Nor have they served to lessen the strength of the enemy's resistance.

Near Gouzeancourt and Havrincourt the British have pressed on a little farther toward Cambrai, in the former region after having been put down counter attacks by the Germans who endeavored to reclaim the high ground won by the British in Sunday's fighting. To the south the French from the district of St. Quentin southward to western side of St. Gobain forest have pushed eastward toward the Oise.

The French and Americans are fast driving the Germans out of their positions in southern Picardy and in the sector between the Vesle and Aisne rivers. So rapid has been the progress of the allies, the French in Picardy and the Americans and French from Soissons eastward toward Rheims, that the retirement of the enemy has the appearance of beginning almost a rout.

Meantime, Field Marshal Haig in the north, from Peronne to Ypres, has been almost as busily engaged with his troops in carrying out successful maneuvers which are only in a slightly less degree of rapidity, forcing the Germans everywhere to give ground. Haig's men again have made the Germans taste bitter defeat on numerous sectors, and the end of the punishment for them seems not yet in sight.

In the latest fighting in the region extending from the old Noyon sector to Soissons, the French have reclaimed thirty villages from the Germans; have crossed the Somme canal at several points and are standing only a short distance from the important junction of Ham, with its roads leading to St. Quentin and La Fere.

On the south they have made further crossings of the Ailette river and are fast striking the great wooded region which acts as a barrier to direct attack on Laon, the Chemin des Dames and the western Aisne defenees of the country. Seemingly at the present rate of progress this barrier shortly will have been overcome and indeed, the entire salient northwest of Soissons obliterated. Already the French south of Fresnes, on the fringe of the high forest of Couchy, have penetrated the old Hindenburg line.

All behind the lines northeast of Noyon great conflagrations are to be seen, particularly around Jussy and La Fere which apparently indicate that the Germans intend to fall back as fast as they can to the old German lines running southeastward from St. Quentin.

The French and Americans are hard after the Germans between the Vesle river and the Aisne and for more than eight miles, extending from Conde to Viel Arcy they have driven the enemy across the Aisne and are standing on the southern bank of the river. Eastward toward Rheims almost to the gates of the cathedral city, the German line is falling back northward. At the Anchor point of the line in the vicinity of Rheims, however, the Germans seem to be holding, evidently realize that a retrograde movement here would necessitate a straightening of their line perhaps as far eastward as Verdun.

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VOL. XXXIII. BERNE, INDIANA, SEPTEMBER 19, 1918. No. 37.

ORDINATION SERVICES

The congregation of the Apostolic Mennonite church of Trenton, Ohio, invites you to attend the ordination service of A. J. Neuenschwander on the morning of Sunday, September 22, 1918,

Fraternally yours,
Otto I. Augspurger, Sec'y.

CHICAGO MISSION

Our last Sunday services at the hall were very interesting, morning, afternoon and evening. One hundred and forty-four were present at Sunday school. The special offering for the morning amounted to nearly fifty dollars. An enthusiastic farewell service was held in the evening in which many took active part. Expressions of gratitude and joy were heard in that service for the way in which the Lord has answered prayer, and for His wonderful leadings since the first of January, 1914, in behalf of the Chicago mission. I want to thank the many friends of the Lord's needy ones for their cheerful response to the appeal recently made. We ask an interest in the prayers of all lovers of the Lord's kingdom.

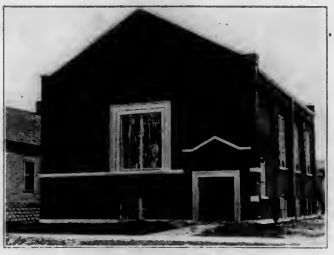
Sincerely yours,
1420 W. 71 St. **W. W. Miller.**

IN MENNONITE CIRCLES

Miss Nora Lambert whose mission work in Armenia is known to our readers, was married several weeks ago to Mr. Oscar I. Sommer. Mr. and Mrs. Sommer will make their home in Pekin, Ill.

Bro. Albert Claassen reports from Cantonment, Okla., that during the summer two young Indians were baptized and others are to follow. Also, that several of the Indians have been called into the service.

Sisters Christina Habegger and Metta Lehman of Berne, Indiana, expect to sail for their work in China about the middle of this month. It is expected that another missionary and his wife will be added to our group of workers in China sometime during this fall or winter.



THE CHICAGO CHAPEL
(To be dedicated (D. V.) Sunday, September 22, 1918.)

BRO. W. W. MILLER
Our City Missionary in Chicago.

SISTER CASSIE NISWANDER
Assistant at our Chicago Mission.

Prof. Oliver Kratz of Bluffton, Ohio, who is doing Y. M. C. A. work at the front, is just now on a leave of absence in England and writes that he enjoys the work and is getting along fine. His present address is 3 Duncombe Place, York, Yorkshire, England.

The men of the Mennonite church in Philadelphia held a rally in the North Branch of the Y. M. C. A. last Sunday. Rev. Victor Boyer of Allentown made the address and in the evening he preached in the Second church. Sister Foth of the Altoona (Pa.)) mission was also a guest of the Second church on that day.

The annual anniversary of the Mennonite Home for the Aged at Frederick, Pa., is to be held on September 24. Among those participating in the exercises will be the Rev. J. S. Renninger of Allentown, Pa., who many years ago was a student in Frederick institute, when the building now used for the home was an educational institution.

The Home Mission Board of the Eastern Conference held an important special meeting in Philadelphia, Pa., on September 7. Those attending were Revs. Victor Boyer, Jacob Snyder, S. M. Grubb, Prof. J. Horace Landis and Bro. Franklin B. Moyer.

Rev. P. A. Penner, Champa, India, in a letter to the Mission board some time ago wrote in his characteristic way about his work: "Say, brethren, how can Mrs. Penner and I run a leper asylum with 215 inmates, attend to a dispensary that has many patients every morning, superintend the work of Bible women, preachers, teachers, look after three outstations, four schools, have extensive building operations going on in the asylum, some on the compound and a large correspondence, besides the regular preaching and teaching, etc., etc. We need a family for Champa very much, also a single lady." Our missionaries deserve our most loyal support and our unceasing prayers.

PRAYER AND PRAISE FOR MISSIONS

We must certainly all know that the present world crisis is being felt among our missionaries to a far greater extent than we at home can realize.

And believing this we have the blessed privilege of doing greater work than ever before for our dear Master. His one object in coming to earth was to do the will of His Father, "Lo, I come to do Thy will, O God." Heb. 10:9. What is the will of God? To show mercy. Let us all put the question to ourselves, Have I received mercy from my Lord and Savior? Am I willing, as redeemed by His blood, to show that mercy to those who have no chance to know their Savior and mine only as I let Him use me and the gifts He has trusted to my keeping?

Believing that we are saved and that He will keep us saved, are we willing to be fully consecrated to His service?

Have we broken down the idols and let the high places or groves remain as Israel did, or have we made a clean sweep of everything? If so, then are we truly "buried with Him in baptism wherein also we are risen in Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:12.

If such has been our experience, we are now ready for any manner of service. II Sam. 15:15.

He has our places in life all planned and our only business on earth is to honor and glorify His name. Are we letting Him fit us into His plans that we may honor His name or do we make our own plans, then expect His full blessing to rest on such plans?

In John 15:16 Jesus said: "Ye have not chosen Me, but I have chosen you and ordained you that ye might go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of

the Father in My name, He may give it you."

Do we as His chosen and ordained ones know the meaning of these words? Can we apply them to ourselves every day and every hour of the day? If so, then let us glorify Him by a most abundant service and fruitfulness until we see Him face to face. Let us claim the following promises and on the strength of them pray each day for the witness of the Holy Spirit on all our mission fields. Isa. 48:17; 49:15; Jer. 33:3; Matt. 18:19; John 14:13, 14; 15: 7.

As we learn to know the Word and live by it, the Spirit will teach us how to pass on the gifts He has given us to use for the Father's honor and glory.

We may all pray for our dear missionaries and be represented on the field through them. Again let me call attention to Heb. 6:10.

Let us pray earnestly for the health of our dear missionaries. We with our home comforts cannot realize their discomforts, not saying one word about the tremendous amount of sympathy, patience, energy and vitality they require at all times, year in and year out.

We need to pray for the new candidates going to China and India, that they may have a safe voyage, that they may readily adapt themselves to their new environments. With the prayers of God's people at home they will be a power for Him among the heathen.

Let us pray that if it is in God's plan the way may be opened for the return of Bro. and Sister P. W. Penner to their field in order that some of the others may have their much needed change.

Bro. P. A. Penner, superintendent of our field in India, reports a population of about 527,000 souls; of this number there are about 331 redeemed to God. There are about 250 lepers cared for in the asylum. The field measures about 90 miles long and 40 miles wide. On this field, with this population there is not one physician.

Bro. Penner has been praying for not less than sixteen or eighteen years that God might send them a physician. Let us come to God every day with this petition. Perhaps if we would, in addition to this prayer, send in funds for a physician's first year's salary and expenses, God would have a physician ready. The Spirit tells us through the Word of more than one incident where God's children claimed victory before there was any evidence of victory. Joshua 6:1-21; II Chron. 20:12-22. Many of God's victories are won by means and upon principles utterly foolish and inadequate in the view of human wisdom. I Cor. 1: 17-29; II Cor. 10:3-5.

In the extreme southern part of our field in India there has been a wonderful working of the Spirit. In a short time about 100 souls have been redeemed to God. These people are very poor, they live out in the distant jungle where hardly a white man's foot has trod. Since these have been pointed to Christ and accepted His call it is up to the missionaries to help them in every way. To prevent their children being taken hold of by the Hindu priest, they will be put into Christian schools which are financed by our mission board.

Fifteen dollars will help such a child receive one year's schooling. If the child is taken up in the orphanage it costs $25.

A Christian teacher requires $50 to $90 a year and an evangelist from $60 to $115.

Here is a splendid chance for individuals, Sunday schools, Sunday school classes or societies to glorify the Father's name.

Yours in His joyful service,
Margaret L. Kratz.

PURCHASING BY TONS

Enlfghtening Figures of the Purchasing Done by the American Y. M. C. A. in Great Britain.

(We are indebted to Brother Oliver Kratz of Bluffton college, now doing Y. M. C. A. work abroad, for the information contained in this article.—Ed.)

The average layman has little conception of the stupendous amount of supplies of all descriptions purchased by the American Young Men's Christian Association headquarters in London, for the American troops stationed in Great Britain and passing through this country en route to France. When it is understood that £250,000 per month is expended for these supplies, some idea can be gained of the giant task being carried on by this organization.

The purchasing department of the Y. M. C. A. is an institution unique in itself, conducted by the most capable business men that the association could obtain here and in America. A perfect system of buying and accounting is controlled by Mr. H. H. Lukens, general supplies division secretary.

The great American public who so patriotically support this work may feel assured that their money is not only well spent, but carefully conserved and economized. It is largely the duty of Mr. Lukens in his capacity as general secretary of this department to negotiate all of the buying and distribution of supplies so that every article goes into the hands of the soldiers at as near cost as possible, and in many cases below cost. Instead of the sales therefore showing any profits, they show a loss, which difference between buying of an outsider and the Y. M. C. A. benefits the soldiers instead of their putting profits into the pockets of private firms or individuals.

In connection with the purchases, it is first of all interesting to know that the American soldiers have, contrary to common report, a very "sweet tooth", as over 500 tons of chocolate are bought and consumed every month by the "Sammies" as well as 350 tons of other sweets, commonly known as "candy" in America.

Among the other monthly requirements might be mentioned as examples: Four and a half tons of chewing gum, 10,000 tins of pork and beans, which is a favorite dish with the American lads, 9,600 tins of sweet corn, 9,000 tins of peas, 5,000 tins of shredded wheat, 50 cases of grape nuts, 15,000 tins of pears, 4800 tins each of peaches, apricots, pineapples and tomatoes, and 25 cases each of currants, raisins and sultanas. These are only a few of the hundreds of articles purchased for the troops, but it gives our readers some idea of the vast amount of work which is attached to the buying department of such an association as the Y. M. C. A. In other words, nearly 300 tons of tinned stuff, sweets, fruit and other eatables are bought here and in America for the soldiers from overseas.

Aside from this great tonnage of food-stuffs required, the soldiers must have soap, towels, toothbrushes, tooth-paste, boot-polish, pocket combs, pocket-knives, boot-laces, etc. Of soap alone 10,000 bars are required, and 2,500 cakes of shaving soap are used monthly, and then the demand is often greater than the supply, 500 gross of tan leather boot-laces and 100 gross of pocket combs are used monthly, and 100 gross of shoe brushes. Twenty gross of safety razors are ordered and disposed of each month, while the soldiers use 1,500 fountain pens per month.

In the stationery department Secretary W. G. Steele sends out every month 3,000,000 letter heads, 1,500,000 envelopes and 1,000,000 post-cards, all of which are distributed free to the troops. Also about 5 tons of other printed matter are used, 2 tons at the general headquarters alone.

The reader in poring over the above estimates must, of course, bear in mind that all of the articles purchased during one month, are constantly going out almost as fast as they come in, or in the technical terms of the purchasing department £250,000 is the "monthly turn-over" and varies in increase, according to the number of troops in Great Britain, arriving and departing. This means a million and a quarter of dollars in American money, which is one of the largest sums per month spent by any organization of its kind, for the benefit and welfare of military troops.

And all of these remarkable purchases do not cover the needs of the American soldiers in France. The American Y. M. C. A. at No. 12 Rue d'Aguesseau, Paris, has its own purchasing department, and undoubtedly with over a million troops in France at the present time, the purchases are made on a very extensive scale. Orders are occasionally placed through the London department, for example the Paris office recently sent over a requisition for towels for the soldiers. The London purchasing department of the Y. M. C. A. recently bought 35,000 doz. towels, costing £24,000, or two hundred and ten thousand American dollars.

The work in the field of the American Y. M. C. A. is divided into different areas, in which are located huts for the soldiers as well as inns and clubs for the officers, all in close proximity to their respective camps. These are all in charge of special secretaries, qualified for the work, and it is to them the goods, upon their requisitions to headquarters, are shipped, by means of train, motor lorries or vans, owned and operated by the Y. M. C. A.

The "Eagle Hut" on the Strand, near Kingsway, uses by far the most of all of the supplies bought by the purchasing department, this being the "hub" in the great wheel around which revolve thousands and thousands of soldiers, not only American, but British, Canadian, French and, in fact, soldiers of all the allies, who make great inroads on the stocks of sweets, chewing gum, cakes, biscuits, coffee, tea and cocoa, etc., not to speak of the regular meals and luncheons of which there are on an average over 70,000 served monthly, while at the "griddle cake" counter 20,000 cakes with treacle or "syrup" as the Americans call it, are served monthly, so one can grasp something of the tremendous amount of foodstuffs that are used at this famous place, served by a staff of more than 700 volunteer workers, besides over 100 regularly paid employees.

And the purchasing problem becomes a greater one as the num-

ber of troops increases, for all the markets of the world are constantly rising, prices fluctuating and quotations varying with decreasing or increasing stocks. One does not, however, need a vivid imagination to understand the possibilities providing for an army of five million troops, at the rate of the present movement of 300,000 soldiers per month from America to the battlefields of Europe alone.

ABRAHAM AND BABYLONIAN BACKGROUNDS

Clarence Russell Williams, Ph.D.,
Cambridge, Mass.

We used to think that Abraham belonged to the earliest ages of history. We have come to know that he lived in the midst of a most remarkable civilization, whose beginnings in the valleys of the Euphrates and of the Nile go back one thousand, perhaps two thousand years before him. This civilization within recent years has been uncovered for us by the explorer, studied by the scholar, and made known by countless books.

And yet Abraham does represent to us an early stage of the life of man, for he lived as men lived in the earlier ages a nomad life. His home was a tent, his possessions chiefly flocks of sheep and goats, to obtain pasturage for which he had to move from place to place. He must find wells or springs where they could be watered daily, and over which frequent quarrels with rival shepherds arose. The only ground actually owned by a nomad is a well or a tomb.

In the East people living thus are still to be found. We call them Bedouin. They dwell in or around the desert, where they cannot raise crops, but where they can graze flocks. Yet, after all, the patriarchs were but semi-nomads, like the modern Ma-aze, "living along the border of the desert and the arable land, the shepherd who tills the soil as he has opportunity, without settling permanently." After their entrance into Canaan we usually find Abraham, and particularly Isaac, in that part of Palestine extending from Hebron southward, where the highlands of Judæa break down toward the Tih or desert, which was known as "the South," or more properly the Negeb (originally "the dry land"). In time Ishmael goes back to desert-life, Lot goes to city-life, but Isaac and Jacob still tent with their flocks, as Abraham had done.

The City Which Abraham Left.

But before his coming into Canaan Abraham, the Hebrew, (Gen. 14:13), that is, the man who came from "the other side" of the river (the Euphrates, Josh. 24:2, 3)—lived, strangely enough, in the midst of the most advanced civilization of his day, for we are told (Gen. 11:28) that he originally set out from Ur of the Chaldees and that he stopped for a time at Haran.

Long before Abraham's time Ur of the Chaldees was a city great and famous politically, commercially, and above all religiously; that is, if we identify it, as is usually, though not universally, done, with a well known city in southern Babylonia. once known as Uru. Today the mounds which mark its site are called by the Arabs of the region "Mugheir", or more properly, "Mukayyar", that is, "the pitched," because of the quantity of pitch found in its ruins (recall how Noah "pitched" the ark). We find it on the map some 135 miles south of the city of Babylon, on the west bank of the Euphrates, in the midst of a narrow strip of land, extending from the river to "the low, pebbly, sand-stone hills, which form the border of the Syrian desert."

Even in Abraham's time Ur had passed her zenith and was on the decline. Once she had been a great commercial center, with the Euphrates flowing past her gates, the head of the Persian Gulf close by, furnishing superb water communication, while her nearness to the desert gave her the caravan trade. She had been the New York of her day. But the gradual filling in of the head of the Persian Gulf had interfered with her commerce. Once, too, while Babylon was still a mere village, she had played an important part in the rule of the region, even possessing political supremacy for a time when her kings, the "dynasty of Ur", for over a century (2477-2360 B. C.) had been lords of northern as well as southern Babylonia, and had received tribute even from southern Syria. But now the great Hammurapi (formerly spelled Hammurabi), seizing the political power, had made proud Babylon the mistress of the valley.

But even as late as the time of Abraham Ur was still a great religious center. Her pride and her glory was her massive and famous temple of the moon god, Sin, "the shining one" (compare Sinai, "the place of Sin"). Her greatest kings had built or rebuilt or beautified it, as did Hebrew rulers more than a thousand years later the temple at Jerusalem. It was known as E-gish-shir-gal, "the house of the great light", and like many of the Babylonian temples, was of pyramidal tower form (compare the tower of Babel). To-day its ruins can still be seen, seventy feet above the plain.

The worship of Sin or Nannar, the moon god, was doubtless brought into Babylonia from the Arabian desert by Semitic nomads, for the moon is the god of nomadic peoples, as the sun is of agriculturists. It is the sun which ripens the crops for the farmer, but it is the moon which guides and protects the caravans of the wandering nomads as, under the clear light (to avoid the fierce heat of the day), they make their journeys during a great part of the year. Sin is represented on seal cylinders as an old man with a flowing beard, and beside him is his symbol, the crescent moon.

It was probably from some such worship as this that Abraham turned to the true God who was seeking in him a true worshiper. Recall how Joshua said to the Israelites, "Your fathers dwelt of old time beyond the river . . . . and they served other gods." Josh. 24:2. Abraham, therefore, was a religious pioneer like our Pilgrim and Puritan forefathers.

The Place at Which Abraham Tarried.

Another great temple of the moon god called E-khul-khul, that is, "house of joys", was to be found at Haran, some five hundred miles northwest of Ur, on the Belias, a tributary of the Euphrates. So intimately was this city connected with the worship of Sin that among the Semites he was known as "Baal-Harran", that is, "the Lord of Harran". This city also was a great commercial center, even to the time of Ezekiel, (27:23). The very sign which stands for it signifies "road", and it was located at the point where the great highway from Nineveh to Carchemish was joined by the road from Damascus. Today only mounds on both sides the river, and the ruins of a castle, with a little village on the slope of the hill, mark its site. But the people there will show you a well which they declare is the very one beside which the servant of Abraham met Rebekah.

So we see that when Abraham with his father Terah journeyed up the Euphrates valley, it was most natural that they should stop for a while at Haran, for commercially and religiously it was closely connected with their city of Ur. Terah, indeed, never went any farther. Gen. 11:32. And long years after when Jacob left home to escape the vengeance of his brother, he went to Haran, to live with his uncle, Laban, and other relatives who still lived there.

Abraham and his family, therefore, though nomads, came forth from a great civilization, and furthermore they were always more or less surrounded and influenced by Babylonian culture. The traditions, customs, and laws of Babylonia we find widely prevalent among the Hebrews, just as among our ancestors we see the civilization, literature, and customs of England, which they brought with them to the country from their old home.

(To be concluded.)

A HELPER

It is stated of some saint of old, that when he first read the New Testament and read of the lives of the apostles, he made up his mind that angels had come down to earth and taken the form of men, to show men how to live for God. He afterward, by continuing to read, found that these apostles were real men; and a great hunger came for the life that they had. He could not figure how men could be constant, and get their minds and affections to set upon God.

In his darkness he went on, in his hunger he sought the Lord, and when the Holy Spirit had filled his heart, he cried with exultant praise, conscious that another life possessed him, and that within him was a big "want to be" all that God would have him be, and "want to go" with Jesus all the way, to be His and His alone.—Paul Rader.

It is a fearful sin to be going through the world with a light kindled by the Holy Ghost to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But, ah! how vain is it, on the other hand, to hold up a lamp to one when the light is almost out and the oil is nearly gone.—Wm. C. Burns.

Do you want to know who are the meanest people in your town? They are the proselyters—people who argue Christians into doubts about the doctrines of their own church, coax them to join the proselyters' church, and then sing the doxology over the poor sinners' coming home.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.—Lincoln.

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

We met an old friend who had moved into another city and we asked him: "Have you identified yourself with a church in your new home?" His answer was: "I am looking about for one in which I can feel at home." By the length of time that passed since the brother moved away we were led to conclude that there must be a great number of churches in the new town if it required so many months to "connect up" somewhere. To our reminder that there must surely be several churches of his denomination (one of the largest in the country) near him he replied that while there were several, none of them exactly suited him. Some people are hard to suit, especially in the matter of a church, and when they do get in, we have observed that there are few Christians who exactly come up to their expectations. Often they are inordinately fond of airing their disappointments and get great satisfaction out of making a nuisance of themselves generally. The secret of this spirit that is hard to please, lies, we believe, in a wrong attitude toward the church and its members. God does not call the church into being to fit into the pattern of some preconceived notions that an unsettled church member may happen to have, neither does he expect individual Christians to meet the approval of any one but Himself. It is going a little too far when a Christian expects God to create a church that will be according to his own special likes and only the abnormally selfish church member, who is lacking a sense of his own deficiencies, will let his critical attitude keep him in a class by himself. He is very much like that member of a jury, who, upon finding that he was the only one holding out for a conviction of the prisoner, exclaimed: "I cannot see what makes the other eleven jurymen so contrary."

Times are changing and the peculiar conditions of our day will uproot many settled persons and place them under new surroundings where they must readjust themselves to conditions as they find them and not the least of this re-arrangement will involve the unsettling and settling down again of many church members. Naturally those so affected will ask themselves in their new home town: "Where will I unite?" We hope that they will answer the question soon, settle down to business and join the nearest church of their own denomination. This wanting to be made to feel at home nonsense savors considerably of vanity and selfishness and indicates a desire to be pampered rather an earnestness to get back to work in the field that God has provided for the activities of His children.

We are indebted to Sister Margaret Kratz of Philadelphia for a suggestion which prompts us to establish a new department in The Mennonite which we shall call "Prayer and Praise for Missions". The article in this issue under this title will serve as an introduction to the department. The purpose of this department is to provide a channel (1) through which special calls for special prayer for special needs in our own missions may find expression; (2) and special praise and thanksgiving for answered prayers and special providences enjoyed by our mission work may be recorded generally. We would particularly invite our missionaries on the foreign field and in the home mission work to make use of this department as the Spirit may direct them. It is our hope to give several columns to this subject every month and we would request that all who hold the cause of missions dear to their hearts read the article prepared by Sister Kratz and let it serve as a suggestion for the kind of material the editor would welcome for this department. It might be well if the missionary societies throughout the church and the missionary committees of our Christian Endeavor and Young People's societies would keep in close touch with this department because we feel sure the suggestions it will contain will be of great value in arranging missionary programs and suggesting subjects for prayer and praise.

On receipt of $3.00 we will renew your own subscription and send The Mennonite to a new subscriber from now until January, 1920.

CORRESPONDENCE

Dalton, Ohio, Sept. 10.—Greetings to all the readers in our Master's name. We would say with the psalmist: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God"; for we do praise Him, having obtained such favor as the assurance of eternal life through Christ, a joy of heart that ever remains, hence, a trust in His infinite understanding, for his dominion to endure throughout all generations, no matter how turbulent the rising waters of the world's woes and distress may seem.

Having failed to give any report of the Salem church before this for the year which is already fast waning, I beg the readers' pardon when referring to incidents which should have been related before.

At the annual business meeting held at our church during the first week of January, our pastor, Bro. A. W. Sommer was unanimously re-elected for the year. Also Bro. J. L. Amstutz was re-elected to serve as deacon for the coming term of three years.

Missionary Gasser of the China Inland mission was with us a few days in February leading the mid-week prayer meeting one evening, which was certainly well attended during the winter months, taking the unusual severe winter into account. Bro. Gasser again proclaimed the Word of God to us in the forenoon of the coming Sunday, relating many touching incidents and actual experiences in his work among China's needy ones. We caught a new vision of the great work yet to be done, and a new inspiration to do our utmost in helping the gospel progress faster there. In the evening he was to speak at our sister church, but was called away by telegram during the afternoon, owing to illness of his little son at Philadelphia, Pa., where his family had gone on before.

On Good Friday fourteen young people were baptized and welcomed into church as members of our congregation. One of the applicants receiving baptism was Miss Esther Hege of Scottdale, Pa., having spent the winter with our pastor's family and taken regular catechetical instruction. This fall she also spent a few days with us, on her way to her uncle's home at Freeman, S. Dak., where she intends to remain for perhaps a year or more to lend assistance to her relatives because of lingering illness there. We pray that the sweet, modest young life, so truly consecrated to her Lord, may also shed its sweet perfume there, as it has among us here.

On Easter Sunday communion was observed by a large assembly, a number of guests having been among us. We were glad to have the young men of the Bluffton College Glee club with us at that time who gave us a sacred concert in the evening which was highly appreciated by the large audience who had come to hear them. Our fervent prayers and kindly thoughts still linger with them as we think of them now, scattered about, some in camps, a few perhaps in school, and one to take up mission work abroad in the near future. May God bless them all, and make them a blessing wherever they may be.

During the month of June there was small attendence at our church services because of smallpox in several families of the members. Some were quite ill, but no case was considered serious, and the latter part of the month we could again go back to the house of God with joyful hearts with full attendance.

On Sunday, July 7, the first Sabbath of the month being usually devoted to a mission program, was not carried out as usual, but the time given to two brethren with us on a visit. Bro. Floyd Pannebecker of Michigan, a student volunteer, who is preparing himself for foreign mission work, read a Scripture passage, followed by a powerful sermon by Rev. Poetter of Holgate, Ohio. During the same month Sister Magdalena Wiebe of Beatrice, Neb., accompanied by Miss Hilda Hege of Scottdale, Pa., were in our midst for a few days. Sister Wiebe spoke to the young ladies one evening in the interest of the deaconess work. Miss Hege was on the way to accompany her to Beatrice, to take up deaconess work in their Mennonite hospital there.

Sister Hillegonda van der Smissen, a representative of the Mennonite deaconess home in Kansas, also paid us a short visit, speaking to us of the blessed work being done in their institution. We thank both the sisters heartily for coming here and arousing more interest for that work among our young sisters. May God grant that more become willing to serve Him in this work.

On the evening of July 26 Rev. J. E. Amstutz of Halstead, Kans., who had come on a short visit to his parental home after attending the session of the Home Mission board at Bluffton, Ohio, gave us a message in the German and the English language. The German text was based on Micah 6:8, and the English on Rev. 3:20.

On Tuesday, Aug. 27, Rev. J. H. Langenwalter of Bluffton, O., gave us a practical sermon, based on the Scripture passage, "Quit

you like men, be strong," etc. With his family he stopped here for a short visit with friends on their way to Pennsylvania. Perhaps as never before, all the churches feel the need of special encouragement, to remain steadfast and strong and we do thank God for the dear brethren whose messages have surely helped and cheered us.

Also on August 27 one of our deacons and his wife, Mr. and Mrs. A. J. Welty, went to Brooklyn, N. Y., to visit their son, Clayton, who was brought to that place lately, after having been seriously wounded in France. The young brother is reported as slowly improving and hopes are entertained that he may be brought home in the near future.

During this summer many of our young men had to leave for training camps and more may soon have to go. Although we miss their presence sadly we commit them all to our Savior's keeping, and hope they may prove themselves loyal to their God as well as their country.

On Sunday, September 8, Rev. Adam Welty of the Lima Rescue mission was with us, bringing the Word of God to us in the evening, emphasizing the great value of a truly consecrated life, pointing out definite work to be done and needs to be met wherever God in His wisdom calls and places us.

Mrs. Levi E. Amstutz.

OUR WOMAN'S WORK

THE DEACONESS IN THE HOME MISSION FIELD

We all know that Christ has instituted mission work, both foreign and home. Wherever He went and whatever He did, His one great mission was to do the will of God, which was to rescue humanity from sin, and to make it possible for us to be saved. The one great work that He left for us is stated herein, "Go ye unto all the nations and spread the gospel." In John 1:35-42 we have an example of home missions. It tells of Andrew, when he found the Messiah, he went first to his brother Simon and told him the great news.

But we wish to consider the deaconess in the home mission field. Has she any part in missionary work? We will try to answer. What can she do? Where can she work? When should she do this work? Why should she do it?

We know that to help people spiritually we can get at them easier if we first get at them physically. Here is one great advantage in the deaconess' favor. In nursing the body she gets acquainted with the person, his associates and environment, and is therefore better able to speak the right word at the right time in regard to his salvation. So the deaconess can visit the sick, relieve them of their pains when possible and at the same time tell them of the great Physician without whose aid nothing can be done. The public health nurse does home mission work by guarding against the spread of diseases, nursing the sick, teaching cleanliness and observing the teachings of Christ, for, has He not told us to be master of ourselves and help our neighbor? The deaconess can visit the poor, comfort them, and through the help of Christian communities give them material help, and tell them of Christ's promise that if ye first seek the kingdom of God, all else will be given unto you. She can start a sewing society and in connection with this work relate Bible stories, tell the girls of their Savior and devote a short time at each meeting to Bible study. She can teach a Sunday school class and while paying her visits to the homes of the sick, interest them in Sunday school work and invite them to attend. People are willing to do much for those who help them and for those whom they love. This all takes time and shows that the work of the deaconess is to serve her fellow men, not of her own strength but with the help of Christ.

Where shall this work be done? In foreign fields only? No, at home there's a great need of it. Probably in our own home, our church, our community, our city or our state. How many of us have non-Christian neighbors? Did we ever approach the subject of saving their soul? Are we not to love our neighbor as ourselves? Surely we love ourselves enough to think our soul is worth saving. Why not rescue our neighbor? Many hospitals extend a call for more deaconesses. Here is a great opportunity to win souls for Christ. In Maine, New Hampshire and other eastern states deaconesses are working, but everywhere the call is given for more workers. Many could yet be employed in this most worthy field of work.

When shall this work be done? Right now is the time. Let us not put off what we can do now, for the night will come when no man can work and then it will be too late for us to fulfill our mission. Let us do our work now while we can. Do not always wait for a more opportune time, but provide opportunities. The all-wise Leader has asked us first of all to come and prepare ourselves for the larger mission and then He will give us the great commission, "Go". If we cannot all leave home, why not do our part at home?

Why shall we do this work? We can never earn a place in the kingdom of heaven, but we can inherit a place. In Matt. 25:34-36 we read: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited me; I was in prison and ye came unto Me." Here we have the answer, what the work should be, where done, when and why.

Our reward is great, more than we can ever earn. So let us do our work altogether and inherit the kingdom prepared for us. Christ never turns His laborers away without reward.

A Sister of Bethel Hospital.

Dear Sisters:—This time ye brought a message from the Deaconess Home and Hospital, for this is also a part of our women's work, and a very blessed part. Would not some other deaconess like to write a few words from her heart about this work? Perhaps such a message would arouse some indifferent girl or woman to service for her Lord. Many a heart is hungry for just such a message of joy in service as you can give. Many girls would take up the self-sacrificing work of the deaconess in preference to merely making a living in shop or office, if only someone would tell them all about it and give a little encouragement.

Will the sisters kindly help me and the committee to think of many other ways in which women, especially our own women, are serving the Lord? Our paper has never before offered us such a good opportunity of helping each other, as it is doing now. Let us show our appreciation by making ourselves at home in this department. We believe the Lord will bless every effort you make to help in this work.

Anna G. Stauffer,
558 S. Hope St., Los Angeles, Cal.

THE C. E. TOPIC

Sept. 29.

Lessons from Favorite Hymns.
Acts 16:22-25; II Chron. 5:11-14.

Music has always been a part of worship. In the service of God it is the one exercise in which all may participate. It is more than a matter of words or making a "joyful noise unto the Lord"; it is a matter of feeling and giving expression to feeling in a way that words cannot do. Unfortunately music, like every noble gift from God, may be debased by the sinful and so we note that the ancient heathen worship often was an elaborate musical program and in modern times we see it debased in such things as the low show place or by such devilish passions as find expression in the so-called Hymns of Hate, or by such foolish thoughtlessness as the so-called popular song.

The best music must come from the best sources; therefore we look for it in the Bible and in good men. Let us not ignore the fact that as a book of hymns the Bible is without peer. It contains the hymnal of the temple in the Book of Psalms and it preserves the great spiritual expressions of such characters as Moses, Miriam, Deborah, Hannah, Mary etc. We find there is singing in the Bible in many places and by many persons. Our Lord sang a hymn with His disciples just before He was taken away from them; Paul and Silas, while in jail, found comfort in singing through the night. Paul also recommends his followers to exercise themselves in psalms and spiritual hymns. Our conception of heaven, as we get it from the Word, is of a place where there is music. The shepherds on the hills of Judea on the world's most eventful night, heard the sweet music of heaven coming through its open windows. The Christian looks forward to heaven as a place where he shall join in the grand harmony of Moses and the Lamb and our Lord tells us about the joy among the angels of heaven over the return of a sinner to God which we can conceive as being expressed only in sweetness of divine music.

Music is the strongest factor in enthusing one in the service of God. When the pope sent an agent into Germany to stop the Reformation he wrote back that it could not be done because "the people are singing themselves into the Reformation." When the martyrs went to the stake and to the wild beasts their persecutors could not understand why they could go singing. It was in the spirit of the hymns that God sustained. In the history of our own church there comes down from Reformation times a collection of hymns, still used in Amish meetings which tell of the trials, struggles and persecutions of our fathers for the faith. Music made the Reformation a power. In our day it is a mighty factor in every personal reformation or evangelistic effort. One cannot understand how it could be omitted from any kind of Christian service. Missionaries understand that

by its use those to whom they sing can be made to feel, though they cannot first be made to understand.

Were we to make a list of the great men and women of God who blessed the world with a song, the list would have to be a long one. We have already mentioned Moses and a few others whose songs are noted in the Bible, but the list does not end with them. If one were to take up our Mennonite Hymnal and go through it, noting the names and dates of the writers inscribed with every hymn, one would be amazed to note that in nearly every century those whom we regard as leaders in the church at that time are, by the songs they composed, still influencing the spiritual development of the Christian. Bernhard, Luther, Gerhard, Gustavus Adolphus, Wesley, Toplady, Crosby and Beecher are but a few of the eminent names we note, made immortal by their songs as well as by the efforts of their lives. As the years come and go new hymns appear and disappear, some are on everyone's lips for a time, but soon disappear into forgetfulness; others engrave themselves upon our hearts. It is the hymn that moves us, that helps us, that survives that we should cherish and love.

THE S. S. LESSON

Sept. 29.—(Review).

What It Means to Be a Christian.
Read I John 3:1-24.

Golden Text—My little children, let us not love in word, neither with the tongue: but in deed and truth. I John 3:18.

Lesson I—Beginning the Christian Life. We have two examples here of such beginning, one is a woman, the first convert in Europe; the other is a prison keeper, one whom we would expect to be hardened and heartless. Both, however, responded immediately to the preaching. It prompted them to faith, surrender, obedience and service.

Lesson II — Reading God's Word. The Eunuch placed himself in the way of great blessing—he was reading the Word. He was open-minded, willing to learn the meaning of Scripture. God sent him one to teach him and so he found his Savior. We note in the Eunuch one who was ready to do as God expects the moment it was revealed to him.

Lesson III—Praying to God.—Jesus was a man of prayer. He then and now insisted upon the necessity of prayer and prayer in the right way. Note that He taught us how to pray. He commands us to pray unceasingly, in faith and in His name and in the proper spirit toward God and others. Any kind of prayer not in accord with Him is useless.

Lesson IV—Obeying God. — Christ calls men to do for Him. Those who obey Him will both come to Him and take upon themselves the tasks he has to perform. Keeping the commands of our Lord both keeps us from sin and busy in His work. Obeying God includes living His Word in our lives.

Lesson V—Growing Stronger. Here we have the only picture of the childhood of Jesus preserved in the Bible. As a child He lived close to nature, received the instruction provided in the synagog and temple and bowed in respect to the authority of His parents. His development was normal, He grew in wisdom (in intellect) in stature (physical growth) and in favor with God (spiritual growth and men (social growth). This growth was pure and free from sin and prepared Him for usefulness.

Lesson VI—Helping Others.—Two passages presented. One shows the kind of help to be given to one who has no claims upon one, but the claim of common humanity, the other shows the kind of help we owe to one another as fellow Christians. In both tasks we are not to be weary in well-doing but, as we have opportunity, do good unto all men.

Lesson VII—Working in the Church. A picture of the early activities in the primitive church. Note, they received and continued steadfast in the doctrine; they were together and made great sacrifices for one another and they provided an orderly arrangement of the work.

Lesson VIII — Speaking for Christ. Jesus has done so much for us that the least we can do for Him is to confess Him. This means to own Him as Master and obey Him as Lord. The Holy Spirit directed the disciples in their confession and He should be our Guide. Whatever we are directed to do through Him for Jesus is our duty.

Lesson IX — Christian Giving. There are many ways of giving, but the true way is the Jesus way, the way He commands and the way He gave Himself. One who gives should give because one must and not ask, How much? or, How little? In the support of the gospel we should give generously, systematically, proportionately and cheerfully.

Lesson X—Conquering Evil.—Two pictures, one from the Old and one from the New Testament are presented to show what to avoid. Ahab associated himself with a heathen woman and soon was bad as she. The Ephesians were won from heathendom and warned to have no more fellowship with it. They were to avoid heathen excesses and be wise walking in the light.

Lesson XI—Winning the World for Christ. The Christian has the keeping quality of Christ when he is true to Him. Salt is necessary to sustain life. He brings the life-giving power of Christ. He is a light to warn, to guide, to drive out darkness. The example of Paul in Macedonia is an example of how we should bring the life and light of Christ to those who do not know Him.

Lesson XII — Fruits of the Christian Life. God gives us certain abilities. We are to improve them. He expects fruit and good fruit at that. Good fruit must come from a good heart; like begets like. The Christian life attains blessedness, that is, its highest good, in those things which the world neither appreciates nor loves.

MARRIAGE

Weaver-Sprunger. — On June 1, 1918, by Rev. A. W. Sommer, Prof. W. W. Weaver of Salem, Ohio, to Miss Rose Sprunger of Dalton, Ohio.

DEATHS

Badertscher. — At Dalton, Ohio, March 21, 1918, John Frederick, son of John and Fanny Badertscher, age 5 months and 28 days. Services at the home of the parents and at the church. Rev. Jacob Nussbaum officiated.

Farni. — At Dalton, Ohio, April 8, 1918, Louisa Sylvia, infant daughter of John and Bertha Farni. Funeral services conducted by Rev. A. W. Sommer.

CONTRIBUTIONS

HOME MISSION RECEIPTS
For July and August.

General Fund.

Ebenezer cong., Mt. View, Okla., D. A. Goertz, $10; Hoffnungsfeld S. S., Moundridge, Kans., P. J. Schrag $100; Bethesda cong., Henderson, Neb., D. A. Janzen, $168.76; Salem Zions cong., Marion, S. D., A. A. Graber, $42.90; Wadsworth, O., cong., Wm. Gunsaulis, $18.84; Gerh. Neufeld, Didsbury, Alberta, $50; Bethany S. S., Kingman, Kans., Henry Preheim, $13.43; First Menn. church, Bluffton, Ohio, A. C. Geiger, $50; Bethel college cong., Newton, Kans., P. J. Wedel $25; J. J. Doell, Herbert, Sask., $12; interest on bonds, J. J. Regier, $170.52; Upland, Cal., cong., A. P. Weber, $57.04; Swiss cong., Bluffton, Ohio, C. W. Roethlisberger, $200; Salem cong., Munich, N. D., P. C. Dick, $34; Emmaus cong., Whitewater, Kans., B. W. Harder, $168.60; John W. Tschetter, Poplar, Mont., $5; mission box, Berne, Ind., S. F. Sprunger, $5.45; Elise Holly, Fairfield, Ill., $5; Christian cong., Moundridge, Kans., A. H. Kaufman, $25.15; Bergtal, Y. P. S., Korn, Okla., Bertha Heidebrecht, $20.22; Tabor cong., Goessel, Kans., J. S. Schmidt, $63.02; Burrton, Kans., cong., J. A. Richert, $1.52; mission offering, Laird, Sask., C. F. Sawatzky, $150; Christian cong., Moundridge, Kans., A. H. Kaufman, $17.85; Bergtal cong., Pawnee Rock, Kans., Jacob Ruediger, $25.90; mission box, Berne, Ind., S. F. Sprunger, $3.90; Nordstern cong., Drake, Sask., Jacob Quiring, $100; Mr. and Mrs. J. H. Krehbiel, Moundridge, Kans., $50; mission friends in Manitoba and Saskatchewan, Benj. Ewert, $10; F. B. Dirks, Springfield, S. D., $25.

Special Gifts.

City Missions. — Brudertal S. S., Hillsboro, Kansas, P. F. Suderman, $57.25; West Zion S. S., Moundridge, Kans., C. E. Dyck, $58.05.

Los Angeles.—Bethel college cong., Newton, Kans., P. J. Wedel, $25; anonymous, Deer Creek, Okla., John Lichti, $5.

Chicago.—Bethel college congr., Newton, Kans., P. J. Wedel, $50; F. B. Dirks, Springfield, S. D., $25; Otto Krebill, Donnellson, Ia., P. P. Hilty, $5.

Hutchinson. — Bethel college cong., Newton, Kans., P. J. Wedel, $50; Ella Penner's S. S. class, Halstead, Kans., $1.30.

Chicago Chapel. — Mr. and Mrs. J. H. Probst, Pandora, O., $15; anonymous, Deer Creek, Okla., John Lichti, $1; anonymous, Donnellson, Ia., P. P. Hilty, $1; anonymous, Donnellson, Iowa, P. P. Hilty, $1; Mrs. George Baumgartner, Berne, Ind., S. F. Sprunger, $7.00; mission friends, ditto, $15; Karl Lehman, ditto, $5; Elmer Lehman, ditto, $12.50; A. P. Neufeld, Inman, Kans., $25; Ed P. Graber, Pretty Prairie, Kans., $5; Mr. and Mrs. P. A. Graber, Pretty Prairie, Kans., $25; G. A. Haury, Newton, Kans., $10; Katie Schmitt, Halstead, Kans., $10; Mrs. J. E. Schmitt, Halstead, Kans., $10; Tabor S. S., Goessel, Kans., J. S. Schmidt, $40.

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Jewish Mission. — First Mennonite cong., Bluffton, O., A. C. Geiger, $50.

Gratefully acknowledged,

J. E. Amstutz, Treas.,
Halstead, Kans.

FOR CHICAGO CHAPEL

W. F. Krebill, Donnellson, Ia., $5; Louis Slonaker, Pulaski, Ia., $5; Mrs. J. E. Ruth, Mrs. H. Ringelman, L. P. Krebiel, Kingfisher, Okla., $12; Mrs. Barbara Gerber, Fortuna, Mo., $15; Miss Helena Penner, Mt. Lake, Minn. $10; Clarence Smith, Pawnee Rock, Kans., $5; C. E. society, Dalton, Ohio, for carpet, $100.

Gratefully acknowledged,

W. W. Miller.
1420 W. 71st St., Chicago.

NEWS OF THE WEEK

WILSON REFUSES TO CONSIDER PEACE PROFFER

Washington, D. C., Sept. 18.—Pres. Wilson rejected, categorically and unequivocally, the invitation of the Austro-Hungarian government to a secret conference for a discussion of terms of peace.

The president informs Austria-Hungary and her allies in effect that he will not talk peace until any or all of them signify readiness to accept the terms of peace which he has outlined in his public utterances during the last nine months.

The American reply to the Austrian invitation was made public in the following official statement by Secretary of State Lansing:

I am authorized by the president to state that the following will be the reply of this government to the Austro-Hungarian note proposing an unofficial conference of belligerents:

"The government of the United States feels that there is only one reply which it can make to the suggestion of the imperial Austro-Hungarian government. It has repeatedly and with entire candor stated the terms upon which the United States would consider peace and can and will entertain no proposal for a conference upon a matter concerning which it has made its position and purpose so plain."

The United States thus makes known its determination to prosecute the war to victory and to refuse any halfway compromise with Potsdam. When the Germans surrender they can have peace on terms that will safeguard the world from the menace of Prussian militarism. It is not doubted that the allies will echo Mr. Wilson's declaration.

Without conference with his official advisers, Mr. Wilson decided upon his course immediately after reading the text of the Austrian note published in the morning newspapers. He determined to make his attitude known to the public before the close of the day in order to set at rest any possible doubts of the position of the government toward the Teutonic peace jockeying.

A few hours later, W. A. F. Ekengren, the Swedish minister, telephoned to Mr. Lansing that he had received a diplomatic communication which he was instructed to deliver to the American government. The envoy stated that the communication was being decoded and translated, and that he expected to be able to bring it to the State department before the close of the afternoon.

Mr. Wilson then decided to make his attitude known in an immediate reply to the Vienna government and to make public the response without delay. He dictated the brief reply and transmitted it to Mr. Lansing. Late in the afternoon Mr. Ekengren arrived at the State department and was closeted with the secretary of state less than two minutes, just long enough to deliver the Austrian note and observe diplomatic amenities.

NEED THOUSANDS IN MOTOR CORPS

Washington, Sept. 16. — The recent creation of the motor transport corps with personnel and equipment with each American army comprising nearly as many officers and men as were engaged by both sides in the battle of Waterloo, will entail the execution of plans of great size and scope, the War department has announced.

For each American army there will be 154,747 officers and men, 40,803 motor trucks; 24,250 motorcycles; 7,095 passenger-carrying motor cars, and 6,598 ambulances. By the time the United States has four million men in France, nearly half a million of them will be engaged in motor transport work.

The value of the truck in facilitating the movement of troops and supplies has been amply demonstrated, the announcement said. Truck drivers have achieved glory in a number of critical engagements by carrying reinforcements to hard pressed points. The motor truck saved Verdun, the department said, and thousands of them were used on the one road left open after the destruction of railway lines. Its value also was shown at the Marne and elsewhere.

"The enormous program of the motor corps service," the department said, "calls for a great number of men and officers. Men qualified to drive motor vehicles are needed by the thousands and will continue to be, while men who had had good executive experience in business are especially wanted for officers. Many men who were given deferred classification in the first draft, but who now wish to get into the army are finding excellent opportunity for service in the motor transport corps."

BRITISH SHIP WAS SUNK BY DIVER

London, Friday, Sept. 13 (delayed). The British steamer Galway Castle, of 7,988 tons gross, was torpedoed Thursday and sunk this morning. It had 960 persons on board of whom 771 were reported saved. The 189 missing include 120 passengers, thirty-six naval and military officers and men, and thirty-three of the crew.

Ninety third-class passengers lost were without exception women and children. The bodies of three of the children, who had died, were brought ashore. The captain and several of the officers are reported to have been still on board the ship when it was last seen.

The liner floated for almost two days in charge of the captain and volunteers.

The Central News account of the sinking says that one of the lifeboats was driven by a stormy sea against the ship's propeller and smashed. One of the steamer's passengers, the account adds, was Henry Burton, minister of railways of the Union of South Africa, who was saved by Maj. Rabuntine, a member of the South African parliament, who is missing.

The Galway Castle left port for South Africa on Tuesday last, and was torpedoed on Thursday in a stormy sea. Hundreds of the passengers were rescued by attending steamers.

ONLY ONE MONTH'S SUPPLY OF GASOLINE IS ON HAND

Washington, September 13. — Fuel Administrator Garfield informed the senate today, in response to the Lodge resolution of inquiry, that unless conservation steps are taken immediately there would be a deficit of approximately 1,000,000 barrels of gasoline at the end of the year. At the rate of consumption in August he estimated that there was only about one month's supply ahead.

Gasoline stocks in the United States were reduced at the rate of 44,000 barrels daily in July alone, a total of 1,367,000 barrels for the month, the fuel administrator said.

The resolution was introduced by Senator Lodge, after the fuel administration asked the public to stop using automobiles on Sunday for pleasure.

The daily domestic consumption of gasoline in this country, Dr. Garfield reported, amounts to 160,000 barrels and 34,000 barrels are exported daily. The daily production is 191,000 barrels, which leaves a deficit of 3,000 barrels.

Gasoline and naphtha stocks on January 1 last totaled 8,400,000 barrels, which by April 1 had been increased to 11,000,000 barrels. By August 1 this supply had fallen to 7,800,000 barrels.

The administrator estimated that reports for August, from territory east of the California fields, would show a reduction of approximately 2,000,000 barrels, or 65,000 barrels daily.

Following receipt of the Garfield report today, Senator Lodge introduced a second resolution asking the bureau of mines to report production and consumption of crude petroleum, together with data of stocks on hand.

PERSHING'S MEN CONTINUE PROGRESS

London, Sept. 16. — General Pershing's army, according to reports late Sunday was making fine progress. Since Saturday afternoon it had advanced from two to three miles on a thirty-three-mile front, and the fortress guns of Metz have come into action against it.

The advance of the victorious American 1st army continued yesterday on a restricted front near the Moselle river. In the edge of a wood where the Germans had concentrated some smart machine gun resistance was offered, but a smashing artillery fire silenced the enemy. A few additional prisoners were taken.

The Germans elsewhere gave further evidence that they intended to resist strongly on the line to which they have fallen back above the former St. Mihiel salient. A detachment was digging in today about Dommartin, four and one-half miles north of Thiaucourt.

Between LaChaussee, two and one-half miles northwest of Dommartin, and Dommartin squad trenches have been established. German detachments also were in the woods above Woel, four miles north of Hattonville.

Almost simultaneously with the elimination of the St. Mihiel salient by the Americans, operating in Lorraine, the French Saturday drove forward in an attack that threatens to outflank the German positions on the Chemin des Dames and menaces the base at Laon.

The French onslaught delivered at dawn on both sides of the Ailette river and between the Aisne and the Vesle rivers was reported to be progressing in a satisfactory manner. Gen. Petain's forces advanced between one and two miles on an eleven-mile front. Early in the fighting one division was reported to have taken 1,000 prisoners, making a total of 1,500 on its front.

In the meantime, additional dispatches from the Mt. Mihiel sector add to the magnitude of the victory gained by General Pershing's army in its first large scale operation as an independent unit.

Paris advices place the number of captives taken by the forces under General Pershing at 20,000. Other reports declare that the French alone took 7,000 prisoners, 5,000 of whom were Austrians. This, with the London announcement that the Americans captured 15,000 Germans, would bring the total for the St. Mihiel operation well in excess of the 20,000 figure, which would appear conservative.

The latest bag of prisoners with captures previously announced, increases the number of enemy soldiers that have fallen into the hands of the allied armies since July 18 to approximately 170,000.

General Pershing's armies in two days progressed to a maximum depth of thirteen miles, which is approximately the distance from the tip of the salient below St. Mihiel to Hattonville, a mile and a half north of Vigneulles, through which the American line was last reported as running. The Franco-American forces overran approximately 155 miles of territory that had been in German hands since the fall of 1914.

KAISER BEGINS TO TALK PEACE

London, Sept. 16. — Germany has made a definite peace offer to Belgium, according to information received here.

Overshadowing in interest even Marshal Foch's hammer blows against the harried Germans, is the Teutonic bid for peace made through the imperial government of Austria-Hungary.

The formal plan of Emperor Charles to the belligerents for a "confidential and non-binding discussion on the basic principles for the conclusion of peace" comes as the first sensational move in the "peace offensive" which has been expected since German arms began to stagger back from the fierce thrusts of the British, French and Americans.

Washington and allied capitals hailed the call for a conference on neutral soil as another German ruse to get better terms than they might expect when the war has been carried to the Rhine. They were convinced that Austria, whose people have long been war-weary, had been called upon to bear the onus of making peace overtures and thus save the face of Germany.

Not only in Washington but in London and Paris pacifists found cold comfort. None of those involved were inclined to take seriously the request that delegates be sent to such a conference as that proposed by the Austrian ruler. It was pointed out, that the United States and Entente allies have made their peace aims so clear there could be no mistaking them.

The assertion that the "central powers leave it in no doubt that they are waging of defense for the integrity and security of their territories" was greeted with added skepticism in the face of the Washington disclosures unmasking completely the intrigue which has wrecked Russia. Publication of documents proving beyond all question that Germany had waited only for a plausible pretext to plunge the world into war, cast a sinister shadow over the benevolent protestations of Emperor William's closest ally.

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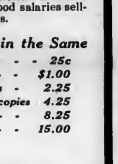

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VOL. XXXIII. BERNE, INDIANA, SEPTEMBER 26, 1918. No. 38.

INVITATION

The ordination of Bro. Elmer Basinger as minister of the gospel, is to take place at the First Mennonite church, Bluffton, O., on Sunday September 29 at 7:30 p. m. Bro. Basinger has accepted a call to serve the church at Freeman, South Dakota, and is to be ordained before he leaves for his field of work.

All are cordially invited to participate in the service next Sunday.

B. D. Smucker, Clerk,
First Menn. Church, Bluffton, O.

IN MENNONITE CIRCLES

The Middle District conference will meet at Pandora, Ohio, Oct. 13-15, 1918. The following topics are to be discussed: "The Message of the Church for Needs of Today"; "How to Help the Young People of Our Churches Find Themselves and Their Life's Work"; "The Christian Doctrine of Property"; "The Advisability for the Middle District Conference to Employ a Field Secretary"; "The Obligation of the Church to the Men in the Service During and After the War." Prof. J. A. Huffman of the Mennonite seminary has been engaged for a series of Bible lectures on the subject, "The Holy Spirit". Pray for a profitable conference season.

The First Mennonite church of Chicago was dedicated last Sunday (Sept. 22), the dedication address being delivered by Rev. W. S. Gottshall, who represented the Home Mission board.

On the evening of March 15, 1914, the Home Mission Board of the General conference opened a city mission at 727 West Sixty-third street, Chicago, with Rev. W. W. Miller, then pastor of the Pulaski (Iowa) church, in charge as missionary. In the fall of the same year Miss C. K. Niswander of Bluffton, Ohio, was chosen as assistant and church visitor. The work was carried on as a rescue mission, services being held nightly, until April 22, 1915, when for justifiable reasons the work was transferred to 7130 and 7205 South Ashland avenue, May 16, 1915,

THE CHICAGO CHAPEL

with the thought of church extension in mind, rather than a so-called "rescue" work. The numbers and interest grew to the extent that the quarters became too small. Ground was then secured at Seventy-third and Laflin streets. Here a beautiful chapel was erected. The dedicatory services are to be followed for a week or two with special evangelistic services and the organization of a congregation.

In acknowledging contributions received for the Mennonite Sanitarium for Tubercular Patients the matron, Sister Margaret Wyman, writes: "We are glad for anything we can use, and we can use almost anything! We especially need linen (towels, cases, sheets) and would be very glad of a lift in paying for our phonograph which has been a joy and comfort to our patients. We can use old sheets, soft rags, pieces of woolen blankets, money and labor and shall be grateful for any help. Do not let other good works put this one for those so afflicted and isolated out of mind."

Baptismal services were held in Manns Choice, Pa., on the evening of September 14 when two persons publicly signified their acceptance of the Savior by this rite.

Beginning with Sunday evening, Sept. 29, Rev. Warren Shelly, formerly of Wadsworth, Ohio, will conduct a series of evangelistic meetings in the Napier (Pa.) church.

Sister Mary Snyder of Roaring Spring, Pa., who is in the Red Cross service as a nurse, after a period of ten weeks' preparation in Camp Green, N. C., was transferred to New York and later sailed for Europe. Word has reached her parents of her safe arrival "over there".

Sept. 15 was an active day for Philadelphia Mennonites. Besides having regular services in their churches, the men attended a Mennonite rally in the local Y. M. C. A. building where Rev. Victor Boyer made the address while the ladies of the First church, under the leadership of Bro. F. W. Aszman, conducted a song service in the penitentiary. Sister Foth of the Altoona mission made an address in the Second church in the morning and in the First church in the evening, and in the evening Rev. Boyer preached in the Second church.

NOTES AND COMMENTS

The American Friends Service committee has undertaken to increase its efficiency by establishing a permanent training camp in this country. The first unit of 100 men was trained at Haverford college last summer, but since that time the policy has been to select the men and then assign them to work in France with a group who already have had more or less experience. Though this plan has worked extremely well it has had its faults and the new training camp is an endeavor to make the work still more efficient. Through the kindness of Haverford college the American Friends Service committee has taken over Merion Hall and the Annex for the training camp. The hall proper is a large three-story building with large, airy rooms. The annex is a two-story building and is somewhat newer than the other building. The two buildings will accommodate about 150 men. The object of this training camp is threefold: 1. To provide for a period of training. 2. To enable the Selection committee to personally see and examine each applicant. 3. To provide for and train the conscientious objectors who are furloughed to the Friends Reconstruction Unit by the United States government.—The Friends Service Committee.

Reports from various quarters indicate that "gasless Sundays" are having their influence upon the communities. Things seem more like Sunday again, now that the streets are free of pleasure riders on that day. Automobile accidents have been greatly decreased and in many places the church and Sunday school shows a decided improvement in attendance.

To equip more workers with fundamentals for Red Cross Home Service, another series of Home Service institutes or "Plattsburgs" have been planned by the Department of Civilian Relief, Lake Division, American Red Cross.

Need for the new series of institutes may be seen in a recent report of this department in which it was shown that the number of Ohio, Indiana and Kentucky families of soldiers and sailors assisted by chapter Home Service workers had grown to more than 13,000 a month. This number, it is pointed out, will greatly increase as more and more men are selected for military service.

Institutes are to be opened at Columbus September 23; at Cleveland, Oct. 15 and at Cincinnati, Nov. 5. A few days ago, Sept. 19, the first of the new series was opened at Indianapolis. All are made possible by the joint cooperation of universities and so-

cial agencies, in the cities in which they are held, with the Red Cross.

Each course consumes six weeks and includes twenty-four lectures with collateral reading and weekly conferences, together with 150 hours of field work supervised by social agencies. Enrollment is limited, varying from twenty to twenty-five pupils to each institute.

Facts about War Risk insurance, about allotments and allowances, about conducting an information service, about industrial problems due to the pressure of the war, about juvenile delinquency, about home dietetics—these are among the important subjects taught at these institutes as part of the American Red Cross pledge to sustain the soldiers morale in camps and overseas by helping their families at home.

PUBLIC PRAYER IN THE SUNDAY SCHOOL

Rev. A. S. Shelly.

Though the Sunday school is primarily a school, the educational department of the church, the feature of devotion and worship is as important in every session of the school as it is in the preaching service of the church. There, too, instruction in the right understanding of the Bible and the application of its teaching to the every-day life is a primary aim, but combined with the preaching is the united worship in song and prayer, etc.

So in the Sunday school the two must go togethef. The school is not only a school for the head—the understanding and the memory—but also, indeed primarily and objectively, for the heart. Even in the case of the little child, as well as that of the older members of the school, religious instruction as it is given in the class by the teacher, is to serve the purpose expressed in the word religious, viz., to bring about an acquaintance with God and a binding of the affections and the will to Him. In the devotional part of the session the attainment of this object is to be enhanced by practice, the heart being drawn out into actual approach to God in reverential, loving, believing, yielding worship.

Public prayer should mean united prayer, i. e. prayer in which all hearts can join. That this ideal is not easily attained is manifest. For the one who leads in prayer to use such language as will give natural, unstilted expression to the thoughts of the little ones and yet not be too simple for the older members is an art that needs to be studied and acquired by thoughtful practice. As a general rule it may be said that the simpler the language the better. Even the older folk find a prayer put into the words of childhood generally more appealing than one abounding in high-sounding phrases and rhetorically well-rounded sentences. Emotionally the child and the adult have much in common, and Jesus makes child-likeness a condition to acceptable approach to God. One essential quality of such a prayer is the absence of what is sometimes styled long-windedness.

The use of prayer forms by means of which all can join not only in the thought but also in the words, may often be helpful in making the prayer really united prayer. This is the object sought and should always be the effect obtained when the so-called Lord's Prayer is used. And I see no valid objection to the properly guarded use of other prayer forms in which all can join. An example of what I mean is the use of inspired prayers from the Psalms or other parts of Scripture. But I would go even a little further than that. I have listened to what seemed to me very devout prayers uttered by a group of children using the language given to them by their leader, sentence by sentence. Similarly, it would seem to me, a prayer indicted and put into words in the closet and then in some way or other placed before the school might be not simply said, but really and unitedly prayed by all together. Simplicity and brevity would be essential qualities of a prayer to be thus used.

Listlessness during prayer on the part of the young especially should be avoided by every possible means and way. If it is not an easy matter for us older ones to keep from falling into careless inattention or from allowing our thoughts to wander during prayer, how much more for the younger minds so full of promptings for thought excursions. An active participation in the verbal expression of the prayer would help them to keep their thoughts held to the matter in hand.

Many of our hymns are in the form of prayer and the use of such hymns should be made the most of to this end. It is only too true that prayers couched in the words of a hymn are often sung with but slight attention to, or no thought at all of what the words say. They should be made an effective factor in the devotional part of the Sunday school session.

Part of the work in the grades should partake of the nature of worship in which the members are led in the exercise of prayer according to their mental and spiritual understanding.

REMNANTS OF HEATHENISM IN AMERICA

By C. D. Esch.

The Christian church in India is beset with many trials and temptations that in many ways are different than those the church in America has to meet. And yet it doesn't take a sage to see that there are at least a few things the devil is using in both places to lure the people away from true faith and confidence in God and His power to save in all circumstances and conditions.

In India the people believe in demons and evil spirit of all kinds and are very superstitious. They also believe in witches. These witches (they say) have special communication with demons and have supernatural power to destroy life or bring various misfortunes.

This is so deep-seated in the human make-up that it is very hard for the young Christian to get away from it. And it is an easy thing for some young Christian to say that his child who is dying of lack of nutrition (or has the inability to assimilate its food and is literally starving) is being eaten up by some neighbor woman who has sold herself to the devil and has the power to destroy life.

Then, in case of sickness or trouble they may go to the "Baiga" (witch doctor) who looks into the case and goes through some heathenish incantations, then tells the patient to wear a charm which he prepares or prescribes how it is to be made and worn. So they seek to avoid danger of witches and get relief from disease.

All such are considered to be offenders against the Lord and the church and, unless they leave their ways and repent, must be expelled from the church. The system is devilish. And though there are such that have sold themselves to Satan and do wondrous works in his name and power, for Christian people to believe in and practice them cannot but be paying respect to the arch-enemy of all good. Respecting him cannot be but bringing dishonor upon Christ our loving Savior.

In America we have a first cousin to the witch doctor in the professional pow-wow doctor, that is found more often than many people believe. I know there are good brethren and sisters that have much faith in some of these people. They say they must be good or they couldn't heal. But let us look carefully into two things concerning this work.

1. What the Scripture say about the evil spirit working wonders. In Job 1 and 2, we see that the evil spirit had power to work wonders. Also in Exodus we see that the Egyptian magicians could work wonders just the same as Moses and Aaron—to a certain degree. In II Thess. 2:9 Paul speaks of Satan being able to do "lying wonders". And surely he can do signs of healing as well as destroy life when such may be to his advantage. So we cannot say that all wonderful works of healing even must be of the Lord. Some may say that it is unfair to call all pow-wowing Satan's work, for many good people practice it and patronize it, too. I do not deny that there are many good people entangled in those things. But can we gather figs of thistles?

2. Let us see into the character of the people who do these things and where the art comes from. We have just said there are many good people who pow-wow. But you also find many questionable characters and some who are pronouncedly wicked in this profession. Not long since a sister spoke about taking her child to a doctor of that kind. I asked her what kind of a man he was and she said she didn't know—but upon further inquiry it was found that he had no use for the church nor for the Savior.

A person that never had any outside help would never learn to pow-wow from the Bible. The art is a secret one and must be given from one person to another. There are books in print that will teach one how to pow-wow, and those same books teach one how to trade horses and cheat your neighbors, as well as all kinds of other devilish tricks. "Can a corrupt tree bring forth good fruit?"

I am a firm believer in God's power to heal the sick and to protect from all evil. Christ and the apostles worked many miracles of healing by the power of the Holy Spirit. They also teach, and so does the Mennonite church, that it is proper to call the elders of the church and anoint with oil those who are sick and pray for them with the laying on of hands, giving the promise that the prayer of faith shall save the sick, and the **Lord** will raise him up. Paul also says that there are brethren who have special gifts of healing from the Lord—not a secret charm or anything of that kind.

But some may ask, What difference is there between that and pow-wowing? Please note, first the word (pow-wow) itself is a

heathen word. Second, Why don't those pow-wow doctors do something to glorify the Lord Jesus? Third, Why don't you call it then faith healing or laying on of hands, or some other Scriptural name? It is always best especially in matters religious to call "a spade a spade" and not something mysterious.

I have been studying this subject some during the past year, and I believe that our present-day Christianized pow-wowism has come to us in the following way: During the apostolic period of the church the practice of laying on of hands was very common. When the church became Romanized much of the ancient idolatry was also kept and given a Christian cloak. Thus the two, healing by faith in Jesus and the witch-doctor, came in contact and the result is christianized pow-wowism. So when we pull the Christian cloak off it looks much like its real self or as it appears in India. For as it appears there without its Christian cloak it stands out in all its hideous devilishness.

I am not writing this to bring condemnation upon anyone, but let us heed the admonition of Paul: "Prove all things; hold fast that which is good." That also means to discard anything that is not good. He also says, "Abstain from all appearance of evil." When we have to give a heathen name to a common practice it surely makes it appear evil. When a church worker cannot attend church because his pow-wow doctor has told him that he must not cross running water within a certain period of time, it surely looks just like some of the things we have to contend with in India. The Bible doesn't teach me that the laying on of hands or the prayer of the faith must be observed at sun-up or at sun-down and the patient must not cross a stream of running water, and all such foolish things.

So let us walk as children of light and call things by their right names, seeing them as they are in the light of God's Word being sure that we are not led astray by the wiles of the devil also remembering that every man's work shall be tried by fire.

If I have misrepresented things I shall be pleased to hear from anyone who can give me more light.—Gospel Herald.

PURPOSE OF PUBLIC EDUCATION

While many ends may be served by a system of public education there can be only one supreme purpose of such a system. That purpose, however, may be stated in different forms according to the point of view from which it is considered.

As to the individual beneficiaries of public education the purpose is to fit them for membership in human society. It is a serious mistake often made to regard the training of youth as designed solely or chiefly for their own individual advantage. Why should society be taxed to support a system of public instruction if society itself is not to reap some benefit from the enterprise? It is too evident to need proof that society would never dream of training the youth intellectually if such training will result only in rearing sharpers who will take every opportunity of getting the better of their neighbors. And yet, there are plenty of people who have been educated at the expense of the public who use their trained brains chiefly to prey upon the public. If society is to bear the expense of a system of education, society should receive its reward for such an outlay, and that reward will consist chiefly in men and women of noble character.

It is already evident that human society itself must be benefitted by a system of education if it is a real entity possessing qualities of its own. Some communities furnish a better environment in which to live than others. Life may be lived to a far higher and nobler purpose in some circumstances than in others. Public education is designed to make every community a desirable place in which to live. This can be done by developing the youth physically, intellectually and morally.

Taking a step farther in this line of thought the position is reached that public education has for its object the highest welfare of the state. The state needs men and women who are well developed in all that enters into true manhood and womanhood. While uniformity in all things is neither possible nor desirable, unity there must be or there can be no state. Public education is designed to unify the whole mass of people so that they will stand together in the maintenance of the principles of national character and life. It is impossible to draw a line between principles that are purely political and principles that are purely moral and religious. No state can long survive declension of public morals. Public education, therefore, has as its chief end the welfare of the state by the moral and intellectual training of citizens.—Christian Statesman.

A spur in the head is worth two in the heels.

ABRAHAM AND BABYLONIAN BACKGROUNDS

Clarence Russell Williams, Ph.D.,
Cambridge, Mass.

(Concluded.)

The Country to Which Abraham Came.

Yet the patriarchs were men of the open spaces, rather than of the city. They needed room, for we must not think of the movement as simply that of a family of three or four persons, such as has often emigrated to our shores from Europe. It was the migration of a tribe, or more properly of tribes, the ancestors not merely of the Hebrews but also of the Ammonites, Moabites, Edomites—with large flocks, and many servants and slaves—which is recorded here. Abraham was not merely the head of a family; he was the chief of a great company, the "sheik" of these tribes. As ruler he had almost absolute power over all, even to the power of life and death. Gen. 22:10. They must have moved slowly, not only because of the size of the company, but because the flocks must not be driven too rapidly. Gen. 33:13.

When at last they did reach Canaan, we must not think that they came to a country unknown or unoccupied. Distant though Babylonia was she had again and again extended her power to "the Westland". By armies and by embassies, by caravans and by travelers, the road to Canaan from the Euphrates had been trodden for centuries. Nor was it an empty country. Inscriptions of Babylonia and of Egypt tell us, as we shall see in our study of Jacob, that it was a land already fairly well developed. Here were many city-states, ruled over by petty kings, warring among themselves when not restrained by the strong hand of a greater power. Here was "a community civilization of some strength." Yet there was then to be found in the land, as there is still to be found in Palestine today, much unoccupied ground, which would be open to any wandering tribe.

Human sacrifice was practiced by these peoples, as we have long known from the Bible itself. But recent Palestinian excavations have actually uncovered the remains of some of these unfortunate victims. Under the high place at Gezer was found a cemetery of newly born infants, deposited in large earthenware jars, and similar finds were made at Taanach around a rock altar, and at Megiddo under a corner of the temple. These infants were probably first-born children sacrificed, according to a widely prevalent Semitic custom, to the deity of the high place. These gruesome finds have a bearing upon the story of the sacrifice of Isaac.

One incident in Abraham's life presents him not as a nomad sheik, but as a warrior chieftain, leading the forces of himself and his allies to the rescue of his nephew, Lot, from the hands of an invading force of the "kings of the East". Gen. 14. Upon the names of some of these kings archæology has thrown some light. The identification of Amraphel, king of Shinar (Babylonia, Gen. 10:2) with Hammurapi, one of the most famous of the kings of Babylon, has been widely, though not universally accepted.

The sixth king of the first dynasty of Babylon (1224-2081 B. C.), he was the first to conquer and to unite into one great empire the city kingdoms of the region. It was he who raised the city of Babylon, hitherto playing a subordinate part in Babylonia, to her proud position of capital and center of the entire Euphrates valley. At the same time he exalted Marduk, patron deity of the city, to the head of the entire pantheon of gods, and this Babylon became also the holy city of western Asia. Nor was his power confined to the valley. In one of his inscriptions he calls himself king of the "Westland", which here doubtless means Syria and Palestine.

Scholars long looked in vain for the names of the patriarchs upon the tablets which they were deciphering, but recently they have been found. We have several business documents of a certain Abrama, a small farmer in Babylonia about 1965 B. C. On one tablet he leases a farm; upon another he hires an ox to work it; while a third is a receipt for the payment of his rent. (See Barton, Archæology and the Bible, p. 290f.) Another Abraham is mentioned on tablets in the Yale University collection. While these do not refer to the great Abraham, they show the name in use in his general period.

These discoveries, and many more which we cannot cite, throw much light upon the times of Abraham. They in no way detract from his greatness. He was far more than a religious reformer; he was a great religious pioneer, the Columbus of religion, the first of the Pilgrim Fathers; not only the stately and noble ancestor of the Hebrews, but more than that, the father of all men of faith in God in every age and in every land.—S. S. World.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

When the Roman emperor gave command that all the world should be listed so as to form a basis for future taxation he no doubt had only in mind the things incident to government of which he was the head, but unconsciously he set in motion machinery that made it necessary for a young couple living in Galilee to make a tedious and trying journey to the city of their ancestors in Judea. Augustus, the mighty war lord of his time, had no notion that the Almighty was using him as a mere puppet to fulfill promises he made to his chosen people centuries before and give to the world its Prince of Peace. In a remarkably short time the power of the empire, founded upon force, over which Augustus ruled, was to yield to the humble forces of the Child who was born in Bethlehem because he, the emperor, had sought new sources for his revenue. That Prince, born in the lowly manger has gone on in a grand procession down the ages, overthrowing unrighteousness and establishing the things that lead to peace and good-will upon earth.

In the light of the present age, with its agonies and horrors, too great for the mind to comprehend, can we bring ourselves to feel that because of the ambitions of another "war lord" the progress of the Christ has been stayed if not stopped for good? We have met persons who were inclined to take such a gloomy and, may we say faithless, view. We do not feel that way. The nation has just finished an enrollment of its manpower which is designed to bring forward the entire resources of our country. While we do not believe that war will end wars any more than we believe that any wrong will end wrongs, we nevertheless recognize the fact that the millions who respond to the president's call believe sincerely that this is a struggle to end war. With so many feeling that way, we venture the prediction that the time will soon be here when nations will no more frankly set about planning wars for the aggressive injury of their fellow nations. Too long have the common people been the mere instruments by which ambitious kings and rulers sought to advance their own ambitions. Their being brought into this gigantic struggle seems to us to be the working of an almighty plan by which the peoples of the world will say to those who would make war a business for the carrying out of their greedy and heartless plans: "We are for peace and you dare not make war!"

The position of our church has been the gospel position. We prefer to take Christ at His Word and be willing to live the life He commands us even though it does seriously hamper our material welfare. During all the centuries of our existence we have held it our duty to witness for the gospel doctrine of doing as Jesus commands us to do. Our peace principles have borne fruit. The little grains of our testimony have at least brought men and women in all quarters of the world to think seriously of peace in its relation to the Christian life. Now that the world is intoxicated with the influences of forces it behooves us to keep and pass untarnished to our children the sacred heritage we have received. To do this does not, however, in any way mean that we antagonize those whom God has set to rule over us. They have troubles enough just now. We should do as we are commanded and pray for them and we should be obedient to them in everything that does not conflict with our being obedient to God. An active propogation of peace doctrines in the face of military rule would injure the cause just now. We have had 400 years of opportunity in which to do our part and after the war, which certainly must end sometime, our great opportunity will come when we may do our part toward preventing another such a great calamity as the present one from coming upon the race because of its folly and selfishness.

"The proof of the pudding is in the eating" is an old and threadbare proverb which, nevertheless, hits the nail on the head whenever applied, but the saying of our Lord that "By their fruits ye shall know them," is more effective because results rather than likes are what we look for in nearly every kind of endeavor. In preaching certain things are to be expected, but it depends upon who is expecting them. We know congregations that want things that please them from their minister. They expect a full house because of the kind of material he hands out. Then, they want accessions to the church, and if he is especially gifted in raising funds, so much the better for his popularity. If he has what is commonly known as "executive ability" to add to all the above named qualifications his people are inclined to feel that "at last we have a jewel in our pulpit." Perhaps it is because the law of supply and demand is operative in the pulpit that we have so many of our ministers doing their level best to draw crowds, build up church membership and organize to the limit. It may be, too, because of this, that other and more vital things of the ministry are ignored or neglected. We were taught in school that the purpose of an address should be to "move men". Applied to a sermon it should mean that the speaker essays to move his hearers to do those things which God commands or expects. With such a principle in mind the field of the preacher is wide and includes an appeal to action along every line that God opens as a duty or an opportunity. The least part of a gospel message spoken from the pulpit should be to draw or please. Some of the best preachers in the world have preached their churches empty. In many instances the message should be to move the hearer to the very opposite of being pleased. It should bring rebuke, reproof and condemnation and, should emphasize the necessity of repentance and a corrected life as well as a surrender to the will of God. The standard of the pulpit is what the ministers in the pulpit make it. If there is an epidemic of sensationalism that borders on the ridiculous the cause will be found with the preachers who make themselves absurd for the sake of pleasing their vanity. If, as in our day in many places, the pulpit devotes itself to a rehash of the war-information that everyone may read in the papers and magazines and no one comes to church hungering for; there is no response in spiritual development and a sense of humiliation before God, the fault must lie with those ministers whose sense of what they should do is hardly a compliment to the intelligence of those who come to hear them. True, we are living in serious times and the world is up-side-down, but that is all the more of a reason why men's minds should be turned toward the affairs of their souls. Now, as never, the world needs a straight gospel, a gospel which says to it: "Repent, confess your sins, accept the Lord Jesus Christ and obey Him!" We will let the proper authorities deal with the affairs of state and handle our enemies at home and across the seas, that is their business, but to the minister has been given the cure of souls. Let him be faithful.

On one of the street corners of a large city there stood two strangely garbed individuals with long hair preaching one of the modern "isms" of which we seem to have had an epidemic during the past fifteen years or so. Upon being asked why they went about unshorn and unshaved these two men replied: "We are a peculiar people, you know that the Bible teaches that Christians should be peculiar." We are not familiar with the other peculiarities of this sect, the name of which we do not know, but becoming a peculiar people by merely ceasing to patronize the barber must be a cheap and economical process in these times when every penny counts. It reminds us of that so-called saint in Italy in the middle-ages who attained an enviable reputation for holiness because he made a vow never to wash—and kept his vow, much to the admiration of lords and princes who visited him to receive his blessing.

The kind of peculiarity that God expects of His people is not displayed in dress or other outward signs. A proper sense of decency should lead one to be quietly and modestly arrayed, but not in such a fashion that the impression would go abroad that here are those who want to be regarded as better than the rest. The modest and sensible kind of dress that humility inspires is not a uniform of a sect, or the badge of a creed, but is something which will enable one to pass through a crowd without calling attention to himself. One hangs out the sign of the things of which one is proud and there must underlie a measure of vanity in the one who gets satisfaction in displaying the marks that indicate that one is peculiar.

The real peculiarity that is worth while in the Christian is to be found when it is noticed that he is less like other men and more like his Christ and that his conduct toward God and fellow men is different from that of others who do not seek to please God. The truly peculiar man or woman as God wants him or her to be peculiar is shown in faith, in prayer, in charity spelled with a capital "C" and humility spelled with a small "h".

Every day in thy life is a leaf in thy history.

THE APOSTLE'S CREED
With Scripture Setting.

A. S. Shelly.

1. I believe in God, the Father Almighty.

Eph. 4:6—One God and Father of all, who is over all, and through all, and in all.

Maker of heaven and earth;

Gen. 1:1—In the beginning God created the heavens and the earth.

Psa. 102:25—Of old didst thou lay the foundation of the earth, and the heavens are the work of Thy hands.

2. And in Jesus Christ, His only begotten Son, our Lord,

John 3:16—God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life.

Matt. 17:5—Behold, a voice out of the cloud saying, This is my beloved Son in whom I am well pleased, hear ye Him.

3. Who was conceived by the Holy Spirit, born of the Virgin Mary,

Luke 1:34, 35—Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing that is begotten shall be called the Son of God.

4. Suffered under Pontius Pilate,

Isa. 53:5—He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Was crucified, died, and was buried.

I Pet. 3:18—Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh, but made alive in the spirit.

5. The third day He rose again from the dead.

I Cor. 5:20—Now has Christ been raised from the dead, the first-fruits of them that are asleep.

Rom. 6:8, 9—If we died with Christ, we believe we shall also live with Him; knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over Him.

6. He ascended into heaven.

John 20:17—Jesus said unto her, Touch me not; for I am not yet ascended unto My Father; but go unto My brethren and say to them, I ascend unto My Father and your Father, and My God and your God.

And sitteth at the right hand of God, the Father Almighty.

Col. 1:3—If ye, then, were raised with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

7. From thence He shall come to judge the quick and the dead.

Acts 10:42—He charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead.

I Cor. 4:5—Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Rev. 22:12—Behold, I come quickly, and My reward is with Me, to render to each man according as his work is.

8. I believe in the Holy Spirit.

John 14:26—The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you.

Acts 2:4—They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.

9. I believe in a holy general church;

Matt. 16:18—Upon this rock will I build My church; and the gates of Hades shall not prevail against it.

The communion of the saints;

Eph. 2:19—Ye are fellow citizens with the saints, and of the household of God.

10. The forgiveness of sins;

Eph. 1:7—In whom (Christ) we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of grace.

I John 1:7—The blood of Jesus, His Son, cleanseth us from all sin.

11. The resurrection of the body;

John 5:28, 29—Marvel not at this: for the hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

I Cor. 15:42-44—So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown in a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

12. And the life everlasting.

Rom. 6:23—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus, our Lord.

Gal. 6:8—He that soweth unto the Spirit shall of the Spirit reap eternal life.

On receipt of $3.00 we will renew your own subscription and send The Mennonite to a new subscriber from now until January, 1920.

A LITTLE SERMON ON THRIFT

"So she gleaned in the field until even." Ruth 2:17.

There is, perhaps, no more beautiful story in the Bible than that of Ruth, the Moabitess, who gleaned in the barley fields. She had been happily married, but her husband had died. Her mother-in-law was left poor with none but Ruth for support.

The two women came to Bethlehem in Judæa at the beginning of the barley harvest. Food was necessary, so Ruth went out to gather the ears that were let fall by the reapers.

It was a slow, laborious task that Ruth undertook in the fields of her relative, Boaz. Little by little, ear by ear, she gathered, continuing from morn until even. When she threshed or beat out her grain, there was sufficient both for herself and Naomi, her mother-in-law. The gleaning had required infinite patience and perseverance, but Ruth succeeded because she applied herself to the task.

There are other gleaners like Ruth today, though most of them gleaning in other fields of endeavor. Other things than ears of barley they gather—minutes, nickels, and other trifles that many people neglect or discard. We call such people "saving" or "thrifty", for they save in order to spend more profitably. Thrifty people are thriving people—men and women who earn success.

Thrift means care in managing one's resources. Most of us like to think that we are careful and are trying to avoid waste, but so many little things that could be saved escape our attention. These little things amount to much when placed all together.

The ear of barley that Ruth picked up was a little thing that might easily have been passed by; many ears picked up during the day gave the girl a fair-sized bundle at nightfall. So with the nickels that slip through our fingers. Carefully put away as soon as received—just as Ruth put away her barley ears—they would accumulate by degrees into a substantial sum.

We must be careful of other little things besides money. Often we loiter or waste time that could be profitably used. Some waste food, throwing away left-overs that could be well used in another form. In the home thrift is especially important. Ruth, we may be sure, was a good housekeeper, for before her romantic marriage to Boaz she proved herself thrifty in the harvest fields. Guarding against waste and extravagance in the home is a very necessary duty these days. Every housewife can help the government and herself by practicing this form of thrift. Every boy or girl can help mother in this task.—Bronx Men.

THE C. E. TOPIC

Oct. 6.

All for Christ—5. Our Money.

1 Tim. 6:6-10; 17-19.

Money is one of the most useless things on earth, but it may be placed to the most useful as well as the most injurious uses men may know. The lesson topic speaks of "Our Money". Let us bear in mind that such a claim must be made with certain limitations since God claims it all when He says: "The silver is mine and the gold is mine." Like all other things that God lets men have, money is often abused, so much so that in the Bible it is spoken of as "the root of all evil". When men and women love money better than anything else, better than God even, money becomes an idol which may aptly be compared to Mammon, the ancient idol of the Ammonites, that could only be satisfied with living children for its fiery maw. Like the idol, the one who worships money becomes hard, cold, soulless and cruel, fit only for condemnation and destruction. Money may be used for unholy purposes. The one to whom money is only a medium through which he secures impure, unholy or selfish gratifications had better be without it, it is his destruction. Those who would risk their peace of mind, the salvation of their souls, the respect of their neighbors, the love of their friends or the health of their bodies in order to acquire wealth see themselves cheaply because, though they become very wealthy, money can never replace what they have given up to get it. To some people it is a positive curse. It comes to them through no efforts of their own and they use it only for selfish purposes that bring ruin to their bodies and souls. In the hands of other people money is a blessing because they appreciate its values and the possibilities of good use to which it may be put. The Bible gives us several examples of rich men who were not condemned on account

of their riches, it also frequently speaks warningly concerning the dangers that lurk in riches. We must apply these lessons to ourselves. If our money is doing us or others harm something is wrong; we need to learn the right way to use it.

Since we are considering "our money" let us remember that we, of we are Christians, belong to God and with us all that we possess is God's. In the use of money we should always remember that it is the Lord's money we are handling. Scripture gives some examples of how money is rightly handled. The good Samaritan paid for the entertainment of the poor wounded man he found by the wayside; the poor widow gave little, but it was her all, for the Lord's cause; the churches of Greece sent of their money for the relief of the Christians of the mother church in Jerusalem who were in want; Paul's friends contributed to his support and relief, while he himself circulated among the churches taking up collections for the relief of the saints.

In our time money is needed for the Lord's work as it was in other times, only more of it is now needed. It is required for the work of the church in keeping itself and providing for those who must be supported; it is needed for benevolences in great variety and it is needed for missionary work both in supporting that already established and in opening new enterprises. Giving along all of these lines is giving unto the Lord since they all are the Lord's work. Because they are His work we have no excuse for neglecting the support they need. How should we give? Well, some can give much and others only little, but we should give as God has prospered us. Great prosperity is a bill from God for a great sum of money He needs. If we have little, the little that we give is much, but it is to be noted that there is always more danger of giving too little than too much. We should give cheerfully. The blessing is only for the cheerful giver. We should give systematically; by so doing our gifts count for most and the cause to which we give prospers best.

THE S. S. LESSON

Oct. 6.

Abram Leaving Home.

Gen. 12:1-9.

Golden Text.—Be thou a blessing. Gen. 12:2.

Long before Abram left Ur in the land of the Chaldees it was a city of civilization, having its laws, literature and other proofs of a high culture. It was not to give the world culture, as we now understand the word, that God called this favorite son; it was to give to the world a race that had a capacity for spiritual things. Abram was called because he, above all other men, showed his fitness for the trust that God was to give. God is still calling men to special service and duty, often they are found where there are splendid worldly prospects and advantages, but there are things to be done for God and men that involve leaving the good things of the world behind and going into hard and trying places as God directs.

We are not told just in what form God spake to Abram and the method of communication doesn't matter. The fact is, God revealed His will to Abram and Abram gave himself over to the doing of that will. Today God speaks to men in various ways, through the Bible, through the preached Word, by special providences, by opening the doors of special opportunities or by bestowing special gifts. Through the Spirit the Christian may recognize God's call. The important thing for him is to respond and obey.

Three things, all dear to the average man, Abram was called to give up: (1) his country; (2) his kinsmen, and (3) his father's house. This does not mean that we should despise these precious possessions, indeed, there are special blessings to be gotten from them when they are right and good for us. Every man owes it to his fatherland to be loyal and most men hold their native land with sincere affection, but when the nation does not fear God and when it is out of sympathy with godly things, the time comes when one must make a stand for God and against the nation. The same is true of kinsmen. No tie on earth is closer than blood relation. Nothing in God's sight is better than for brethren to live together in love and harmony, but when higher duties call one must not allow the ties of blood to keep one from responding to God's needs. Likewise, in the case of the father's house—the immediate family. Family ties must be broken sometimes and they always will be broken. Duty often interrupts the sweetest family relations. In Abram's case we see one called from an earthly association and family to become a member of God's great family. Indeed Abram was to become the head of the best and greatest of all families; through him was to flow the best blessing that all the families of earth might know or enjoy. Notice that with the command to go God gave Abram a great promise and with that promise went a blessing. So with God's commands great promises are sure to go. No man ever heeded God's call unless he also anticipated the realization of some of God's greatest promises. It is always well to have a promise to look forward to. Past blessings are sweet in their recollection, but promised ones always make the future bright and give us an incentive to go on in faithfulness. The world would be gloomy without promises and, as God's promises are always brighter ahead of us, there is always joy in going forward to realize them.

God's promises to Abram were not of material things, such as gold and silver, but they were of greatness—a nation, a great name and a great blessing. It was the personality of Abram that in future generations would inspire the faith of multitudes. Through the nation that came out of Abram the world received the one greatest blessing that is really worth while for all time. With God's assurance came also the promise of God's protection. The one who is ready to take God at His word and do His bidding need have no fear, God rewards or punishes the world in just the way it uses or abuses His children.

With Abram went his father and his nephew to enjoy God's special favor because of their connection with Abram. A righteous man brings the blessings of his righteousness to those immediately surrounding him. One cannot enjoy God's favor without someone else besides one's self getting a share of it. Note that there were no communications given to Abram while he was in Haran. He had not yet fully taken hold of the promise of God and, until he did, there were no new revelations in store for him. When Abram did come to the promised land he found another, the Canaanite, there, to dispute it with him. There are always influences that would hinder our fuller realizations of the promises. But Abram had nothing to fear; God spake to him again and repeated the promise with greater clearness. One who relies upon God has no need to fear other opposition. Two things about Abram in Canaan are to be noted. He dwelt in tents and built altars. He had no abiding place on earth, the tent was his palace, but he had God and, what mattered the rest? There was room for his altar. He could worship and know that the One whom he was worshipping would never fail in his promises.

The young man who sits down and waits for fortune to come would better prepare for a long session.

PROGRAM

for the S. S. and C. E. Societies' Conference, to Be Held at Pandora, Ohio, October 13, 1918.

2:00 P. M.

1. Opening Exercises.
2. "A Church in the Making"—Miss Sylvia L. Tschantz.
3. Music—Ebenezer S. S.
4. "The Graded Lessons in S. S." — J. P. Boehr.
5. Discussion of the Graded Lessons topic.
6. Music–Berne Intermediate Society.
7. "Teachers' Training" — Menno Burkhalter.
8. Discussion of Teachers' Training topic.
9. Appointment of Committees–Chairman.

Evening Session.

1. Song Service.
2. Business Meeting.
3. "Plans in Religious Education"—Dean N. E. Byers, Bluffton College.
4. Ladies' Quartet — Bluffton C. E. Society.
5. "Religious Education in Our Church"—P. D. Amstutz.
6. General Discussion of Plans for Religious Education.
7. Benediction.

G. T. Soldner,
Chairman, Program Committee.

DEATHS

Smith. — Elizabeth Jane Smith, wife of William Smith of Smith Corner, Pa., died September 3, 1918, at the age of 72 years, 11 months and 15 days. Funeral services were held at Puzzletown, Pa., in charge of Rev. Jacob Snyder, Sept. 5, 1918.

Burk. — Lewis R. Burk was born August 16, 1889, and died September 13, 1918, aged 29 years and 28 days. He leaves to survive him his wife and three children, his parents, five brothers and three sisters. Funeral services were conducted by Rev. Jacob Snyder in the Claysburg Methodist church, September 15, 1918.

CONTRIBUTIONS

For Mennonite Sanitarium.

April.—From Marion Marter's relatives, small amount of linen, Rochester teapot and couch pillows for nurses. From L. G. Grove, Estrella, Cal., mattress.

May. — From Women's Missionary Union of Ontario and Upland to Mrs. Wyman, to be used in purchasing gowns, pajamas, etc., for poorer patients, $20. From friends, mattress. From Mrs. C. L. Vedder of Upland, Collier's magazine, linen and pajamas. From Mrs. Annie Paul Cason of Pomona, pajamas and dressing gown. From Red Cross Chapter of Cucamonga, $19.

June. — From Rev. A. S. Shelly, desk chair. From a patient for phonograph fund, $3. From Emilie Erb, underwear, dressing gown, etc., for patient.

July.—From Lulu Eaton (a patient) 2 strips rag carpet for rugs.

August. — From Mrs. C. L. Vedder, pajamas and soft old rags. From donation box, $2.25. From Mrs. Weber of Cucamonga, fruit and help in canning.

The Mennonite and the Christlicher Bundesbote to one address for $2.50.

NEWS OF THE WEEK

TO DRAW DRAFT NUMBERS EARLY

Washington, September 25. — The third great national lottery in the selective draft which will determine the order of liability to military service of the 13,000,000 men who registered September 12 will be held this week, it was learned today.

Complete sets of serial numbers have been received from all but three of the forty-eight states, and as soon as the numbers from these states are received, the date for the drawing will be announced. In any event, according to Provost- Marshal-General Crowder, the drawing will be held on or before next Saturday.

The forthcoming drawing will be the largest ever held, the first drawing having established the order of liability for about 9,000,000 registrants of the June, 1917, registration, the second having affected the 800,000 twenty-one-year-old registrants of June 5, 1918, while this drawing will affect the 13,000,000 latest registrants from eighteen to forty-five.

This week's drawing will merely establish the order of liability within the various classes, there having been established under the new regulations two other methods of determining liability to service which take precedence over the numbers that are to be drawn. The first prior factor in determining liability is the age. Those from nineteen to thirty-six, inclusive, are subject to immediate service, while registrants of eighteen and from thirty-seven to forty-five, inclusive, are in a temporarily deferred class.

Within the nineteen to thirty-six class, individual cases as passed on by the Local and District boards will determine the second factor of liability, the men of these ages being grouped in Classes 1 to 5 in accordance with conditions of dependency, industrial indispensability, citizenship, etc. The drawing will determine the order of liability of men within the classes after the classification is made according to these rules.

The numbers will be drawn out by clerks, working in relays, at the rate of about 600 an hour, or ten a minute, making it necessary for the clerks to call and record one number every six seconds. The first drawing required about seventeen hours, and it is estimated that this drawing will require approximately thirty hours. Because of this fact, offices near the drawing room have been fitted up as rest rooms and will be used by the drawing clerks when they are off duty.

ALL ENTITLED ARE URGED TO APPLY FOR EXEMPTION

Washington, Sept. 25. — Provost Marshal-General Crowder again, by formal statement, asked men registered under the selective service law who are now engaged in answering questionnaires, not to let motives of chivalry prevent them from asking deferred classification if their occupation or the status of their dependents entitles them to do so.

He again pointed out that such claims can be made by a third person and though Local boards are endeavoring to ascertain the true condition even where a claim is not made, the necessity for expediting the work makes it incumbent on registrants to assist.

"It should be borne in mind by the individual registrant", said General Crowder, "that the military program of this country, built around the desires of all concerned to win victory for our cause as quickly as possible, demands of the selective system the utmost speed in classifying the 13,000,000 approximately who registered on September 12.

"If all these 13,000,000 registrants were to decline to aid the boards by indicating their own attitude regarding deferment and were to rely entirely on the ability of the boards to perceive propriety of making deferments; the whole process of raising the army would be seriously hampered and delayed.

"This applies equally to those entitled to deferment on the ground of dependency and those on the ground of necessary occupational employment. Either the claim should be made by the registrant or by a competent third person in his behalf."

ARMY OF NEARLY FIVE MILLIONS

Washington, Sept. 23.—An army of 4,800,000 by next July, after all deductions have been made for casualties and rejections, is what the enlarged American military program contemplates. General March explained this to the House Appropriations committee in discussing the new $7,000,000,000 army estimates.

There are now about 3,200,000 men under arms, General March said, and the plan is to call 2,700,000 of the new draft registrants to the colors between now and July.

General March said that cash appropriations for the whole $7,000,000,000 would be necessary as practically all of the additional money would be expended in the next year. Chairman Sherley, emphasizing the need of economy in cash appropriations, said the congress would doubtless appropriate all money needed, but pointed out that the new appropriations almost equal the amount to be raised by the pending war revenue bill.

Provost Marshal-General Crowder explained the need of $23,617,000 for classification and other work due to extension of the draft.

Indianapolis, Sept. 20. — Members of draft boards will not be allowed to resign unless for very good reasons, according to instructions received by the state conscription office from Provost Marshal-General Crowder. Work of the draft boards has been seriously interfered with by members of boards resigning. In the future all resignations will have to be submitted to the provost marshal-general for approval. Physicians who are working for draft boards will not be granted commissions in the army until their application has the approval of the provost marshal-general, it was announced.

MALADY GIVES OFFICIALS VERY GRAVE CONCERN NOW

Washington, D. C., Sept. 23. — The epidemic of Spanish influenza sweeping over army and navy camps is giving the government grave concern

Five new army camps have reported the disease, covering a widely scattered territory. Camp Gordon, at Atlanta, Ga., reported 138 cases up to noon; Camp Syracuse, Syracuse, N. Y., 64 cases; Camp Humphreys, Va., 56 cases; Camp Merritt, L. I., 182 cases, and Camp Lewis, Washington, State, 11 cases.

There are 4,500 cases of Spanish influenza at the Great Lakes Naval Training station, and there have been more than a hundred deaths since September 9, according to a statement issued last night by Capt. A. Moffett, commandant, to allay the fears of relatives of men in training and to set at rest sensational rumors of the ravages of the malady. The death rate is given at 1½ per cent., based on a total of 7,000 cases that have been reported.

Up to date there have been 9,313 cases in the army camps and 11 deaths without reference to the thousands in naval camps and stations on the seaboard. Of these 6,583 cases were reported at Camp Devens, Ayer, Mass.; 1,211 at Camp Lee, Va., and 602 at Camp Upton, Yaphank, L. I.

In addition, 43 cases of pneumonia were reported Friday at Camp Devens, all believed to have been due to the influenza epidemic in camp.

Fearing the spread of the disease among civilians, Surgeon General Rupert Blue of the public health service issued renewed warnings to the public not to underrate Spanish influenza. He said that reports collected under his direction showed that in some of the European countries 20 per cent. of the population had been affected this summer.

General Blue said it was especially important to train the masses of the people that "no one should sneeze or cough into his neighbor's face nor permit anyone else to do so."

URGE LIMITING OF THE GERMAN

Definite recommendations for limiting the use of the German language in Indiana were approved by the Indiana State Council of Defense after hearing a report on the subject by Arthur W. Brady, chairman of the special committee appointed for the purpose.

The report specified that: "The free use of the German language as the preferred medium of expression in any community or church building or place of public assemblage is not to be approved."

The report approved by the state council concerning the use of the German language was in part as follows:

"The fact should be frankly recognized by every one that ours is an English-speaking people, and that any use of a foreign language which tends to divide our population into racial groups and to perpetuate or instil un-American ideas and purposes, must be vigorously discouraged. The preferred language of communication in all public assemblages within the state of Indiana shall be English. The German language should not be taught in any public or private school of Indiana below the high school grades, and should not be the common language of communication in any public or private school of any grade. In no school or college should the study of German be compulsory. The statute enacted in 1869, requiring the teaching of German in the common schools under certain circumstances should be, as his council has already recommended, repealed at the next session of the legislature. Great care should be taken to see that instruction in German be given only by teachers who are thoroughly American in spirit, and that the text books used contain no covert attempts to Germanize the pupils.

"English should be made the preferred language at all religious services. Every congregation of any religious sect should see that its minister is qualified to speak from the pulpit in English, and at no church service should German be made the exclusive language of communication. The use of German as any part of a church service may rightfully be regarded as un-American, and subject to condemnation unless it can be proved that a considerable percentage of the congregation is unable to understand even simplified English speech.

"County councils of defense, township councils and patriotic citizens everywhere are requested to act in friendly co-operation with people of German birth or extraction who are endeavoring to get away from the German language and the Prussian manner of thought and are striving to put themselves into harmonious relationship with the government to which they owe allegiance. Residents who continue their efforts to Germanize any part of the state of Indiana are not entitled to the same friendly consideration. The free use of the German language as the preferred medium of expression in any community or church building or place of public assemblage is not to be approved. It can be tolerated only when the German-speaking residents make it evident that they are trying to become English-speaking Americans.

GENERAL HAIG REPORTS TEN THOUSAND PRISONERS

Thursday saw both the British and French armies in Picardy materially develop their plans for the eventual enveloping of St. Quentin and Cambrai. The British made further gains around Gouzeaucourt and east of Epehy, while the French striking southeast of St. Quentin, brought the southern part of their nipper into a better position for the squeeze against the town, which daily seemingly is growing nearer.

More then ten thousand prisoners and in excess of sixty large guns fell into the hands of the British during the big operation begun by Field Marshal Haig Wednesday northwest of St. Quentin. In addition, extremely heavy casualties were inflicted on the Germans in the frontal attacks and during violent counter attacks made by them in an endeavor to recoup their losses of ground. So badly was the enemy hammered during this fighting that he did not attempt on Thursday to stir from his trenches, except near Epehy, and Gouzeaucourt and to give listless battle on isolated sectors to the south.

Northeast of Soissons the Germans are counter-attacking against the allied forces holding strategic positions which threaten the high ground along the Chemin-des-Dames, which the enemy hopes to save as a temporary haven of refuge in the event of a forced retirement from the west and the south. Notwithstanding the strength of the onslaughts, the French everywhere repulsed the enemy.

Likewise south of the Aisne in the region of Coulandon the Germans endeavored to beat back the French but again met with defeat, the French artillery cutting the attacking waves to pieces.

On the Lorraine front there has been considerable mutual artillery shelling, but no big infantry engagements. A raid attempted by the Germans against General Pershing's men northwest of Pont-a-Mousson came to naught.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, OCTOBER 3, 1918. No. 39.

IN MENNONITE CIRCLES

From Our Mission in Montana.

We are glad to report that Bro. and Sister Linscheid have consented to stay in the work there another year to assist Bro. and Sister Habegger in the new work and especially in the study of the difficult Cheyenne language.

The Lord has graciously strengthened them sufficiently for this purpose.

P. H. Richert, Sec'y.

The Middle District Conference.

A most cordial invitation is hereby extended to all of the congregations of the Middle District conference to be the guests of the Grace congregation at Pandora, Ohio from October 13-16.

All those arriving at Columbus Grove after 7:30 a. m. Saturday will be met by automobile. All those arriving at Bluffton after 4:30 p. m. Saturday will be met by automobile. Those arriving at Columbus Grove before 7:30 and at Bluffton before 4:30 p. m. can arrange to come to Pandora on the Northern Ohio railroad.

If you know for certain in advance when and how you are coming, please notify me in advance and we shall plan for your comfort.

Edward Schutz,
Chairm. Reception Com.

Ninety-nine stars are on the service flag of Bluffton college.

Brother Elmer Basinger who has accepted a call to the Freeman (S. D.) church is to be ordained to the full gospel ministry at the First Mennonite church, Bluffton, Ohio, on Sunday, September 29, 1918, at 7:30 p. m.

Bro. Oliver Kratz, former physical instructor at Bluffton college, and now a Y. M. C. A. physical director in England, recently helped to entertain the King and Queen of England and a host of peers and peeresses. The occasion was the opening of a new home for American officers on leave in London.

The following Old Mennonite conferences are to meet shortly: Virginia conference, Springdale church, Oct. 25; Missouri-Iowa conference, Oct. 8-11, at Palmyra, Mo.; Pacific conference at Creston, Mont., Nov. 12, 13.

NOTES AND COMMENTS

Whatever may be the views of outsiders as to the attitude of various members of the Society of Friends in the matter of military service, none can withhold admiration for the way in which they have endeavored to assist in the work of reconstruction in the war area. A report just issued for the first year of effort, closing May 31, shows that over half a million dollars has been raised for this work.

It is interesting that the American Friends' Service committee has adopted as its emblem that of the city of Nancy, which was helped by American Friends during the Franco-Prussian war. It is near this city that American troops got their first real baptism of fire, and they are still holding the trenches in that region. The Friends committee has had 412 persons at work in France, Russia and Syria, of whom ninety-eight are women. It has built homes, supplied seeds and implements to farmers, established repair shops and generally helped the destitute. It has many hospitals and homes under its care and is fortunate in the fact that none of its reclamation work was damaged in the German drive.

The Mennonites of this state and of Indiana are co-operating with the committee and the Red Cross has made a large appropriation for its work, but this is not included in the figures mentioned. Many young Friends have gone to war in spite of the ancient principles of the Society, and at least it can be said for those who remain at home that most of them are helping to the extent of their purses. The workers abroad get no pay and manage to live on a dollar a day. That comes pretty close to being a record for economic administration. — Philadelphia Bulletin.

In my intimate companionship with Mnir in Alaska I saw many instances of his warm human sympathy, S. Hall Young writes in World Outlook. One occurred when in 1879 we were visiting the tribe of Chilcats. These Chilcats, recognized as the most war-like and arrogant of the Thlinget tribes, were nevertheless so interested in the gospel message I had to bring them that they crowded the house where we lodged, filling it full and prying off planks from its side so that those without could hear.

The first night we spent in the village, after an all-day's palaver, we were about to retire to our blankets when a woman brought a baby to us which was almost a skeleton from lack of nourishment and whose feeble cry was most pitiful to hear. The woman explained that the baby's mother had died, and that they had no food for the child—none of the other women being in condition to nurse it. At once Muir and I set about preparing condensed milk for the baby. We diluted it with warm water until we thought it of the proper consistency, and fed it to the starving baby. The child was almost too weak to take this nourishment, and it required the utmost patience and care to feed it. Muir worked with that little papoose almost all night, rocking it in his arms and soothing its cries, and when at last it rested in a healthful, refreshing sleep, he carefully showed the woman how to prepare its food, and insisted upon leaving all of our remaining canned milk for the baby. The natives voluntarily told me when we were about to leave that if the baby lived it belonged to me and they would bring it down to Fort Wrangel. I thought but little of this promise, knowing how easily people forget such things; but five years after this occurrence I was surprised to have some Chilcat natives bring a sturdy and healthy little boy, and formally give him to me, saying that this was the baby whose life we had saved, and he therefore belonged to us. The child was taken into our mission at Wrangel, and I baptized him with the name of "John", after my friend.

Let us learn to be content with what we have, let us get rid of our false estimates, set up all the higher ideals — a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

Growth of American Churches.

More accurate than Dr. H. K. Carroll's statistics are those of the U. S. Bureau of Statistics. So that while church growth does not always mean Christian growth, and statistics do not always indicate life, it is important that we have accuracy so far as possible.

The progress in the church membership of America in the past ten years is encouraging, if not satisfying.

During the ten-year period ended December 31, 1916, the total church membership in the United States increased twenty per cent., from 35,068,058 to 42,044,374; the number of churches 7.4 per cent., from 212,230 to 228,007; the number of ministers, 16.3 per cent., from 164,830 to 191,722; the number of Sunday school scholars, 34.1 per cent., from 15,337,811 to 20,569,831; the number of Sunday school officers and teachers, 17.4 per cent., from 1,746,074 to 2,049,293. These facts are reported by the Census Bureau's recent inquiry relating to religious bodies, compiled under the supervision of Mr. William S. Hunt, chief statistician for population.

The distance American Christians are removed from church union is shown by the fact that the total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906, droping out of 16 small denominations, and adding of 29 have come into existence since 1906

All religious denominations in America include only one half of the population in their membership, and of these 15,742,262, or 37.4 per cent. are Roman Catholics, and 61 per cent., or 25,691,774 are Protestants. It is worth while to notice the non-Christian sects

that are growing up in America, 359,998 are Jewish men, which probably include 2,000,000 Hebrews and their families. Roman Catholics include children in their figures, while Protestants enumerate only communicants.

Among the other non-Christian sects reported are Mormons, 462,332 Buddhists have not reported since 1906 when they claimed 3,165 members, and 24 temples.

Evidently there is work to be done in America before it can claim to be a Christian land. These recent statistics are more complete than those published in the May Review.

FROM KAI CHOW, CHIHLI, CHINA

July 25, 1918.

Have just received a letter from Mr. Brown in which he states the decisions of the board as regards China, and we were completely taken off our feet and shouted for joy. We praise God that we have such a number of men of large vision on the Mission board. God grant that our dear churches may back them in the large program for our field in China. And please extend the heartiest greetings and congratulations to the Misses Habegger and Metta Lehman upon their appointment to China. Metta is getting a letter from my dear wife and to Christina she wrote just a little while ago.

With the exception of the windows, the delivery of furniture, and the painting of some things the girls' school is ready; we hope to start both schools the first Monday in September. The obtaining of much of the material for the school was attended with severe trials because men are so dishonest, and because the material had to be contracted for last spring, the material going up in price all the time till wheat harvest in the beginning of June, the temptation was to beg for more money on the contracts all the time and not deliver the goods. In one case of a brick burner we had quite a bit of trouble. He is a Catholic and was protected in the court or anywhere by that church. Just before he was ready to gather material for burning his allotment of bricks he killed his neighbor, hence dared not to show himself around his home, and so the work was at a stand-still. Because he was sheltered he could not be found and so his neighbors finally had to undertake to provide bricks for the money advanced him, and the neighbors get his small piece of land by authority of the district official. So now finally we can expect the bricks, which are needed to finish wall around the girls' school in a week or so.

The wheat crop was excellent, and one well-informed man spoke of a few-hundred-fold kaffir corn and millet crop later on. Never since we are in China have the rains come so suitably as they have this spring and summer, so all late crops promise very well. Good for these poor people many of whom had to beg last winter and spring. However, the robbers are possibly as bad as ever before this year; and now they make use of the tall kaffir corn to hide, which stands 10 feet high already, to perform their evil deeds. Thus far we have never been molested; they want the rich Chinese, and there is certainly a reason to be found for these robberies in the social condition of the land. Possibly worse than in the States is the division between capital and labor, while the poor are so extremely poor and the rich so very rich. A very good friend of mine in Tungming Hsien has large tobacco stores both in Tungming and here in Kai Chow, and much land all over. And such people live in affluence and care little or nothing for the poor; hence no wonder that people gather in robber bands and go and destroy the homes of many rich and take the boss captive for a ransom of between one thousand and ten thousand dollars silver ($1 gold equals $1.25 silver at present—about.

Jennie and I are very glad that we can have nice red-beets and kohlrabi in the garden. Our cabbage and tomatoes also look very promising, and potatoes stand nicely. Our cow gives us all the butter we can use, also milk, and we can let Miss Neufeld have what the two ladies need along this line. Yes, and our ice is still holding out, so occasionally we have ice-cream, too. Many things you can have which, of course, we cannot have here, still we do not complain, and we have what we need.

Since Brown's left, Jennie and I are overwhelmed with all kinds of avocations of missionaries; they run from the buying of the various things we need in the compound to pulling teeth, listening to the descriptions of the ailments of some 40 every week, visiting sick, holding all kinds of services, receiving Chinese gentlemen and ladies, seeing that the laborers on the school keep working, and meetings of all kinds. Surely, we do appreciate now, if at any time, such words as those which Mr. Brown writes, that they pray earnestly for the Boehr's. I believe you dare read this letter to your Sunday school, and just tell them all that we depend upon them for success in the great work the Lord has begun in China. How we pray for deep conviction in the hearts of our Christians; help us pray for a more real life in these new converts, that through them the Holy Spirit may do great things for this section of China. A number are soon to receive instruction and they need your prayers. We feel that also a number may be baptized, and they must be held up before the throne of grace.

And in all the work we have we are not only not forgetting our dear people at home but we intercede at the throne of God for the young men and women of our church at home, and especially for those who get closer to the real conflict. May they be true men for God; and we believe they will be.

With hearty greetings to you all we are

Yours lovingly,
P. and J. Boehr.

THE TRUTH ABOUT SIN

I could never quite understand how people could keep on sinning willfully year in and year out in spite of the tender appeals and warnings, given them by Christ's servants. I got tired of my sinning and tried to change my ways. I can better understand those who in weakness fall into sin when tempted, but who are sorry for it and in that way grow stronger to resist temptation. Jesus does not want us to worry over our sins. All He asks is that we give them up, for He cannot accept us in the heavenly home, if we still cling to our sins. If He did, heaven would be no different than the life we have been used to here, and which so many have accepted as the only life they can ever reach. Such a teaching as that is false and is no kindness to anyone. I never wanted to get to heaven with my sins, and I never felt hard toward anyone who in kindness and love told me I could not, but there is a difference in telling the truth in love, and abusing people. There is no need for any one to feel eternally doomed if they come to Christ, humbly confessing and asking forgiveness for their sins. But this they must do.

Sinners, turn; why will ye die?
God, your Savior, asks you, Why?
He who did your souls retrieve,
Died Himself that ye might live.
Will ye let Him die in vain?
Crucify your Lord again?
Why, ye ransomed sinners, why
Will ye slight His grace and die?

Sinners, turn, why will ye die?
God, the Spirit, asks you, Why?
He who all your lives hath strove,
Uurged you to embrace His love,
Will ye not His grace receive?
Will ye still refuse to live?
O ye dying sinners, why?
Why will ye forever die?

Pearl Overholt.

OUR OPPORTUNITY IN THIS HOUR OF TRIAL

Paul touched a vital chord when he wrote, "As we have therefore opportunity, let us do good." And this means so much the more when we remember that our trials and sufferings as well as our delights are included in the realm of opportunity.

The world is on trial; and the present world-wide conflagration of fratricidal strife is proving the shortcomings and unworthiness of man. Christianity is on trial; called upon to bind up the wounds of bleeding humanity, called to the test of abiding by the teaching of the Prince of Peace in a time of strife and showing to the world that the message brought by Christ to earth is the message of truth, to be believed and proclaimed to all mankind as applicable to all conditions of life. The Mennonite church is on trial; put to the test of putting to practice in time of war the things which we have preached in time of peace. Every individual Christian is on trial; called upon to rise above personal animosity and revenge, and to show by a consecrated, devoted, righteous, godly life that there is something real in the religion of Jesus Christ. The very trial of our faith brings with it the opportunity of impressing it upon the minds and consciences of others.

The Mennonites.

We have noted with interest what men have been saying about the attitudes of Mennonites in this great struggle. The newspaper clippings sent us during the past few weeks contain all shades of views. Some seem disposed to be fair and charitable, others seem moved by malice, others seem to speak from lack of knowledge. Among other things we are told that we are pro-Germans and that if the United States were in a war with England our attitude would be quite different from what it is now; that we were planted here in America about seventy years ago to raise seed for the kaiser and to join in the German propaganda at the psychological moment; that some of our prominent ministers going about to visit the camps and looking after the spiritual interests of our young brethren are in the pay of Germany; that lack of loyalty and greed for gain makes us pretend to have a conscience as to war, while we grab for highest war prices and refuse to bear any part

of the burden which the present world conflict has brought upon humanity; that we are so unsympathetic that we would let a soldier starve before we would give him a crust of bread, that—well, what's the use in continuing a recital of these fabrications?

Of course, few people who are well informed and know about the life of non-resistant people in general and Mennonites in particular believe the things just mentioned. Nevertheless these oft-repeated statements, published as facts and seldom refuted in public print, leave an erroneous impression upon the minds of many people and encourage a feeling of resentment against non-resistant people—a feeling similar to that which impelled the mob to cry out against Paul, "Away with such a fellow from the earth: for it is not fit that he should live." There is nothing that appeals to the baser passions of men more forcibly and educates the mob spirit which breeds lawlessness and anarchy more effectually than the malicious propaganda of false accusations that has been so diligently carried on against non-resistant people during the past few weeks. Good men, not non-resistant, deplore this, for the mob spirit knows no restraint and worthy causes suffer where such a spirit runs high.

It may be well, in view of what is noted above, to call attention to a few facts which speak for themselves:

1. The Mennonites believed in and taught non-resistance for several centuries before there was an imperial Germany.

2. The first permanent Mennonite settlement in America was that at Germantown, Pa., in 1683—nearly a century before the American revolution.

3. Most of the Mennonites who came to America left Germany and other European countries because of persecutions.

4. Most of the Mennonites now in America are descendants from Holland and Switzerland, not from Germany.

5. Our conference records bear evidence of the fact that the two most prominent tenets of Mennonite faith with reference to war and government are (1) non-resistance, or abstinence from all carnal strife, and (2) loyalty to the government under which we live.

6. Through our organizations for the relief of war sufferers we have already contributed more than five dollars per member toward the relief of European sufferers, and our work along this line is but fairly begun.

7. Through voice and pen we have repeatedly declared our willingness to bear more than our share of the burden resting upon humanity because of present conditions, asking only for the privilege of making our contributions through channels that are not in violation of our faith. — Gospel Herald.

IN THE WAVING CORN

I've been trying to read the newspaper, but the twittering of the birds, the little love note sounding so clear and sweet that one can almost hear the words, "I love you! love you! love you!" and the flung back answer, quick and clear, from another tree, "Love! Love! yes, sweet, I love you!" — the soft, faint rustle of the leaves, the graceful swaying of the bough overhead, the busy insects hurrying to and fro, intent upon their work, or perhaps pleasure, all call me loudly—insistently—until I put my paper by and wander along with them in their world, listening to the message they bring to heart, and soul, and life.

My heart reaches out with a sudden love this morning to the wide, open sweep of the country—its green fields—its clear, broad stretches of earth and sky. I'm living again those hours when, as a child, I would hide between the tall, straight, waving rows of corn, that seemed to my childish fancy the entrance to a different world from mine, alive with its thousand different voices, as it rustled and swayed and whispered so mysteriously.

I'd pull the green leaves from the corn and lay the silken floss close to my hot cheeks as I sat and dreamed, there in the old corn field, of other worlds and other lives than my own, and in a strange child-fashion I wondered if some day I would wake and find that school, and home, and church—all the daily, commonplace life I was living—was just a dream, the same as when I woke mornings from other dreams that while they lasted, had seemed as real as any of my days there in the waving corn. Then I'd go a step further and wonder what, in that case, I would find the other life was like—that life which was no dream.

Ah, those days of mystic wonder—of half-frightened reaching-out to the life ahead—of wholly passionate love for the life that was! eager, dreaming, questioning — those days in the waving corn!

But that is far away — childhood, and the country life of dreams, with the lure of the corn, the birds, the fresh, sweet, clinging touch of new turned earth. Now, I have grown to love the city, too—its never-ceasing hum of life and work; the clang, clang of the passing cars; the honk of the automobiles as they go whizzing past with their human freight; the tap, tap of ever-sounding feet, now slow and faltering, now springing and glad, now quick, decided, strong; the thud of the heavy work horses and the prance and toss of the sleek, long-limbed steed as he passes gaily along.

I love the busy life that fills my days with work. I love the mornings, clear and beautiful, seeming almost like a benediction straight from God, before the world begins its day of toil. I love the evening, with its well-earned time for study, reading, companionship.

Ah, friend, the story of life is, after all, simply Life! What is the difference whether it speak through the rustle of the corn, the hoeing of the garden, the quiet of field and stream, or the busy, ceaseless hum of activity and life? The difference, I am thinking, lies all in us. Whether we are here, or there, we will catch an echo of the glory and the greatness if we but pause and listen, until slowly—surely—the full, true comprehension dawns upon us at last and we awaken from our dream to a reality that is wonderful and vast and true—the reality of life as God sees it; for the tale, down at the very heart of things, is always the same—a tale of wonder, and beauty, and love.—L. D. Stearns, in American Messenger.

SALT AND LIGHT

Every Christian is the embodiment of preserving power, so far as moral and spiritual things are concerned, and is therefore called the salt of the earth. The godly man, by reason of his purity of life and character, nourished and sustained by the grace and spirit of God, is the source of preserving influence among men; and the longer he abides in Christ, the more closely he walks with God, the greater that influence becomes. Of course, to lose fellowship with Christ is to lose one's spiritual savor, which stands for preserving power. A pure Christian helps to resist the rot of sin in the community in which he lives, preserving not only his own heart and life from such defilement, but also shielding others from its influence.

But the Christian is not only a preserving influence in the world of mankind, so far as morals and religion go, but also a spiritual lighthouse, transmitting light to the mariner, so that on the darkest night and the stormiest sea he may escape the rocks, weather the blast, and reach the port securely. Or, to change the figure, good men are the light of the world, and when they are really good and truly spiritual in heart and life, they become arc lights in the kingdom, giving out light widely and brightly, compelling men to walk somewhat in the very light of God. Then, too, provision in the way of purpose and service should exalt this blessed light of life as it emanates from the character and conduct of holy men and women, so that as many as possible may enjoy it. "Let your light"—that is, the light of your individual life—"so shine before men, that they may see your good works (realize that your life is pure and good) and glorify your Father which is in heaven." Thus it appears that the true Christian partakes of the nature of these two elements, salt and light, the one pure and preserving in its effect upon human life and character, and the other a means of enlightenment to all upon whom its beams shall fall, removing the damp and darkness of the way, giving warmth and cheer to every passerby, just as the natural sun fertilizes and renders fruitful the physical world.—Rel. Telescope.

FEAR OF HUMAN JUDGMENT

I am just going to do something which I have clearly made up my mind to do, and some friend passing by catches sight of me, standing with the tools all in my hands, and on a mere momentary impulse he cries out, "What a fool you are to do that!" and so passes on and has forgotten me and my plan in a moment. And yet it is just that sort of taunt, or the fear of it, which has blighted many a sweet and healthful impulse in the bud. It is good for us often to know how superficial, how lightly made, how soon forgotten the judgments of our brethren which sound so solemn, and which tyrannize so over us. Such a feeling sets us free, and makes us independent. Be sure that you will feel that about any cruel criticism that is hampering you, and may cast it aside, and forget it, and go your way. The man who made it has probably forgotten it long ago.—Philip Brooks.

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The several "gasless" Sundays to which the public has been subjected have served a good purpose in more ways than one. Already several million gallons of "gas" have been saved to be devoted to something more useful than "joy-riding". Sunday motor accidents, which had assumed gigantic proportions and made the Monday newspaper a real "chamber of horrors" have been reduced to nearly nothing. The highways which for some time were more insecure than a battlefield to the ordinary mortal who could not afford a machine, are again safe places on the Sabbath. Now, if you must drive or walk to the house of God on the Lord's day, you can again set out with a reasonable assurance that you will not land in the morgue or the hospital. For downright dangerous and godless devilishness we know nothing to be compared to the reckless speed-fiends who, for so long a time have burned up roads and massacred innocents on the Sabbath. We hope, even if the war does end sometime, that the "gasless Sunday" will continue.

According to the report of numerous pastors nothing in late years has contributed so much toward making better Sunday audiences. People who are inclined to be "gadding" around now do find time to go to church.

The automobile is one of the things which came with modern progress. No one will deny it a great and legitimate usefulness, but, like many other good things, it offers great opportunities for abuse. We have hitherto noted that in many cases when a car is bought, the family becomes careless in its religious duties and many a pastor dates the loss of interest and support of a family in his church to the day when the first car was purchased.

According to the Gospel Herald the members of the Mennonite church, which that paper represents, have given more than five dollars per member for the various relief undertakings designed for reconstruction and the relief of the suffering. Were statistics at hand we feel that the people of the conference whose organ The Mennonite is, could make a showing equally as good. There never was a time in the history of the Mennonites anywhere that the Mennonite people were behind in their help or indifferent to human suffering and the needs of the unfortunate. We have never made our benevolences a matter to be advertised with flourish of trumpets. It's the Mennonite way to do things quietly and well. The matter of being noticed by the world because of the good we have or have not done has never concerned us. It is the "love of God that constrains us" to whatever we may do to add to the sum of the world's good and if anyone is to be pleased with what we do it is God, not men. In this trying hour when others, who do not look upon things as our conscience leads us to look upon them, sometimes feel themselves called upon to belittle our efforts and magnify theirs there is sometimes the temptation to become self-assertive, but we need not do that; we are concerned with the matter of pleasing God, not men.

It would be well if all of us would make greater sacrifices just now than we have made before. The struggle now going on has little prospect of ending soon and with the belief that it has still many months to go we should brace ourselves up for the supreme sacrifices and services to humanity that these months will require.

It will be noted that the Western District conference announces its program in this issue. The business will be conducted in the English language for the first time in its history. Our brethren in the Western conference are loyal citizens of this republic. There is no other country upon the face of the earth where they, and we with them, can be as free to exercise our religion according to the dictates of conscience as we may in this country. The fact that the German language so long held sway in the Western conference is to be easily explained: because most of the older members of that conference were born in countries where German was the prevailing language, even those of Russian birth coming from German-speaking communities, and the language learned upon mother's knee and spoken in childhood and youth most naturally holds a warm place in their affections. This by no means means that their sympathies are with the German military ambitions. Militarism was exactly the thing that caused them to seek a new fireside in America and it is the thing they and all of us hate from the bottom of our hearts. It may be that the war will be the cause of a very rapid advance of the English language everywhere with Mennonites and that before long even in our General conferences very little German will be noticed. This will not involve the loss of anything dear to the Mennonite heart. Truth is too great to be confined to any spoken language. Indeed, there are very many of us who have long felt that the stubborn devotion to the German tongue in our church stood in the way of its holding its own with our young people and gaining strength with the unchurched. Two hundred years of German in our church in America helped to keep us a distinctive people, but it hindered the growth of any influence we may have sought to gain. To continue it now, to say the least, would subject us to unnecessary suspicion and certainly would serve no purpose to the good of the church.

The notice Mennonites have gotten recently through the newspaper press has been decidedly uncomfortable to many of us, but we are glad to say it has done us no serious injury. The world at large at least knows now that there are Mennonites and even if their information concerning us is very much distorted, it will open the way for our letting the world know just who are the Mennonites, what they do and what they believe.

Just now we find it necessary to point back to a history covering four hundred years in order to prove that the Mennonite position in the face of the world's crisis is a consistent one. Our history is a rich one full of those personalities and incidents that make history fascinating. We have our ancient records and we have our modern historians whose business it is to find information of use and interest in these records but we often wish that the story of our forefathers' struggles and sacrifices had been better preserved and that those who wrote about them were better equipped. If such had been the case we would have a completer story and its influence would be greater than it now is. It was only now and then that some one had the talent and inclination for preserving on paper the many accounts of stirring events that either took place in our church or shook it to its foundation.

Stirring times are trying us today. The doctrines we hold dear have to stand the strain of testing within and without. Outside pressure is heavier upon our church than it ever was before since the time our fathers made America the home for themselves and their posterity. Internal transitions are occurring daily. The language of the whole church in America is changing and our sons and daughters, equipped as they have been by modern educational facilities, have a new view-point from which to regard the world. The spirit of the church is undergoing a transformation. Hitherto it has been one of conceiving our own, now it is one of responsibility to the world outside of our immediate circle. A generation has seen more changes in the Mennonite church in America than all the rest of the time since our settlement here. In order to exist, —and there can be no doubt in our minds that self-preservation is an imperative duty, we must adapt old-time principles to the new conditions confronting us. We still stand loyally to our ancient principles because we believe they have their inspiration in the eternal Word of Truth, but we must learn to see how they need application to modern conditions. For one thing, if they are right, as we believe them to be, we must propogate them; our light cannot be hidden under the bushel of our own immediate circle. It is especially important that we develope our literature and that we preserve in literary form that which we now do and tunity for such endeavor that the talent to write should make some peculiar phase of his church's interests his own special study and give the results of that study to the church and the world. Again, if we value the events of our church life as important we should carefully record them and save the records. It is to give opportunity for such endeavor that the Historical association was organized in conjunction with our conference. Into its possession should flow every scrap of information and record that is available. The secretary, Rev. H. R. Voth of Goltry, Okla., will be glad to accept and provide for the preservation of anything that might be either historically or doctrinally valuable.

The message for the hour is for the "main body" to come up to the "firing line".

WORLD-WIDE SUNDAY SCHOOL NEWS

Ten Cardinal Points for World Winning.

To an audience of 4,000 at the great World's Sunday School association mass meeting at Buffalo during the progress of the International Sunday School Association convention the following were stated as cardinal considerations for the new World Sunday-school program:

1. We can never make the world safe for democracy until we have reached the 400,000 of the world's children, and have trained them in the principles of the Book.

2. The organization to accomplish the task of reaching this vast constituency is the World's Sunday School association, with a membership of 35,000,000—3,000,000 workers in 300,000 Sunday schools.

3. This association can only function in this great task, as the American Sunday schools shall make it possible both with money and workers.

4. This great objective can be realized in any generation when we shall address ourselves adequately to the task.

5. It can be done in this generation if we shall will to do so.

6. Every school in America is a unit in this great association task.

7. This great work cannot be accomplished upon the present budget of the association, which is $42,000 per annum. This amount is now distributed in caring for the Sunday school budgets of the six fields which are the special responsibilities of the World's Sunday School association, namely, Japan, Korea, China, the Philippines, the Moslem field and South America.

8. Any serious attempt at our task would require a budget of at least $250,000 per annum. This can be realized through a continent-wide endeavor to finance our unified program of religious education.

9. We shall need to supply 100 trained native secretaries and missionaries for the Sunday school task in the world's great centers outside of America during the next few years.

10. The Tokyo convention which will fall within one year from the conclusion of peace, should be the occasion for the launching of this great program and for the sounding of the note of world unity and brotherhood through our Sunday schools which will be heard the world around.

Mr. Moody has said, "If we can win one generation we have put the devil out of business," and Dr. F. B. Meyer has shown the way—"If the world is ever to be saved it must be saved through its childhood."

World's Sunday School Convention Pilgrims.

Everyone of the thousands of Americans who have been delegates to the great World's Sunday School conventions at London, St. Louis, Jerusalem, Rome, Washington or Zurich will be interested to know that an organization of all of these delegates was recently effected at a reunion of World's Convention pilgrims at the Statler Hotel, Buffalo, during the International Sunday School convention. Some 231 pilgrims representing every World's convention were in attendance.

The enthusiasm ran high at the pilgrim's banquet. Mr. E. K. Warren presided. Reminiscences of the famous voyages to London, Jerusalem, Rome and Zurich were given in brief messages from Dr. Joseph Clark, Mrs. Mary Foster Bryner, Mrs. J. Woodbridge Barnes, Rev. E. M. Ferguson, D. D., and other pilgrims. Mr. Poling Chang of Tientsin, China, Mr. M. L. Swinehart of Korea and Rev. J. L. McLaughlin of the Philippines spoke of the encouraging Sunday school outlook in their fields. Sunday school motion pictures of the Philippines and Japan, taken by Mr. McLaughlin, greatly delighted the company.

Fourteen members of Commission No. 4 which, with Mr. H. J. Heinz, circled the world in the interest of Sunday school work in 1913, sang "On to Tokyo" as a challenge for the next World's convention following the war.

The new World's Sunday School Convention Pilgrims' organization will be open to any who have attended either in America or abroad any World's convention and who shall send their name and address and the convention attended to the World's Sunday School Association, 216 Metropolitan Tower, New York. There are no dues or obligations. All registered pilgrims will receive the World's Sunday School News and will be advised of the Tokyo convention.

The officers of the new Pilgrims' organization are: E. K. Warren, president; H. J. Heinz, vice-president.

Already over three thousand inquiries concerning the Tokyo convention have been received in the office of the World's Sunday School Asso., 216 Metropolitan Tower, New York City. This convention is looked forward to as a history making event.

Love never stays at home.

TRIUMPH OVER DEATH

Because Jesus triumphed over death, multitudes have been given the strength to defy earth's dread destroyer. The Youth's Companion tells about the death of Patrick Henry. In his illness, all other remedies having failed, his physician, Dr. Cobell, administered to him a dose of liquid mercury. "I suppose, doctor, this is your last resort?" "I am sorry to say, governor, that it is. You can live only a very short time without it, and it may possibly relieve you." Then the old statesman said, "Excuse me, doctor, for a few minutes," and drawing over his eyes a silken cap which he usually wore, and holding the vial in his hand, he prayed in clear words a simple child-like prayer for his family and for his country. Then calmly he swallowed the medicine. Dr. Cobell, overcome with grief, went out upon the lawn. When he had mastered himself he returned, and found Patrick Henry talking quietly with his family. He was telling them that he was thankful for that goodness of God which, having blessed him through all his life, was then permitting him to die without pain. Finally, fixing his eyes with much tenderness upon his dear friend, Dr. Cobell, with whom he had formerly held many arguments concerning the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken these few words in praise of something which, having never failed him in his life before, did not fail him in his very last need of it, he continued to breathe softly for some moments, after which they who were looking upon him saw that his life had departed.—E. G. Lewis.

God is the great Worker, but He loves to be helped.

THE C. E. TOPIC

Oct. 13.

Weak Points in Our Society to Be Strengthened.

I Chron. 28:1-10.

No captain would think of keeping his ship going without frequent examinations of everything that is necessary for progress or safety. The little leak may be his destruction, the unseaworthy lifeboats may be needed at just the time when they are most useless and so on. No general would think of allowing a day to pass without being sure that every one under his command is capable of doing all that is expected of them. No pastor should feel his full duty done so long as he is not familiar with the strong and weak things under his care and no Christian Endeavor society should be allowed to continue its existence without a frequent examination of all its parts in order to correct the mistakes, strengthen the weak places and make provision for emergencies that may arise. We build a roof over the house while the sun is shining and there is not the slightest prospect of a storm coming soon, but we know that some time it will rain and snow and that when they do come there will be no opportunity to provide protection against them. So in our societies we must get ready for the things that are sure to come. When we note that the foundation is giving way it is high time either to get out or make immediate provision for correcting the danger. A society may be on its last legs and yet be saved by immediate application of energy and effort, but it will fail if something is not done.

When a weakness is noted the time to correct it must not be put off. A miller once noted that a link in the hoist chain was showing signs of wear. "Tomorrow I'll put a new link in it," he said to his helper, but before the morrow came the chain had broken under the strain and the load fell upon the helper and killed him.

The way to go about correcting weak things may either make it stronger or destroy it altogether. A loose part was showing on the piece of furniture. A few gentle strokes from a light hammer would have driven the little nails into their places and made everything secure again, but the owner had only a heavy hammer and he struck the piece a heavy blow; the result was that the piece was ruined. Tact is needed in handling critical situations that may arise in the society. Many a society has suffered severely if not ruined altogether because the harsh word and the severe measure was resorted to when gentler methods alone could have done the trick. Common sense is the best repairsman. A lack of it has meant disorder, confusion and ruin in more places than one.

Note some of the weak things to correct in the society: The member who is not true to his duties or who lives a life not at all consistent with his profession. The rule of Matthew 18 should be followed. Admonish, admonish again and then discipline. Numbers don't make a good society, especially if some of that number are not good members. Better a small society composed of those who are true and reliable than one made up of those who cannot be depended upon.

The member who is not regular

in the meetings and taking part in them. Impress upon that one the importance of promptness. Never encourage him by waiting past the time for he and others like him to come or to do what is expected of them. Few people ever miss trains. They know that the train won't wait for them and it is remarkable how prompt people can become when they know that the service won't wait for their presence.

Neglect of committee duties. In committees it frequently happens that the work falls upon a few, the chairman or the secretary perhaps. Try changing these "hill-horses" to some other position so that the responsibility falls upon others. Impress everyone with the fact that in Christian Endeavor everyone is expected to do his or her full duty.

Lack of diligence in prayer and Bible study. Weak spots such as this may always be noted. He who prays shows it in his life. He who lives in God's Word will show God's Word in His life. With all C. E. activities always place the greatest emphasis upon spiritual things. Make every member feel that they are the most important of all to get attention.

THE S. S. LESSON

Oct. 13.

Abram Helping Lot.

Gen. 13:5-11; 14:14-16.

Golden Text.—A friend loveth at all times; and a brother is born for adversity. Prov. 17:17.

Good men carry blessings with them to others. Because God favored Abram and made a wonderful promise to him Lot came to share the good things that went with these blessings and promises. God led Abram and protected him and made him wealthy and because Lot was with him he, too, was blessed, protected and made wealthy. The people of the world too seldom realize that much of the comfort, joy and decency that comes to their lives comes to them because they are in intimate association with persons who live close to God. There was no reason for Abram to complain because Lot was enjoying his blessings with him, rather must he have been exceedingly gratified. It is one of the greatest joys of the righteous to know that because of them the world is a better, a safer and a happier place in which to live.

Abram had just come from Egypt where he had a trying time of it. He had left the land God promised him for something that seemed better, and paid the penalty. Any lack of trust in the Lord is sure to bring something that tries or troubles. When He returned he was to have another shock. The peace of his household was to be disturbed over material things. There was to be quarreling for place to feed and water the flocks. The possession of flocks brought this trouble. Great possessions are not always velvet, with them come troubles and anxieties that poorer persons need not go through. Those of us to whom the Lord has not given great possessions may feel especially fortunate. Not to have them means to us that we will escape the troubles and heartaches that their possession involves.

The country in the south of Canaan is not suited for cultivation but excellent for herds that may be moved from watering place to watering place and from pasture to pasture. These places became extremely important to the keepers of the flocks and when there was crowding there were quarrels. Human nature is selfish. People do not like to share, they want everything for themselves. While the difficulties started with the servants it was not long before the masters were involved. Quarrels often start that way with little things, sometimes very much more insignificant than the one between the herdsmen. Who does not know of whole families becoming bitterly involved because of trouble on account of chickens, cattle, dogs, cats, children and what not?

Abram proves himself generous. He wanted peace more than favorable pastures and water-holes. There was something more worth-while in life for him than just wanting his own way; and then, he had the promise of God upon which to rely. It spake of better things than herds and flocks. His relation to Lot was such that he would not allow a little thing like a quarrel between servants come between them. To the lover of peace there is always something better than quarreling. The child of God who relies upon the promises of God need not worry even though earthly advantages seem to slip away from him.

Again, Abram put the matter straight up to Lot. A great many small things become big quarrels because the parties involved are not man enough to get together and settle the trouble at once as between man and man. Abram's proposition was not only fair, it was generous. He was the older of the two and had a right to first choice, indeed he was the head of the house and did not need to offer a choice at all. Then, the land was already Abram's. God had given it to him. Lot was only tolerated as a special favor.

Lot's attitude is an unlovely one. He betrays the kind of selfishness that is always bound to lead to disaster. Lot first looked over the land. He did not want to lose an advantage. He chose the best and left Abram the meanest. In doing this he ignored the fact that all that he had and all that he was came to him because of Abram. His choice berayed a trait of character which proved him infinitely the inferior of Abram.

The choice Lot made looked good, but it led him down as do many of the things which we are tempted to wish for ourselves. It seemed to point to the easiest way but the way was the very worst he might take. Perhaps at that time Lot would have indignantly denied the intention of making wicked Sodom his home, but his step was in the wrong direction and soon he was in the very heart of Sodom.

Calamity came with his choice. Soon he was captured with the Sodomites and had to suffer with them. To number ourselves with the wicked means that we must bear their punishment. God led Abram away from the wickedness of cities. Had Lot remained true to him he would have been spared. Abram's rescue of Lot is a splendid example of returning good for evil.

PROGRAM

for the S. S. and C. E. Societies' Conference, to Be Held at Pandora, Ohio, October 13, 1918.

2:00 P. M.

1. Opening Exercises.
2. "A Church in the Making"—Miss Sylvia L. Tschantz.
3. Music—Ebenezer S. S.
4. "The Graded Lessons in S. S." — J. P. Boehr.
5. Discussion of the Graded Lessons topic.
6. Music—Berne Intermediate Society.
7. "Teachers' Training" — Menno Burkhalter.
8. Discussion of Teachers' Training topic.
9. Appointment of Committees—Chairman.

Evening Session.

1. Song Service.
2. Business Meeting.
3. "Plans in Religious Education"—Dean N. E. Byers, Bluffton College.
4. Ladies' Quartet — Bluffton C. E. Society.
5. "Religious Education in Our Church"—P. D. Amstutz.
6. General Discussion of Plans for Religious Education.
7. Benediction.

G. T. Soldner,
Chairman, Program Committee.

PROGRAM

of the 27th Session of the Western District Conference to Be Held in the Bergtal Church, Near Pawnee Rock, Kans., Oct. 15-17, 1918.

1. Opening exercises.
2. Conference sermon.
3. Division of time.
4. Reading of delegate certificates.
5. Minutes of the last conference.
6. Appointment of temporary committees.
7. Admission of new congregations.
8. Election of conference officers and a member of the Program committee.
9. Report of the Itinerant Pastor's committee. Election.
10. Report of the Committee on Church Affairs. Election.
11. Report of the Poor Relief committee. Election.
12. Report of the Committee on Deaconess Work. Election.
13. Report of the Committee on Schools and Education. Election.
14. Minutes of the special conference session held at Bethel College. Transaction of all business related thereto.
15. Report of the Exemption committee. Election.
16. Report of the Committee on Colonization. Election.
17. Report of the conference trustees. Election.
18. Report of the Auditing committee.
19. Report of the Committee on Resolutions.
20. Selection of a place for the next conference.
21. Closing business and exercises.

After consultation the conference officers and the Program committee decided that it would be better under present conditions to hold the conference in English. Congregations and secretaries of committees will please take notice.

CONTRIBUTIONS

CONTRIBUTIONS FOR CHICAGO CHAPEL

Daniel and Margaret Kratz, Phil., Pa., $5; Young People's society, Ebenezer cong., Bluffton, Ohio, $19.20; First Menn. church, S. S., Bluffton, Ohio, $50; Cassie Luginbihl, ditto, $1; C. W. Roethlisberger, ditto, $10; Lester Bixel, ditto, $5; P. C. Suter, Pandora, O., $20; Edna Bixel, Pandora, Ohio, $5; Elmer Basinger, Bluffton, Ohio, $1; James Hicks, Chicago, $5; First Menn. church, S. S., Chicago, $500; S. E. society, First Mennonite church, Chicago, $25; Class No. 6, ditto, $3.50; Light Beam Class No. 11, ditto, $10; Young Missionary Girls Class No. 10, ditto, $10; Busy Bees Class No. 9, ditto, $18; Peter Steffen, Silverton, Oregon, $11; a friend, Dallas, Oregon, $3; Wm. Amstutz, Bently, Mich., $21; D. A. Garber, Versailles, Mo., $25; Lorain, Lucile and Don Reussen, Moundridge, Kans., $5; John D. Gerig, ditto, $4; Hoffnungsfeld cong., ditto, $107.07; Sister Hillegonda, Newton, Kansas, $10; Mr. and Mrs. Hugo Loewenberg, Donnellson, Ia., $5; Mr. and Mrs. Joel Sprunger, El Reno, Okla., $10; Franz Albrecht, Beatrice, Neb., $20; N. B. Grubb, Phil., Pa., $1; John Lichti, Deer Creek, Okla., $5; S. C. Augspurger, Pulaski, Ia., $25.

Gratefully acknowledged.

1420 W. 71st St. **W. W. Miller.**

FOR NON-COMBATANT CAUSE

General Conference.

Emmaus church, Whitewater, Kans., by Rev. Gustav Harder, $20.

Gratefully acknowledged.

J. F. Lehmann, Treas.

The Mennonite and the Christlicher Bundesbote to one address for $2.50.

NEWS OF THE WEEK

SUFFRAGE RESOLUTION IS KILLED IN UPPER HOUSE

Washington, October 2.—The suffrage resolution which had been passed in the house was defeated in the senate yesterday afternoon after many days of debate.

By a vote of 53 to 31, the senate failed to give the two-thirds majority necessary to adopt the resolution submitting to the states the Susan B. Anthony suffrage amendment to the federal constitution.

The senate rejected the proposal of Senator Frelinghuysen of New Jersey to restrict suffrage to men and women who have acquired citizenship by birth or naturalization, tabling his amendment by a vote of 50 to 33.

The senate also rejected 61-22 the proposal of Senator Williams to limit the franchise to white women.

The senate defeated 64 to 17, an amendment by Senator Fletcher of Florida, designed to apply the resolution's prohibition against abridgment of the franchise because of sex to the federal government only.

Before the vote was announced, Chairman Jones of the woman suffrage committee changed his vote from aye to no, in order to ask that the vote be reconsidered and the resolution left pending.

President Wilson's appeal in behalf of the resolution apparently made no change in the voting, the opposition obtaining every vote it claimed. The majority lacked two votes of the necessary two-thirds, and the change recorded for Senator Jones made it three.

Examination of the pairs disclosed that senators were lined up exactly as claimed by leaders before the vote and just as they were before and after the president addressed the senate.

ENTRAINMENT OF MEN IS DELAYED

Washington, Sept. 30. — Calls for the entrainment of 142,000 draft registrants between October 7 and 11 have been canceled by Provost Marshal-General Crowder, because of the prevalence of Spanish influenza in army camps.

Two camps, Kearney, Cal., and Eustis, Va., have been added to the list of those where influenza had made its appearance, leaving only thirteen camps free from the disease. The total number of cases of influenza in all camps was placed at 35,146, with 8,036 cases of pneumonia. One out of every four men at Camp Devens, Mass., has contracted influenza, it was announced, and 10 per cent. of the cases have developed into pneumonia.

In canceling the call for the entrainment of the draft registrants early next month, General Crowder acted on instructionfrom General March, chief of staff. Qnotas had been assigned every state and the District of Columbia and the men were to have gone to practically all the camps in the country. The men probably will not be entrained until after the influenza epidemic has been checked.

It was said at the office of the surgeon-general of the army that every possible precaution is being taken in all camps to check the spread of the disease, but that despite all measures it is believed the disease will run its course and probably spread to other camps. Additional physicians and nurses have been sent to camps where the epidemic is most severe.

The largest number of influenza cases, 1,001, was reported yesterday from Camp Dix. While Camp Devens reported fewer cases, pneumonia showed an increase there, 309 cases and eighty-three deaths being reported.

Influenza is also on the increase among the civilian population, particularly in New England. The federal government has taken steps to cooperate with state and municipal authorities in combating the disease, and medical and nursing units are being mobilized in communities where the epidemic has gained headway.

HOW YOU CHECK THAT INFLUENZA

The Spanish influenza epidemic is becoming a grave matter in this country and every community is doing all in its power to safeguard itself from the malady. So far Berne has not had any cases reported, but there are a large number of the gold, old-fashioned grippe. These, of course, might develop into something more serious if not properly cared for.

Dr. Herman G. Morgan, acting assistant surgeon of the United States public health service, has stated that if any town has an epidemic of influenza, the wearing of sterilized gauze masks over the nose and month may not be out of question in order to prevent the infection from spreading. Dr. Morgan said this would apply particularly to persons in crowded places.

The wearing of three or four thicknesses of sterilized gauze across the nose and mouth, said Dr. Morgan, will prevent a person who has influenza in the first stages from scattering the disease and will prevent the person not yet attacked from catching the disease through the nose or mouth.

Proper care of the nose and mouth is very important in combating and preventing influenza, Dr. Morgan said. Keep the hands away from the mouth and face. A normal nose and throat which permits free passage of air, regular hours for rest and sleep, plenty of fresh air, sunshine and plain food food and exercise will build up bodily resistance to influenza, Dr. Morgan said.

Spraying the nose and throat with a mild alkaline or oil anticeptic will increase resistance against bacteria, Dr Morgan said. One who is nursing a case of influenza, which should always be isolated, should cover the nose and throat with three or four thicknesses of sterilized gauze when attending the patient, Dr. Morgan said.

"Avoid crowded theaters and crowded street cars," Dr. Morgan says, "Air the house frequently. See that your place of employment is properly heated and ventilated. If it is not, report at once to the city board of health.

"If a case of influenza is contracted, remain indoors. Isolate the case from the other members of the family. Ninety per cent. of the cases contracted are by direct contacts with individuals affected. When caughing and sneezing hold handkerchief before the mouth and nose."

The symptoms of influenza are sneezing, discharge from nose, headache, rising temperature, feeling of lassitnde and general depression. It may be associated with severe tonsilitis or only a mild sore throat. The period of development after exposure is from twelve hours to three days. The site of growth of the influenza bacillus is in the nose and throat and later spreading to the windpipe and lungs. The first symptoms of influenza are not unlike those of the onset of a severe cold. Dr. Morgan urges that if an attack of influenza is suspected the family physician be called and also that all cases of influenza or suspected influenza be reported at once to the city board of health.

"The danger from influenza," said Dr. Morgan, "is the complication of pneumonia or the general poisoning of the system which seems directly to affect the heart muscle."

U-BOAT ATTACK WAS MADE ON A PART OF THE 84TH

Washington, Sept. 30. — Practically all of the 84th division has arrived safe in France. Gen. Peyton C. March, chief of staff, made this announcement at his weekly conference with the correspondents, confirming reports that had been received here in the last two days, but which for military reasons had not been printed.

The 84th division is made up of troops mainly from Indiana, Illinois, Ohio and Kentucky, although there are troops from a number of other states in the division. The division was formed originally at Camp Zachary Taylor, Ky., where the first Indiana drafted men were sent. Later on, it was removed to Camp Sherman, at Chillicothe, Ohio, where it completed its training.

It is now permitted to say for the first time that a part, at least, of the 84th division was subjected to an attack by submarines on the way to France, one of the ships in the convoy having been sunk by a German submarine. This sinking was announced about two weeks ago and it was said at the time that the troops on the ship, all of whom were landed safe in England, were mainly from Ohio and Illinois. It is also regarded as probable here that some Indiana troops were on the ship.

YOU HAVE AN HOUR'S EXTRA SLEEP COMING NEXT MONTH

At 2 o'clock a. m. on the morning of Oct. 27, all the clocks in the country will be turned back one hour. This is the same hour that on March 31 they were advanced sixty minutes.

SAY TURKEY MAY FOLLOW BULGARS

Bulgaria is definitely out of the war and Turkey virtually cut off from communications with her allies and her armies in Palestine almost annihilated, likely soon will be forced to sue for a cessation of hostilities against her.

Bulgaria has signed an armistice with the allies, and the first break in the alliance of the central powers has come.

Terms laid down by the allies were accepted by Bulgaria and hostilities between that nation and the allied powers will cease. The armistice is a purely military convention and contains no provision of a political character.

Bulgaria agrees to evacuate all the territory she now occupies in Greece and Serbia, demobilize her army immediately and surrender all means of transport to the allies.

Bulgaria also will surrender her boats and control of navigation on the Danube and concede to the allies free passage through Bulgaria for the development of military operations.

All Bulgarian arms and ammunition are to be stored under the control of the allies to whom is conceded the right to occupy all important strategic points.

The military occupation of Bulgaria will be entrusted to British, French and Italian forces and the evacuated portions of Greece and Serbia respectively to Greek and Serbian troops.

The armistice means a complete military surrender and Bulgaria ceases to be a belligerent.

All questions of territorial rearrangements in the Balkans was purposely omitted from the convention.

The allies made no stipulation concerning King Ferdinand, his position being considered an internal matter, one for the Bulgarians themselves to deal with.

The armistice will remain in operation until a final general peace is concluded.

Seeing eventual defeat staring her in the face through the swift progress of the Serbian, Italian, British, Greek and French troops in the reclaiming of Serbia and the invasion of Bulgarian territory, the Bulgars begged for an armistice, reserving to themselves no conditions.

THE HINDENBURG LINE IN DANGER

From the North sea to Verdun, the allies are pounding the bases on which the German front stands and are tearing great holes in the Hindenburg line from Cambrai to St. Quentin. The fall of one or more of these positions might force the enemy to renew immediately his retrograde movement toward the Belgian border.

Further retirement, on a large scale, following a break in the line would be accompanied by the very serious danger of a rout and disaster.

Under the incessant and vigorous hammering of Marshal Foch's armies, striking on six sectors, the cities of Lille, Cambrai, St. Quentin and Laon are losing their value as bastions in the German system of defenses.

Cambrai was burning Tuesday, having been fired by the Germans, while Field Marshal Haig's forces were pushing into its suburbs on the north, west and southwest. Heavy German counter-attacks against Canadians, Australians and Americans in the Cambrai region were repulsed by the allies, who more than held their ground.

Around St. Quentin the British were tightening the iron ring that eventually is to cause the fall of that point. Between St. Quentin and Cambrai, the British were fighting their way across the Scheldt canal, having taken Vendhuile, on the canal west of Le Catelet and midway between Cambrai and St. Quentin. Northeast of St. Quentin the British have captured Levergies.

The wedge driven between Lille and the German submarine bases on the Belgium coast is being widened rapidly. The Belgians unofficially are reported to have occupied Roulers, on the railroad from Lille to Ostend and Zeebrugge. Farther south the British threaten Menin, a junction point on the same railroad, and are along the Lys river, west of the city, for a distance of five miles. The forces under King Albert of Belgium are on open ground and are overcoming heavy counter-attacks by the enemy. Apparently the railroads within the triangle of Lille, Ghent and Bruges soon will be lost to the Germans, bringing about the evacuation of Ostend and Zeebrugge.

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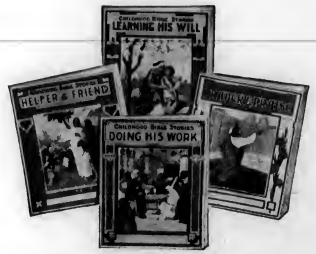

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, OCTOBER 10, 1918. No. 40.

INVITATION

The Grace Mennonite church of Pandora, Ohio, extends a hearty invitation to delegates and visitors to the Middle District conference to convene October 13-15. Pandora is on the Northern Ohio railroad, between Bluffton and Columbus Grove. Since only two trains pass through Pandora each day, delegates and visitors will be met on Saturday, October 12, at both Bluffton and Columbus Grove. These places both have electric and steam roads and can be easily reached from Lima to the south and Toledo to the north.

Transportation Committee.

IN MENNONITE CIRCLES

Rev. Warren Shelly began a series of meetings at the Napier church on Sunday evening.

Rev. A. M. Fretz has two sons in government service, Allen R. serving in the hospital at Camp Colt, and Osmund R., taking training at State college, Pennsylvania.

The visit of Sister Foth of the Altoona mission with the Perkasie church was much appreciated. She won the hearts for her work; also the purse as the liberal offering testified.

Rev. J. W. Baley of Germantown supplies the pulpit at Perkasie every four weeks in the evening when Rev. Fretz serves his Bowmansville congregation. The next occasion will be on Oct. 20.

The class of catechumens at Deep Run meets every Sabbath after the regular services. The class will be received into church fellowship through baptism on October 26. Communion will be on the day following.

The annual S. S. convention of the Mennonite Sunday schools of Blair and Bedford counties was held at the Zion Mennonite church, Manns Choice, on Sunday, September 29, with good attendance and interest. Rev. W. H. Shelly of Allentown, evangelist, was present and gave two very helpful addresses. W. O. Kephart of Roaring Spring acted as chairman and D. Allen Snyder as secretary. A brief biography of Rev. Herman Snyder, deceased, was read and it was decided to print the same in pamphlet form.

Rev. Warren Shelly, the former pastor of the Wadsworth (Ohio) church, who is now doing evangelistic work under the Home Mission board, has just closed a satisfactory series of meetings in Mechanic's Grove, Lancaster Co., Pa.

The brethren, located in Montana, have by reason of two successive crop failures, been subjected to severe hardship. With no income from crops assured credit in banks and with trades people is hard to secure, if it is at all possible to get. The wartime cost of all necessities of life makes the situation all the more gloomy.

Prof. Smucker of Bluffton college has been circulating among the churches of the Eastern conference. Last Sunday he made an address at both the morning and evening service of the First church, Philadelphia. The pastor, N. B. Grubb, at that time being in such a state of health that made it impossible for him to preach.

In our churches, as in others, the draft is taking many away who were active participants in the work. The Second church, Philadelphia, Pa., has 25 in the service, the First church, Philadelphia, 24; Deep Run, Pa., 8. Statistics are not available from most of the others of our churches, but reports indicate that in many instances the proportion is high.

The epidemic of influenza, commonly known as the Spanish influenza, now sweeping the country, has resulted in the health boards in various states giving orders that churches remain closed. This closing order will work hardships upon many churches if the members do not realize that the order does not excuse them from the financial and other obligations they owe to their church.

FROM INDIA

Champa, C. P., India,
June 10, 1918.

The Gen. Conf. Menn. Mission,
Goessel, Kansas.

Dear Brethren:—The conference of your missionaries in India was held in Janjgir on March 13 and 14. At this conference some very important resolutions were passed. One of these is worded as follows: "Resolved that we appoint the superintendent and secretary of our mission to write an appeal to the church papers for a doctor and two missionary families to be sent to India as soon as possible."

In compliance with this resolution, which we acknowledge to be very bold, we venture to approach the Mission board in regard to this very important matter. If the board sees fit to do so, we will be pleased to have our appeal appear in the church papers. We are writing for the churches as well as for the board. The very fact that our conference has deemed it necessary to pass such a resolution is in itself evidence of the urgency of the need for more workers. But in order that the brethren of the board may, in a measure at least, see the urgency of sending out more workers as we see it, we will give a few concise reasons why we make this bold request for two families and a doctor.

1. The history of missions shows that some great missionary and philanthropic enterprises have been born or launched during times of great outward stress. During the years 1812 and 1814 e. g., times of war, two great missionary bodies were called into existence and are today among the most prolific societies, as far as results are concerned, working among non-Christian people.

History, though perhaps not exactly repeating itself in these days, nevertheless shows great foreign mission activity. Why, e. g. is the Methodist church, even at this time, making extra endeavors to send out a lot of missionaries? Why does it **at this time** send out its inspectors to India and to other mission fields of the earth? Why does the Disciples of Christ Mission make the bold appeal that it desires at least 60 missionaries for India alone? And why does this society make extra endeavors to raise six million dollars? Why do all missions of every country at this very time, much more than ever before, concentrate all their efforts on the so-called evangelistic campaign? Answers to all these questions, we feel sure, each member of the board will be able to give himself, without our making separate mention of them. But the answers prove beyond a question that **now** is the time to push the work of foreign missions. At a recent meeting of a committee, appointed by each mission working in the district, it was decided to make extra efforts for the evangelization of the villages near the mission stations, i. e. to lay greater stress upon intensive rather than extensive mission work. The masses were not to be forgotten, the field to be canvassed as usual. As the representative from our mission, Mr. Penner, says that he had to confess to himself that unless we get more workers, we would make a poor showing.

2. Again, though the present war is making heavy demands on the nations of the world, yet there has not been any want of funds to carry on and even to extend and expand the work of foreign missions. We might here, if space permitted, produce evidence to the fact that India missions at least, are moving forward which would not be the case were funds not available. To give just one illustration: The Mission to Lepers have their headquarters in Ireland. The financial burdens of England and its possessions are vastly greater than we can comprehend. The mission, at the outbreak of the war, was afraid that funds would not suffice to carry on the work, i. e. all the money would flow into the war fund. It therefore issued orders to all of its superintendents the world over not to admit lepers into existing asylums unless absolutely necessary. Champa also got the order. We at first obeyed it. Later on we were forced to ignore it since it was hard to drive lepers away. The other superintendents appear

to have done the same thing and yet no reproof came from the society. Why? The society soon learned that in spite of the heavy war demands the funds came in—not as usual, but much better. Listen—at the end of 1917 there was a larger credit balance in the treasury of that mission than since the organization of the society in 1874. The income has not only been sufficient to cover the running expenses of the something like 70 asylums of the world, but the society has been able to increase its work in all parts of the non-Christian globe. It would appear to us that here is a proof that money is no less available in wartime than at any other time, yes, that Christians are willing to help the work along even more than ever before.

3. We believe that the coming of the Lord, which is believed by many to be imminent, is an incentive to foreign mission work. Have we not all heard words like these: "Let us be up and doing, the Lord is near"?

4. Speaking of the matter of sending out more workers from a local point of view, we must say that our mission in India is sorely in need of more workers. The furlough of Mr. and Mrs. Suckau and Mr. and Mrs. Penner is overdue. They need the rest. If you will take to hand the rules of other missions you will find that very few of them ask their workers to stay nine years in a hot climate without a change in the homeland. We have this ruling and do not at all rebel against it, but it would appear to us that as much as possible this rule ought to be adhered to. If reinforcements do not come, it is quite obvious that these two families cannot go home. Or, if they do go, not without endangering what work has been built up with much prayer and great effort. We feel sure that the board and the churches will believe in their sincerity when it is affirmed neither Brother and Sister Suckau nor Brother and Sister Penner were in favor of the resolution which prompts this letter because of a selfish motive. Though we believe in the best interests of the work, a furlough to the homeland ought not to be allowed to run over-time, except where absolutely necessary, yet we are sure that both of the families are thinking of the work first and themselves last.

5. We plead for a doctor because our mission ought to have had one long ere this. Four big stations with orphans, Christians, children of Christians, lepers, etc., to say nothing of the non-Christians—and no doctor! We have not made any calculations, but we are inclined to think that the money that has been spent in going to other missions for medical help annually would have gone a good way to pay the doctor's salary in India. Especially do we need a doctor at this time, because all of the English doctors are at the front. Kindly remember also, that the missionaries and their children are practically without any medical assistance beyond what they are able to do for themselves. The workers at Mauhadei and Korba, both stations 25 miles from the railroad station with no auto and often almost impassable roads to take them to the station even in a bullock cart are in constant danger. At home, with the least indication of approaching sickness, the phone is busy. In a few minutes, in most cases, the doctor is present. Should not the missionaries be considered, the more so since we have so few of them? That some dear people at home realize the need of a doctor for India is evident. One of the missionaries received a letter from a friend in which the following sentence is very significant: "How you dear friends there in India get along so well without a skilful physician and surgeon is a wonder." No doubt this friend was not praising our medical skill, but rather wondering how well we were though we had no qualified doctor.

In conclusion. After Judson, that great man of faith, had been working in Burmah for a number of years without the expected results, some one wrote to him saying: "Judson, what are the prospects for the Burmese becoming Christians?" In his characteristic way he replied: "The prospects, my friend, for the Burmese becoming Christians are as bright as the promises of God." This, dear brethren, we would like to say in regard to doubts as to whether the money will come, if workers are sent out, whether the workers asked for can be found, whether it pays, etc., etc. Are there not bright promises in God's precious Word that He will stand by us if we go ahead? Are there not promises that the wealth of the world is the Lord's and that to the asking ones He bestows it?

And now, dear brethren, please don't think for one moment that the missionaries in India are trying to give you a lesson on faith or anything of that kind. But they are trying to let you know that they know better than any member of the board can know, how urgent matters are in regard to reinforcements for the India field. We know better than you possibly can know the great needs, opprtunities and responsibilities that are here manifest. We say this in all humility, but with a firm conviction.

The difficulty that faces the board is that it is so difficult to get landing permits for any that may feel called to come to India. We realize this, but permit us to say what we think about the difficulty. If an applicant cannot possibly get a landing permit, the best plan is to send to the proper official the application for another applicant **at once** instead of waiting for government to revoke its once given refusal. That is wasting time. Government's decisions are, as a rule, final.

Will you not please consider this letter prayerfully and soon send us the glad news that helpers are coming this fall?

With kindest greetings to each member of the board, and greetings to the churches from all the missionaries of the India field, we are

Yours in the Master's service,

P. A. Penner, Supt.
E. B. Steiner, Sec'y.

H. J. KREHBIEL'S TRIP

(Concluded)

From Yellowstone park to Reedley via Seattle is a distance of several thousand miles, but I shall try to condense it into a single closing installment. In the first place I shall mention a few of the interesting persons I met. A Mr. McKay who had traveled in the Orient and had spent eight months in Anticosti Island southeast of Quebec, bought a few years ago by a French capitalist for $250,000. The report which he made on his investigations on this island brought him a fellowship in the American Scientific society. In Idaho on the train I met a Mr. Collins, who has the thankless job of hunting up the profiteers and hoarders and bringing them to justice. He found one who had made a profit of $700 on a carload of cottoline and another who was storing 15 carloads of coal. We met the Japanese Red Cross commission of ten men. It seems to me that all that Japan is doing for the cause of the allies is to send commissions to the United States to be entertained and flattered. At Butte, Mont., we saw eight slackers being taken to camp under guard and at another place we saw a deserter hand-cuffed to a soldier who was taking him back for court-martial. It appears to me that there is a certain discord between this and the constitution of our democracy which guarantees to every man under it, life, liberty and the pursuit of happiness. I hope this discord will be removed when the war ends. Another interesting person is the Dr. J. R. Schrag at Lind, Wash., formerly the minister of the Menno congregation. This man has a wonderful gift of setting broken and dislocated bones. For years the doctors have persecuted him, but now he has secured a license and the governor has said that it would protect him in his practice. We stayed at his home one night. That day he had nineteen patients, among them one who had his shoulder-blade and collarbone broken in an accident and had been sent to him by a doctor from another town. In the treatment of this case I acted as his assistant and we made a good job of it, for when we were through and had the shoulder bandaged the man said the pain had subsided and he was able to move his arm. At Lind we visited with the Krehbiel Brothers and on Sunday morning Jacob took us in his auto 32 miles to Ruff to attend the dedication of the church at that place. The dedicatory services have, no doubt been reported in our papers, so I shall not dwell upon them, only to mention the fact that the people in that locality had a very poor crop and it required considerable sacrifice on their part to build this chapel, and it was a noble thing that some of the other churches assisted them. I expected to speak once or twice at this dedication, but Bro. Aschliman who had the matter in hand insisted that I speak morning, afternoon and evening. In speaking the third time I told the people that I was not putting myself forward, but that Bro. Aschliman who is pope among the Mennonites in Washington had so decreed and the priests had to obey. Returning to Lind after the evening service where we arrived at 1 a. m. we found out that the Mennonite pope of Washington may be infallible, but that he is not superhuman, for about twelve o'clock he said: "I am quite hungry and would enjoy a good supper or breakfast, whatever you might call it."

Before I go any farther west I should like to tell you that for 440 miles our train of thirteen coaches on the Milwaukee railroad was pulled by electric power. They have harnessed two water-falls in the Rocky mountains and generate enough power to haul all their trains across the mountains. This is superior to steam-power, for when we changed to the latter at Avery we noticed how the engines would jerk when starting the train of steel coaches, while the electric motor always started

smoothly, evidencing its surplus power.

Seattle we found in the midst of a war boom on account of the shipbuilding industry. 50,000 men are employed in the shipyards and from 4 to 5 p. m. they pour out of these shipyards five and six abreast like a mighty army. Here we were to call on two Ohio friends. We found one had gone east lately and the other one we greatly surprised when we walked into the store where she is working. In the evening we visited Mrs. J. Krehbiel, from Lind, who was spending her vacation at the beach. We ate lunch with her under an arbor and then all of us waded into the waters of the Pacific and gathered pebbles and kelp. The boat ride from Seattle to Tacoma was delightful, but the breeze blowing in from the west was so cold that only we and a French lady and her little daughter stayed on the deck behind the protection of the superstructure, while all the other passengers sought the shelter of the interior. At Tacoma our object was to visit the boys in Camp Lewis. Mrs. Krehbiel went along to the camp and after leaving her at the Hostess House I went in search of the boys. I walked, being directed and misdirected and halted three times by sentinels, from 2 to 5 p. m., but finally found the location, the barracks of our boys who had been transferred lately. The boys were in the forest surrounding the camp, cleaning up the rubbish and burning it to protect the camp against forest fires. I left a note with the officer requesting them to call at the Hostess House as soon as they returned. We waited until 7 o'clock when they arrived, but had already had supper, so I was denied the privilege of treating them to a supper in the restaurant. The boys report that they are treated in a friendly manner, that they enjoy their work and that their officers are pleased with them. At Medford, Oregon we spent a very pleasant day with Mrs. Krehbiel's cousin. The beautiful Shasta region in northern California was very dry and forest fires were raging. Shasta mountain was almost barren of snow and at Shasta Springs our train being late and the Springs low, the conductor did not even stop the usual ten minutes that we might get a drink. At San Francisco we called on Bro. John Stauffer who has a chemical factory and he, like on two previous occasions, gave me $50 for the sanitarium at Upland. On the trip friends had given me $84 for this good cause, since my return home I have given a thankoffering of $100, and another brother and his wife have sent me $500, so that without soliciting, the sanitarium has profited by our trip and I trust that some others, like the brother and sister mentioned above, will remember this institution and help to create the necessary endowment fund. Any contribution sent to me I shall be glad to turn over to the treasurer who will receipt for the same.

Since the latter part of July we are at home and besides my ministerial work, on account of the scarcity of labor, I have helped dry peaches when the thermometer registered 110° in the shade. If you have enjoyed these sketches which I have written at spare moments I shall feel amply repaid for my trouble. May we all journey to our heavenly home and may our reception there be as joyful as was ours upon our return to Reedley.

Your brother,
H. J. Krehbiel.

THE MENNONITE SANITARIUM AT ALTA LOMA

The Tubercular Sanitarium at Alta Loma continues to work among its class and is taking care of all who come and wish to be efficiently cared for and nursed back to health, a condition every ailing one seeks. There are nine patients receiving the best of care both physical and spiritual. Services are conducted one Sunday a month for the benefit of the patients and workers. Others are especially welcomed, for in this way the public is given an opportunity to see what a great work is being done. Some few weeks ago the sanitarium pastor, Rev. M. Horsch, baptized a young man who had given up the old life for the new and better Christian life. How the angels in heaven rejoice over a soul that has repented. Christ worked a great deal among the sick and thus such work is very essential.

The advantages offered are twofold. They are often nursed back to health, and also given spiritual council. Because of the nature of the disease nothing is better than, first, fresh air, second, proper nourishment, and, third, good care. For the first God has made a wonderful provision; for the second medical science has made telling discoveries, and for the third years of specialized training has brought nursing on a higher plane of efficiency. Then, too, while attending to the physical needs the spiritual needs are ministered to.

We want by all means to see this institution continue and grow, and in order that its advantages may be offered to other unfortunate ones, we must needs ask the churches to help finance the project. As the sanitarium has no endowment fund with which to cover any part of the expenses we must depend almost entirely upon the charitableness of those who wish to help ailing humanity. The patients' fees do not nearly cover the expense of operation. Like other institutions of this sort, we must bear the burden of increased cost of nursing, drugs, material and general help. Let us all co-operate in sending our gifts to D. C. Krehbiel, Reedley, California. **D. J. Dahlem, Sec'y.**

THE DEDICATION OF THE CHICAGO CHURCH

Bluffton, O., Sept. 28, 1918.
Dear Editor:

The readers of the Mennonite no doubt all know by this time that under the direction of the Home Mission Board of the General Conference of Mennonites there was a new chapel erected this summer in Chicago, located at 73rd and Laflin streets. The dedication of this chapel took place on the 22nd of September, 1918. The following is a report of the dedication services:

In the first place I wish to say that the new chapel was wisely and carefully planned. There was nothing expended on and in the building which was not necessary. The building is beautiful and home-like and is very substantially made. In case it will be too small in a few years, the rear wall can be removed and the building extended. The new chapel also has a splendid and well lighted basement where the primary classes can be taught.

In giving a report of the dedication services I shall count myself in as one of the members who had part in the work for a period of two years and four months in the beginning of its history.

In the forenoon we had our Sunday school service, the first service held in the new church. The attendance was 174, and the offering $29.30. In the opening of the service the superintendent, Mr. C. A. Lehmann, in behalf of the mission, expressed his gratitude and praise to God for answered prayer. This was the theme and dominating thought throughout the day. The request of prayer was a new building and God has answered our prayers.

The Sunday school was followed by the church services. The dedication sermon was given by Rev. W. S. Gottshall of Bluffton, Ohio, president of the Home Mission Board of the General Conference Mennonites of North America. He took for his text Joshua 4:6b, "What mean ye by these stones?" In making the practical application he brought out the real object of building this new chapel. Two outstanding reasons were given: First, the church is a lighthouse to point men to Christ. Second, it is a life-saving station. This is and should be the real object of every church.

Following the sermon, the dedicatory service and prayer was conducted by Rev. Krehbiel of Newton, Kansas. The whole building, yes every room, was dedicated to God, a building in which God is enthroned and held supreme.

In the afternoon a thanksgiving program was given by the Sunday school. This service was conducted similar to a children's day service. Following this program every minister present of the various Mennonite branches gave a testimony.

In the evening at 7:00 o'clock the Christian Endeavor service was held. The C. E. topic was, "Favorite Bible Characters", and was open to all for discussion. A large number responded.

After the Christian Endeavor the opening service of evangelistic meetings began. This was conducted by Rev. W. S. Gottshall. Preceding the sermon the installation of Miss Goodman took place. She had been appointed by the General conference to start a Jewish mission in Chicago. Kindly remember her in prayer in this great work. The evening sermon was a heart-searching one. I am sure that sinners were made to feel their position before God and Christians felt more keenly their responsibility toward God and man. We are ambassadors for Christ. God has a great message to be delivered and every Christian is held responsible in carrying that message to a lost and dying world.

The various branches of Mennonites participated in these services. Before closing I wish to say that the whole day was a day of rejoicing and thanksgiving.

Yours truly,
L. H. Bixel.

What I spent I had—what I kept I lost—what I gave I have.

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

The launching of the Fourth Liberty Loan has again reminded us that when once war is on its way, peace only comes at a terrible cost in men and means. Nearly two million of our countrymen are now overseas. Their return to peaceful vocations depends largely upon the support they get from home not only in munitions, but in the things that sustain life. A failure to give them the proper support would unquestionably prolong the war and cause greater suffering. The traditions of our church have been those of a peace sect and the question naturally arises in the minds of some "Can I consistently buy bonds now?" Buying bonds is supporting a government which is at war, but so is raising wheat or wool, or mining coal, or manufacturing lumber, since the government has decided to just what use these commodities are to be put. We know of Mennonites who refuse to have anything to do with bond-buying. Whether they are right or not is a matter we must let between their God and their consciences, but if they believe themselves to be right, we warn them that they must hereafter never touch a bond since their conscience has pronounced it an accursed thing, neither must they have anything to do with an institution that builds up its endowment with Liberty bonds, be it a school, hospital or other benevolent institution.

It is our opinion that bonds, like money which they represent, are things belonging to the secular government. It is our duty as good citizens to render unto Caesar the things that are Caesar's. We claim the protection and demand privileges of our government and are therefore in no position to be lax when it is in need of the use of our money. Mennonites have plenty of historical precedent in the matter of loaning money to the government in war times.

In the days when Holland was struggling for its life against the Catholic tyrant, Philipp II, Mennonites, at the risk of life, sent a considerable sum of money to William of Orange to help him in his great struggle for Protestantism and liberty. When the Prussian government was sorely pressed during the Napoleonic wars, the Mennonites of Prussia rendered financial assistance to their government. No doubt, the assistance given in both Holland and Prussia were important factors in determining the favorable treatment Mennonites were given after that in these countries. Bearing arms and participating in bloodshed are matters upon which people differ as to their right or their wrong, but concerning the matter of rendering to Caesar the things which are Ceasar's, that is, giving to the government that which already belongs to it, is a thing upon which the Master acted long ago. He showed us what our attitude should be. Does it become us to try and change or improve upon a course already laid out by our Lord?

This is the world's crisis. It is also the crisis of the church. Unbelievers have said that Christianity has failed. Christians have replied that it is not Christianity but men who have refused to follow the directions of Christ who have failed. It certainly is up to the Christian to show that Christianity has not failed. When we see a business house empty of customers and the proprietors thoroughly discouraged and unable to regain the business that has been lost and hold that which is slipping away from them we naturally say to ourselves: "If that house has not failed yet, it is about as rapidly approaching failure as anything I know." Our judgment will be about the same as the judgment of our neighbor in this particular.

Now suppose that instead of ourselves the critic happens to be our unbelieving neighbor and instead of a business house he is passing his opinion on the church and our church in general. He will have opportunity to observe the tried and discouraged pastor and note that for all his effort very little appreciation is forthcoming and for all his sacrifice and privations the time is rapidly approaching when his best efforts are spent and there is a possibility of his being sent adrift with no claim upon the affection or generosity of those whom he has led to God, baptized, married, consoled in affliction, helped out of his slender store, shed tears and prayed for. Now let that worldly observer visit the service and the prayer meeting. Let him note that the empty pews are an indictment upon the church members for their unfaithfulness; and that the empty treasury is an advertisement of their meanness, and that the factional differences existing between church members is a strange comment upon the doctrine of love they claim to profess; and that the lives of the church members do not harmonize with the ideals of church membership which they hold up and profess to follow. Is it surprising that such a one who has no personal and intimate relation with his God, should say; "Christianity is a failure"?

We might carry the idea farther and point out the unfriendly rivalry between churches: the bigoted attitude some of their members show to others, but we feel that we have sufficiently illustrated our point to show that something radically different from the world is expected of church members if they want the charge that Christianity is a failure, refuted. have refrained from making reference to the present war condition in its relation to the charge that Christianity has failed, because apart from it, inconsistent Christians are always giving the world an excuse for making such a charge but the fact that the Christian world is at war in the face of the peace that Christ commanded makes it all the more important for Christians to realize that the respect for Christ and His commands which He has a right to expect, depends upon the way Christians live and act. If the burden of proving that Christianity has not failed rests with us, it also rests with the so-called Christian nations of the world to show that they are earnestly and honestly striving to attain the ideals of love to all men which Jesus in His words, life and character set before them.

CORRESPONDENCE

First Mennonite Church, Upland, Cal.—The third quarter is vacation season, a time when people migrate from the beaches to the mountains and from the inlands to the beaches to make the change that brings on a renewed physical life. There are also many churches that go on a vacation during these months. It seems that instead of discontinuing services for a period redoubled efforts should be put forth to bring mankind to a greater realization of the power of Jesus Christ over sin.

We have had some few visitors among us this summer, coming from the states of the Middle West and North. There is always some one here seeking a milder and more beautiful climate. Mr. E. Steiner and family of Pratum, Oregon, have come to live among us.

Rev. J. J. Engbrecht and family of Freeman, S. Dak., enroute to his new pastorate at Woodlake, Cal., stopped off at Upland over Sunday, September 15.

There are 15 of our young men in service up to the present. During July Lucas J. Horsch was home on a fifteen-day furlough. Lieut. E. C. Dahlem spent the month of September at home on furlough. **Corr.**

PROFITABLE DELAY

Tarry ye in the city of Jerusalem, etc. Luke 24:49.

Why delay? Were not the fields white unto the harvest? Had He not urged them to hurry? Were not men perishing for lack of the gospel message which they were commissioned to carry to all the world? Had they not been with the Master for three years? Had they not been well instructed? Had they not already shown ability to preach and teach and heal? Were they not eager to begin their great work of world evangelization?

We know now, and they soon found, that the power by which they were to win their victories over the world was not by organization, nor by ideas or principles, but by the Holy Spirit dwelling with them and working through them. So, to delay until the Holy Spirit came was most profitable both for them and the world. Without the baptism with the Holy Spirit they would not have been prepared to endure hardships as good soldiers of Jesus Christ. Persecutions would have frightened them and fatigue would have disheartened them. Their first duty was to tarry. The wisdom of it is seen by the results from the first sermon, after the Holy Spirit came upon them.

"Not by might nor by power, but by My Spirit, saith the Lord of Hosts," is not less true now than in ancient times. One with God has always been a majority. Gideon with his three hundred; Elijah alone on Mount Carmel; Shamgar with his ox goad; Jonathan with his armour-bearer; helpless, alone, were invincible when they fought with God.

It is said that Napoleon on the eve of a battle asked an officer of his staff, "How strong is the line?" "So many thousand," replied the officer. "You are at fault," rejoined the emperor, "count me ten thousand". He who was the strength and inspiration of the line had been left out. So it is when we attempt to do God's work without the Holy Spirit. No amount of character or preparation is sufficient without this indispensable ally. Until the Holy Spirit becomes an indwelling presence in the soul we leave out Him upon whose presence and power alone victory is assured.—Pacific Christian Advocate.

THE C. E. TOPIC

Oct. 20.

What Is a Christian Citizen?

Isa. 62:1-7.

In answering this question let us begin by saying that a Christian citizen is one who does his full duty as a citizen and a Christian. It is possible to be a good citizen, in the accepted sense of the term, without being a Christian by either practice or profession, but we hold that in this time and under conditions as they are today, it is impossible to be a good Christian without being a good citizen as well. Good citizenship, as the Christian should understand the term, is Christianity applied to his political efforts, interests and activities. If the Christian is to be the "salt of the earth" or "the light of the world" there is no place where he is so much needed as in his relations to the state. The state is a worldly institution, sanctioned by divine authority so that everything may be kept decently and in order. The Christian, as a part of the state, owes it to himself, his neighbor and his God to so exercise his citizenship that God will be honored and his children made able to enjoy the things that God made possible.

1. A Christian citizen must have the honor of God at heart. Without the influence of the Christian in the state the liquor interests will continue their defiance of all decency and godliness. It is only the voice of the Christian, actively and continually expressed, that will save the Lord's day from desecration. It requires the honor and sincerity of the Christian to check graft when it lifts its ugly head. There can be no real justice without a sense of divine justice, such as only the Christian can express and appreciate. Nothing in this world will keep the nasty powers of vice and impurity from allegiance with a corrupt state and its statesmen if the Christian does not exercise that power. For the honor of God the Christian citizen will then exercise his power for temperance, for reverence for holy things, for right and for purity. When one has a standard lower than this and still professes to be a Christian, there is something the matter with his Christianity.

2. The good Christian citizen has the good of his nation at heart. He will rejoice in the blessings that God has bestowed upon it and will render a gratitude in keeping with the love he has for his country and appreciation he has of God's goodness to it. He will make the nation and its rulers, with the problems they have on hand, a subject of frequent prayer. As he wants his nation to be righteous and God-fearing he will exercise his right of franchise to keep good and righteous men in office and evil and unrighteous ones out. The corrupt politician has long ago discovered that there are plenty of citizens whose prayers and votes do not harmonize and he has accordingly felt safe in brazenly going ahead with his corruption. The Apostle Paul found satisfaction in the fact that, although it was a heathen city, he was a citizen of "no mean city". This did not keep him from condemning the sins to which its citizens were given, but neither was he blind to the worthy things that characterized it. A Christian should rejoice when there is occasion for him to rejoice in the accomplishments of his nation or town.

3. The good citizen should be zealous for the good of his fellow citizens. He should make it possible to the extent of his ability, for his fellow citizens to secure as many as possible of the best things of life. He should be a friend of public education: he should be active in everything that tends to public welfare and he should be law-abiding himself. Lawlessness is a crime because it always injures some one. The Christian wants to help, not injure, others. In every community there are those, less fortunate than others, who are compelled to suffer for no fault of their own. He should therefore be a leader in charities and benevolences. It it his privilege to sustain and support public worship. The house of God and its blessings are things of inestimable value to the community which the true Christian will maintain to the limit of his ability. It is for him in his life to give his fellow citizens a portrait of the Christ life, to be active for right and truth; to have lofty visions and set about realizing them.

THE S. S. LESSON

Oct. 20.

Abraham Giving Isaac to God.

Gen. 22:1-14.

Golden Text—I will give him unto Jehovah all the days of his life. I Sam. 1:11.

Many years had passed since Lot and Abram had parted. In the meanwhile Abraham had made Hagar a wife and Ishmael the son of the union appeared and was sent away by Abraham. His name had been changed from Abram to Abraham and finally Isaac, the child of promise, was born to Abraham and Sarah. Isaac had now reached manhood and Abraham appreciated the fact that through Isaac the realization of all that God had assured was to come. The long trial of waiting for the promised son had come to an end with Isaac, but another and a severe trial was to be imposed upon the aged patriarch.

Human sacrifice was common to all the tribes about Abraham. God neither approved nor blessed such a horrible thing. The singular command given to Abraham was to prove him. This trial was for Abraham's good as well as it was to serve the purposes of God. Henceforth Abraham was to be sure of himself and could know how far he could go in trusting God without a sign of weakening.

The test was a hard one. If God's promise could be realized at all it must come through Isaac. Now God appeared to command the destruction of this son. How could He keep His promise? Abraham did not undertake to argue the matter with God. It was his business to show his faith by unquestioningly obeying Him. True faith always obeys God. It does not ask "Why?" or "How?" but sets about doing exactly the things that are required. Faith is always more than just believing; it involves doing exactly what God expects with a confidence that all things are right and for the best in just the way that God wants them done.

It will be observed that Abraham obeyed immediately. God sometimes must drive His people into obedience and this accounts for the fact that the blessings they get are so very limited. He may reasonably expect that our obedience be immediate and implicit. Many with a lesser faith than Abraham might have been ready to do as God directed him, but in this case it was, "Do it now." Like any other father, Abraham, no doubt, wanted to have Isaac with him as long as possible, but the wishes of God were more important than his own dearest desires. It was to prove whether the fondest desires of Abraham were stronger than his willingness to place himself absolutely in the hands of God. Abraham was no doubt conscious of the fact that one who was to be the founder of a nation must be a man of strength and great character. A weakling would have whimpered or at least hesitated. The strong man, the father of the faithful, did neither.

The preparations, the wood and the fire for the sacrifice, were things with which Isaac was thoroughly familiar. He knew that there was to be a sacrifice, but he did not know that he was to be the victim. He was very much in the position that most of us often are. We realize the meaning of the sacrifice and the things that are required for it, but we hardly think that the sacrifice is to strike us severely. Isaac, as well as Abraham, had to realize that God requires sacrifices in which one personally is involved. We often speak with admiration of the sacrifices that parents make for their children. Do children fully realize that they, too, must be making great sacrifices? The missionary is a person to whom every hour brings new sacrifices, but unless those upon whom he must lean for support are as ready to sacrifice until it hurts, he accomplishes little.

When Isaac addressed Abraham as "Father", the old patriarch must have felt the pain as keenly as he would when giving the fatal thrust. Isaac was his dearest possession. No one can do less than give God his dearest. Let it ever be remembered that God gave His Son in sacrifice for the world. That Isaac submitted (and there can be no question that had he been so inclined he might have resisted his father), is a splendid tribute to both father and son. The father so brought him up that he would trust him under any condition, the son regarded the father even when his own life was involved.

To the last Abraham did not resist God. He trusted Him absolutely, although it appeared as though all his hopes would be dashed to pieces. Though he did not understand God, he could trust Him. Can we do less than that in the face of problems we cannot understand? God did supply the sacrifice. The ram was to take Isaac's place. How suggestive the incident is of the Lamb of God who took our place upon the cross!

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

To Be Held at Pandora, Ohio, Oct. 13-15, 1918.

Sunday Morning, Oct. 13.

Conference sermon by the president.—Rev. S. Musselman.

Educational sermon by the vice-president.—Rev. M. A. Niswander.

Monday Morning, Oct. 14.

Opening exercises.—Rev. W. S. Gottshall.

Organization:

a) Reception of delegates' certificates.
b) Minutes of last conference.
c) Reception of new churches.
d) Granting of complimentary votes.
e) Appointing of temporary committees.
f) Order of the day.

Topic—"The Message of the Church for the Needs of Today."—Rev. A. S. Shelly.,
Discussion opened by Rev. P. P. Hilty.

Bible Lecture—"The Holy Spirit."—Prof. J. A. Huffman.

Monday Afternoon.

Praise Service.—Rev. D. D. King.

Topic—"How to Help the Young People of our Churches to Find Themselves and Their Life's Work."—Dr. J. H. Langenwalter.
Discussion opened by Rev. A. J. Neuenschwander.
Topic—"What Is the Doctrine of Property?"—Rev. Adam Sommer.
Discussion opened by Rev. W. S. Gottshall.
Bible Lecture—"The Holy Spirit."—Prof. J. A. Huffman.

Tuesday Morning, Oct. 15.

Praise Service.—Rev. P. P. Hilty.
Report of the treasurer of the conference trustees.
Report of the Evangelization committee.
Election of Officers: President, vice-president, secretary, trustee, member of Evangelization committee, member of Program committee.
Determination of the meeting place of next conference.
Topic—"Would It Be Advisable for the Middle District Conference to Employ a Field Secretary?"—Rev. S. M. Musselman.
Bible Lecture—"The Holy Spirit."—Prof. J. A. Huffman.

Tuesday Afternoon.

Praise Service.—Rev. A. J. Neuenschwander.
Topic—"The Obligation of the Church to the Men in the Service During and After the War."—Rev. P. R. Schroeder.
Discussed by Rev. J. P. Boehr.
Topic—"The Why of Foreign Missions."—Missionary H. J. Brown.
Bible Lecture—"The Holy Spirit."—Prof. J. A. Huffman.

Tuesday Evening.

Missionary Meeting.—Bro. and Sister H. J. Brown.

Program Committee:
S. K. Mosiman.
E. J. Hirschler.
M. A. Niswander.

Program of the Ladies' Missionary Society of the Middle Dist. Conf. Tuesday Evening, Oct. 14.

Opening exercises by the president.
Song by congregation.
"First Experiences in China."—Mrs. Mrs. Jennie Boehr.
"First Impressions of India."—Miss Martha Burkhalter.
Quartet by Ebenezer Society.
Missionary Enterprise.—Supt. W. W. Miller.
"Women and Girls of Janjgir, India." Mrs. Ezra Steiner.
Song by the Bluffton society.
Paper, prepared by Mrs. Rudolph Petter.
Special Music.—St. John Society.
Address by Mrs. H. J. Brown.
Closing prayer by Supt. W. W. Miller.

Mrs. E. J. Hirschler.
Mrs. Joseph Krehbiil.
Mrs. M. A. Niswander.
Committee.

PROGRAM
for the S. S. and C. E. Societies' Conference, to Be Held at Pandora, Ohio, October 13, 1918.

2:00 P. M.

1. Opening Exercises.
2. "A Church in the Making"—Miss Sylvia L. Tschantz.
3. Music—Ebenezer S. S.
4. "The Graded Lessons in S. S." — J. P. Boehr.
5. Discussion of the Graded Lessons topic.
6. Music—Berne Intermediate Society.
7. "Teachers' Training" — Menno Burkhalter.
8. Discussion of Teachers' Training topic.
9. Appointment of Committees—Chairman.

Evening Session.

1. Song Service.
2. Business Meeting.
3. "Plans in Religious Education"—Dean N. E. Byers, Bluffton College.
4. Ladies' Quartet — Bluffton C. E. Society.
5. "Religious Education in Our Church"—P. D. Amstutz.
6. General Discussion of Plans for Religious Education.
7. Benediction.

G. T. Soldner,
Chairman, Program Committee.

PROGRAM
of the 27th Session of the Western District Conference to Be Held in the Bergtal Church, Near Pawnee Rock, Kans., Oct. 15-17, 1918.

1. Opening exercises.
2. Conference sermon.
3. Division of time.
4. Reading of delegate certificates.
5. Minutes of the last conference.
6. Appointment of temporary committees.
7. Admission of new congregations.
8. Election of conference officers and a member of the Program committee.
9. Report of the Itinerant Pastor's committee. Election.
10. Report of the Committee on Church Affairs. Election.
11. Report of the Poor Relief committee. Election.
12. Report of the Committee on Deaconess Work. Election.
13. Report of the Committee on Schools and Education. Election.
14. Minutes of the special conference session held at Bethel College. Transaction of all business related thereto.
15. Report of the Exemption committee. Election.
16. Report of the Committee on Colonization. Election.
17. Report of the conference trustees. Election.
18. Report of the Auditing committee.
19. Report of the Committee on Resolutions.
20. Selection of a place for the next conference.
21. Closing business and exercises.

After consultation the conference officers and the Program committee decided that it would be better under present conditions to hold the conference in English. Congregations and secretaries of committees will please take notice.

DEATHS

Myers. — In Bedminster, Pa., on May 8, 1918, Lester Alvin, child of Isaiah M. and Sadia Kratz Myers, aged 3 months and 3 days. Interment was private at Deep Run on the 10th. Memorial services were held on July 21, 1918 by Pastor A. M. Fretz. Text: Heb. 4:15, 16 and Psa. 145:18, 19.

Kile. — Near Doylestown, Pa., on Sept. 21, 1918, Abraham F. Kile, aged 74 years, 2 months, 11 days. Interment and funeral services at Deep Run on the 24th. Pastor A. M. Fretz officiated. Text: II Tim. 4:7. Bro. Kile was a veteran of the Civil war.

Yost. — In Philadelphia, Pa., on Sept. 20, 1918, Martha Fretz Yost, wife of William F. Yost, aged 44 years, 4 months and 17 days. Interment on the 24th at Deep Run. Services by Rev. Ernest Bawden, pastor of Oak Lane M. E. church, Phila.

RESOLUTIONS OF CONDOLENCE

At a special meeting of the Board of Managers of the Mennonite Home, September 21, 1918, the following preamble and resolutions were adopted:

Whereas it has pleased our heavenly Father in His all-wise providence to suddenly remove from labor to reward our brother William M. Gehman, and

Whereas our brother has been in the Master's service for many years and in a special manner active and loyal in his devotion and faithful in all his efforts for the best interest of this institution, be it therefore

Resolved that we, the Board of Managers of the Mennonite Home for the Aged, Frederick, Pa., bow in humble submission to the will of our heavenly Father in so suddenly calling our brother to his home beyond this life; and be it further

Resolved that with these resolutions we give recognition to the high character of the services he has rendered to this institution. The Board keenly feels the loss sustained by his passing away; we shall miss the smiling countenance and wise counsel. Be it further

Resolved that these resolutions be given the Mennonite and the Schwenksville Item for publication, and that they be recorded in the Minute Book of the Board, and a copy of the same be forwarded to the family of our deceased brother.

By order of
The Board of Managers of the Mennonite Home.

CONTRIBUTIONS

RECEIPTS FOR FOREIGN MISSIONS FOR SEPTEMBER

S. S. Tabor church, Goessel, Kans., P. J. Schmidt, $40; Bertolet church, Frederick, Pa., M. H. De Haven, $20.50; Menn. church, Burrton, Kans., J. A. Richert, $2; West Zion church, Moundridge, Kans., P. C. Schowalter, $59; Christian church, Moundridge, Kans, A. H. Kaufman, $25.70; gift, C. A. Ramseyer, Portland, Oregon, H. J. Krehbiel, $35.57; Menn. church, Halstead, Kans., F. W. Schowalter $54.70; Tabor church, Goessel, Kans., J. S. Schmidt, $64.23; Menn church, Deer Creek, Okla., J. S. Dester, $52.25; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $53.70; S. S., Johannestal church, Hillsboro, Kans, A. Klassen, $98.96; Mission Home, Bethel college, $200; J. H. Berksen, Hoteville, Ariz., $50; S. S., Deer Creek, Okla., Ella Liechti, $8.27; Menn. church, Aberdeen, Sask., N. W. Bahnmann, $50; mission friend, Lehigh, Kans., $6.23; Gerhard J. Duerksen, Goessel, Kans. B. H. Friesen, $25; G. F. Riemer and family, Okla., B. H. Friesen, $25; Alexanderwohl church, Goessel, Kan., B. H. Friessen, $182.58; Ebenezer church, Mt. View, Okla., D. A. Goertz, $11.25; Salem church, Freeman, S. D., C. P. Lehman, $150; Berne Ind., birthday offering, 75c; ditto, mission box, $8.56; ditto, Albert Zuercher, $13.00; ditto, mission friend, per S. F. Spranger, $50; First church, Reedley, Cal., H. J. Krehbiel, $34.55, a member of the Emmaus church, Whitewater, Kans.; Gustav Harder, $100, gift, D. D. Unruh, Buhler, Kans., $20; S. S., Brudertal church, P. F. Suderman, Hillsboro, Kans., $57.95; First church, Geary, Okla. A. E. Loganbill, $24.51; mission friend, Orienta, Okla., $100; First church, Phila., N. B. Grubb, $19.87; mission friend Moundridge Kans. $100; ditto, $25; G. D. Koehn, Meno, Oklahoma, $20.00; Mrs. H. C. Hornburg, St. Louis, Missouri, $25.00; gift, William Andreas, Beatrice, Nebraska, $100; Greenfield church, Fort Cobb, Okla, A. W. Froese, $8.60; J. A. Krehbiel, Moundridge, Kans., P. H. Richert, $100; mission friend, Newton Kans., 74c; Swiss church, Bluffton, Ohio, C. W. Roethlisberger, $300; Zoar church, Langham, Sask., A. J. Mierau, $72.25; gift, P. P. Janzen, Goessel, Kans., $100; S. S., Menn. church, Beatrice, Neb., J. H. Penner, $269.13.

Gifts for Special Purposes.

Y. P. Society, Hoffnungsau church, Buhler, Kans., J. J. Dick, for worker in India. $16; Sewing society, Herbert, Sask., Wm. Janzen, for Janjgir, $100; S. S., Herbert, Sask., Wm. Janzen, evangelist, $25; Katharine Mueller, Halstead, Kans., J. Amstutz, Cantonment, $5; S. S., of Meno and Ringwood, Okla. J. B. Epp, shoes for lepers, $15; mission friend, Meno, Okla., J. B. Epp, outstation in China, $100; J. M. Boese, Springfield, S. D., for Chicago church, $8; Mrs. J. S. Dester and daughter, Deer Creek, Okla., 2 girls in China, $30; Caroline Mueller, Halstead, Kans., Mauhadei, $15; Y. P. society, Hanston, Kansas, Clara Ewy orphans, Mauhadei, $30; mission friend, Moundridge, Kans., J. M. Sudermann, orphans, India, $30; Jr. Y. P. S., ditto, $25; Mrs. P. Burkhalter, Berne, Ind., S. F. Sprunger, $25; Mrs. D. M. Kratz, Philadelphia, Pa., N. B. Grubb, girls in Mauhadei, $15; Girls' Circle, Upland, Cal, M. K. Goerz, Bible woman in India $25; Y. P. S., Zion church, Dallas, Oregon, H. J. Kliewer, ditto, $23; Siehar church, Cordell, Okla., J. W. Schmidt, lepers and preachers, India, $172.

For Lepers.

Isaac Penner, Moundridge, Kans., $10.

For Mission Auto.

Hoffnungsfeld church, Moundridge, Kans., D. Schrag, for India, $77; J. B. Becker, Ringwood, for India, $5; Jacob F. Schmutz, Halstead, Kans., J. E. Amstutz, for India, $2; mission friends Meno, Okla., J. B. Epp, for China, $53; J. M. Boese, Springfield, S. D., for India, $2; Sewing societies, near Bluffton, O., F. Schumacher, for India, $100; Mennoville church, El Reno, Okla., Joel Sprunger for India, $28.55; Bethesda church, Marion, S. D., D. P. Tieszen, for India and China. $80; members of Alexanderwohl church, Goessel, Kans., B. H. Friesen, for India and China, $122.30; mission friend, Berne, Ind., S. F. Sprunger, for India, $3; Swiss church, Whitewater Kans., Peter Zuercher, $23.27; Bethesda church, Henderson, Neb., D. A. Janzen, $147; Mrs. Clarence Smith, Pawnee Rock, Kans., for India and China, $2; mission friend, Orienta, Okla. for India, $10; J. A. Schrag, Pretty Prairie, Kans., J. J. Flickinger, for India and China, $10; J. J. Flickinger, Pretty Prairie, Kans., China and India, $2; two friends, Moundridge, Kans., China and India, $30; Mrs. H. C. Hornburg, St. Louis, Mo., $5; Sarah Lohrentz and father, Moundridge, Kans., China and India, $4; members of Tabor church, Goessel Kans., P. H. Richert, $9; from Halstead, Kans., J. A. Schowalter, $50; Mrs. Ed. Hochenburg, $1; W. P. Schowalter, $1; Susie Dester, $27; C. F. Haury, J. E. Amstutz, $5.

With sincere thanks,
Gustav Harder, Treas.
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

NEWS OF THE WEEK

GERMAN CHANCELLOR STARTS PEACE OFFENSIVE

* Amsterdam, Oct. 7. — The text * of the note forwarded by the im- * perial German chancellor, Prince * Maximilian, to President Wilson * through the Swiss government, * follows: *

* The German government re- * quests the president of the United * States to take in hand the resto- * ration of peace, acquaint all the * belligerent states of this request * and invite them to send plenipo- * tentiaries for the purpose of open- * ing negotiations. *

* It accepts the program set forth * by the president of the United * States in his message to congress * on January 8 and in his later pro- * nouncements, especially his speech * of September 27, as a basis for * peace negotiations. *

* With a view of avoiding further * bloodshed, the German govern- * ment requests the immediate con- * clusion of an armistice on land * and water and in the air. *

* It is announced that Turkey will * take a similar step. *

London, Oct. 7. — Prince Maximilian of Baden, the German imperial chancellor, announced that he had sent a note, through the Swiss government, to President Wilson, in which Mr. Wilson was requested to take up the bringing about of peace and to communicate on the subject with the other belligerents.

Chancellor Maximilian told the reichstag that his note had been directed to the President of the United States because in his message to the congress on August 1, 1918, and in his later proclamations, particularly in his New York speech on September 27, President Wilson had proposed a program for a general peace, which Germany and her allies could accept as a basis for negotiations.

A dispatch from Amsterdam says:

"The immediate suspension of hostilities has been proposed by the imperial German chancellor, Prince Maximilian, in the reichstag, according to the Berlin correspondent of the Tijd. The entente allies are to be asked to state their terms.

"The chancellor's proposal embraced also the dispatch of plenipotentiaries to a neutral place to discuss the question of a league for national arbitration and disarmament. The plenipotentiaries are further to be empowered to discuss the creation of a federal Austria, the right of self-determination for Russian frontier states, the restoration and indemnification of Belgium, autonomy for Alsace-Lorraine and the return of the German colonies.

"The terms of the entente allies will be asked at the same time, with the object of forming a basis for the consideration of these important questions."

Paris sends a dispatch from Berne to the Havas agency which says: "Germany, Austria-Hungary and Turkey have resolved simultaneously to ask President Wilson to make representation in their interest for a general armistice and negotiations for a general peace."

Prince Maximilian, in the reichstag, emphatically declared that the new government stood on the basis of just peace, regardless of the war situation.

Washington, Oct. 7. — An Austrian appeal for an armistice for discussion for peace on President Wilson's own terms is regarded here as the logical sequence of the President's recent summary rejection of the proposal that hostilities he suspended for secret and nonbinding peace discussions.

What the American government's answer to such an appeal would he is indicated by the statement authorized when the Austro-Hungarian foreign minister complained that his acceptance of President Wilson's principles had not been noticed — that peace could not be talked of on any terms so long as Germany and Austria occupied a single foot of conquered territory.

New and more aggressive phases of the Teutonic effort for peace by negotiation before allied and American soldiers invade German soil are evidently about to be started and the only question is the exact form they will take.

Officials soon will be surprised neither by the Austrian armistice plea, which Bern press dispatches through Paris say is coming, nor by a similar move by Germany herself, which the new chancellor, Prince Maximilian of Baden, is said to have proposed in the reichstag.

MANY DEAD IN EXPLOSION IN GREAT MUNITION PLANT

Perth Amboy, N. J., Oct. 7.—Major-General Williams, chief of ordinance of the United States army, has arrived here to conduct a rigid investigation into the explosions and fire which demolished the shell-loading plant of T. A. Gillespie company at Morgan with the probable loss of 94 lives and injury to 150.

General Williams was accompanied by Captain Wilson, also of the ordnance department, and Lieut. De Nufleteize, a French ordnance expert. On their arrival they went into conference with the army officers. General Williams declined to make any statement until he had gone more deeply into the circumstances surrounding the disaster.

At a late hour the flames which had been sweeping the buildings of the Gillespie plant appeared to be under control, and there seemed no danger they would reach the trinitrotuluol stores remaining untouched. There have been no serious explosions since early in the afternoon and no additional damage had been done since then. Army officers declared the danger was virtually over, and they noped soon to begin a systematic search of the ruins for the bodies of victims.

The property loss probably will approximate between $15,000,000 and $20,000,000.

Soldier guards with fixed bayonets and with loaded rifles patrolled the deserted streets with strict orders to prevent looting or disorder of any kind.

Not only is Perth Amboy under martial law, with between 300 and 400 state troops on guard, but the entire district is under military control. More than 1,000 United States soldiers and coast guards have been assigned to this task. They have drawn a close cordon around the tract occupied by the plant, which is known locally as "the battle field", because it was the scene of a skirmish in the revolutionary war.

South Amboy, a town of about 10,000 people, four miles north of Morgan, was virtually wrecked by the series of blasts. Scarcely a building in it remains habitable. Many were unroofed and the walls of others blown in, while every pane of glass was broken. More than 400 persons decided to spend the night there, however.

The cause of the first explosion has not been definitely determined, and probably will not be until the army completes its rigorous investigation which is now under way. Officers do not believe, however, that it resulted from overheated T. N. T. They are equally positive it could not have been the work of German spies, for they declare the plant was the best guarded in the United States. All employes had been carefully investigated by the secret service and they have been constantly supervised.

It was said the plant will be rebuilt as speedily as possible by the government, who owned it, leasing it to the Gillespie company. Promptly on the heels of this report the women employed in it and who came here to escape danger, held a meeting and decided unanimously to return to work as soon as the call comes.

CONFIRMS REPORT OF AIR-PLANE CROSSING ATLANTIC

Baltimore, Md., Oct. 4. — The official publication "The United States Naval Institute Proceedings" of Annapolis has confirmed the report, published in July of this year, of a flight of a De Haviland airplane from Princeton, N. J., via Newfoundland, to Europe.

It is now possible to announce that the airplane, carrying four passengers, left Grace Harbor in the Newfoundland coast at 7:02 a. m. on July 28, 1918, and flew continously, attaining a height of 15,000 feet, for 24 hours and 10 minutes, alighting at Dingle Bay, Ireland, at 7:12 a. m. on July 29.

En route, the plane encountered an American troop convoy, was saluted by whistles and congratulated by a destroyer by wireless. The flight deviated a number of degrees southward until the destroyer was encountered several hundred miles off Ireland, when a due north course was followed for about fifty-five miles, after which the eastward course was resumed.

RULES FOR COMBATTING EPIDEMIC OF INFLUENZA

The following precautionary rules for the avoidance and lessening of the intensity of the epidemic of influenza, have been prepared by Dr. William F. Lincoln, advisor of the Lake Division American Red Cross, for distribution throughout the entire Lake Division territory, consisting of the states of Ohio, Indiana and Kentucky.

1. All colds, however slight, should be treated as possible attacks of influenza. Patients affected by colds should stay at home and sterilize discharge from the nose and throat.

2. Avoid feeling or spreading of the disease.

3. Avoid crowds.

4. Regulate bodily functions and keep them so.

5. Avoid the breath or expelled secretions from people suffering from colds.

6. Wash out the nose and throat two or three times daily by a nasal spray or douche and by gargle with a "normal salt solution" (½ teaspoonful salt to one glass (8 ounces) clean water.

7. All those in attendance on patients with influenza should wear masks.

8. Clothing should be warm and dry. Food simple and easily digested. Drink water freely.

LEADER OF THE MODERATE GROUP IS NOW CHANCELLOR

Amsterdam, Oct. 4. — Prince Maximilian has been named German imperial chancellor, according to the Zeitung am Mittag.

Prince Maximilian is heir to the throne of the Grand Duchy of Baden. He was born July 10, 1867. For some years he has been recognized as the leader of the Delbrueck group German moderates and upon the fall of Imperial Chancellor Michaelis, Nov. 1, 1917, he was put forward as the moderate's candidate for the chancellorship. His name, however, did not go before the emperor, as Prince Maximilian objected for dynastic reasons.

Early in the present year Prince Maximilian gave a semi-official interview in which he outlined his views on Germany's peace terms. His statement was a rude shock to the pan-Germans in that he advocated the abandonment of all ideas of conquest.

AUSTRIAN PEACE MOVE DUE NEXT

Turkey is said to have put out peace feelers and it is expected that she will soon follow the example of Bulgaria in getting out of the war. Austria-Hungary, too, seems to be on the eve of taking a step which may have an important bearing on her status as a belligerent. Possibly some new peace proposals are indicated in dispatches from Budapest.

Germany's ministerial crisis seems critical. It is reported that all the imperial secretaries of state have resigned and that the whole Prussian ministry intends to quit office.

An Amsterdam dispatch says that at a sitting of the main committee of the German reichstag Monday, Vice-Chancellor von Payer read a decree from the emperor announcing the resignation of Imperial Chancellor von Hertling. He announced that the former chancellor had called a meeting of party leaders to discuss the situation. An indefinite adjournment was then taken by the committee.

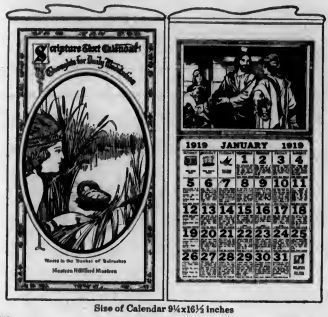
Anti-German and pacifist riots are in progress throughout Bulgaria, according to a Zurich dispatch to the Paris Journal. It is added that rumors are current of the formation of a national cabinet in Bulgaria under the leadership of Premier Malinoff and Dr. Ghenadieff, released from prison a few days ago under a pardon by King Ferdinand.

The loss of the Bulgarians to the central alliance is regarded by the London papers as foreshadowing the end of the great four-year tragedy. The editorial writers, for the most part, are unable to see how Turkey can avoid following the Bulgarian lead, while some believe that Austria-Hungary must do the same thing.

It is asserted that the surrender spells ruin to German hopes in the middle east and her aspirations for world empire.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION



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This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, OCTOBER 17, 1918. No. 41.

IN MENNONITE CIRCLES

Owing to the present epidemic the churches of Pennsylvania are closed for an indefinite period. In a number of instances the fall communion has had to be omitted.

The closing of the saloons by the health authorities has been an object lesson to many communities. The papers have been speaking of this as a crimeless record. In Philadelphia, a city of more than a million and a half, the police were able to report a night without an arrest. There is no record of such a clean record having been made before. Police and magistrates both agreed that: "This shows what can happen when there is no rum to be gotten."

According to a reference in De Zondagsbode Pastor Pauls, the former minister of the Mennonite church in Lemberg, Galicia, Austria, writes in a recent number of the Mennonitische Blätter how he came to adopt the use of a gown in the pulpit. It appears that when he first took up the pastorate his predecessor, Kline, had been making use of a sort of distinctive garb and that the people expected the custom to continue, especially at funerals. Were it not done, so they said, the farmers would say the burial took place without the presence of the clergy. Later the congregation presented Pastor Pauls with a robe of approved pattern. All this seems strange to us here in America where all vestments are associated with liturgical churches or churches with high-church tendencies. In Europe in many places, we are informed, the plain black gown, or the Geneva robe, as it is sometimes called, is regarded as a badge of Protestantism.

Report of the Eastern District Sunday School Convention.

The annual Sunday School convention was held on August 31, 1918, in the Hereford Mennonite church, Bally, Pa.

Most of our schools of the Eastern district were represented. It was noted that a number of our active workers of the different schools have been taken from us by being called to the colors. Their names composed a special list. Let us remember our duty to such of our workers and try to make them feel they are still in the circle.

However, we want to remember that some one must set forth new zeal or greater zeal so that our service at home will not be without progress.

The program was interesting and helpful to all students of the Bible as well as to our Sunday school workers. A special feature of the program at each session was Bible Study under Rev. Jacob H. Langenwalter of Bluffton college. This was very instructive and applicable. In his calm, humiliating manner he set forth a new desire for the study of God's Word in a systematic and definite way.

Another feature was the departmental conferences, held in the afternoon. This may sound new to some but we have departmental work in some of our every-day schools and without a doubt it is an excellent thing. By departmental work we are better equipped to meet with the different needs of pupils.

Conferences were held for those interested in the Primary department, those in the 'teen age and also in the Adult department. In each of these conferences various methods of teaching were presented and discussed. Suggestions were also made. It is a splendid opportunity given to our teachers of our different schools to learn of each other's methods so that they may work together better and still secure material so as to meet the individual needs of pupils.

Rev. Böyer presented the Sunday school's part in training for Christian citizenship. This is a training our Sunday schools are lacking in. We need an awakening. If we would all set our standard high in spiritual work the Sunday school's part in training for this higher citizenship would be more marked.

A paper on missionary work was read by Mrs. D. M. Kratz, part of which is to be published in the Mennonite. Look for it and read it as it is well for us to know more about our own missionaries and their work.

Miss Elizabeth Foth, one of the Altoona mission workers, was present at the convention and also took part. She was visiting some of her eastern churches.

The convention was fairly well attended although many more should have taken advantage of this privilege provided they had the opportunity to do so. We become better acquainted with our people of the eastern churches and it arouses us to greater work. The next convention will be held at West Swamp.—S.

IN MISSIONARY CIRCLES

The Disciples of Christ Missionary Campaign.

The various missionary organizations of the Disciples of Christ in America have united in a great campaign with the object of raising six millions of dollars with the object of adding to the endowment of the colleges of the denomination and of meeting the special needs of the various missionary societies. It is hoped to accomplish the raising of this sum of money this year.

On account of the difficulties resultant from the war, special burdens have fallen on the missionary societies, especially on those working in foreign lands. There is great loss of money through adverse exchange especially in sending money to China. The cost of building has greatly increased being in some places double what it was formerly. All kinds of supplies for the work of the missions have greatly increased in price. Some of the denominational colleges are in financial difficulties. For these reasons it has been planned that the missionary societies in connection with the campaign to raise six million dollars will make a special drive to get two and a half million dollars this year and it is believed that this will complete the six millions and leave an extra million dollars to meet the special conditions created by the war. It is hoped that this special effort will meet with success.

Great Union Revival at Canton.

A union evangelistic meeting was held at Canton, China, with George Sherwood Eddy as the evangelist. Rev. E. B. Ward, who had a large share in this meeting, as reported in The Religious Telescope, writes:

"Beginning with the universal week of prayer, the churches of Canton began to talk and plan for special evangelistic work, and the movement has been kept up ever since. For six weeks, volunteers for personal work from the churches gathered in meetings for prayer, instruction, and reports. Each worker covenanted to select two non-Christians to pray for and work for their conversions. And, when Mr. Eddy arrived, the hundreds of workers brought about one thousand non-Christian men to hear the gospel. Christians in our churches were asked: 'Do you want to hear Mr. Eddy? Then bring a non-Christian. You can't get in without one.' Two chairs were reserved for each worker, and each one had either to fill the two or stay out. The interest was intense, and the results definite and large because of the prepared field. Fresh from work among the soldiers in France, Mr. Eddy was all alive with gospel fervor. By telling incidents of conviction, forgiveness, and power he mightily moved all hearers. In the audiences were workmen, merchants, students, scholars, and on two nights the admiral of South China and the former ambassador at Washington sat on the front seat and got the same message of repentance and faith.

"Many inquirers sought personal interviews during the day, and some of us missionaries had to be pressed into this service to care for all who came. A meeting was held at the Canton Christian college, which brought one hundred and five students to Christ."

Many hundreds of men signed the decision card, saying, "I now accept Jesus Christ as my Savior and Lord." On the last night of this remarkable series of meetings twenty-eight Chinese pastors of the various local churches of Canton sat on the platform. Mr. Eddy, who conducted the meetings, writes:

"As the name of each church was called, the pastor rose. Then the Christians belonging to that

church stood up, and last of all the new converts who had been won by them during the week rose. It was an inspiring sight to see each pastor leading out his flock to begin the weekly Bible classes, and to extend the spirit of winning men one by one to the unreached millions of China.

"I have visited many of the provincial capitals of China on four tours during the last twelve years and during the last twenty years the different countries in Asia, but never have I seen a nation in such desperate need or in such imminent danger and facing such a supreme crisis as China is today. In this movement of personal evangelism lies the hope of China."

Over one hundred precious souls were won to Christ in this Canton meeting through personal work done by United Brethren native Christians and our missionaries. No one in America can understand the significance of such an ingathering after years and years of patient sowing in the midst of untold difficulties. A new day in personal evangelism has struck the native church in China. Mr. Ward reports many inspiring incidents that took place during the revival.

"When we called for volunteers to do personal work, to find, stay with, and pray for men until they were won, a tailor named Lau was the first man to volunteer. He was not content with winning one, but he got three. He dropped his work and attended day meetings, and would go to fellow tailors in their shops before night and get them out to the decision meetings. He can't talk much, but somehow he has great influence over other men. He can't read the New Testament correctly, but he gets men to come where it is read. Two of his sons are coming into the light, but his wife is bitterly opposing him. However, he goes right on and seems to be growing better all the time. He has now offered his shop for a week-night Bible class."

JEWISH MISSION

"This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28:29. This testimony of the prophet applies in force also to the development of a mission to the Jews by Mennonites. For indeed it comes from the Lord that an interest has been awakened among Mennonites for Jewish mission; that long before we thought of such a mission He had under preparation a mission worker, and that when the time was ripe He led her to our people; that just at the very moment when such an interest is awakened among us attention is directed to her. Wonderful is the counsel of the Lord that not only does this interest in Jewish mission awaken among the churches of the General conference but also among other groups of Mennonites, and excellent is His working that all these groups are led to unite in conducting a Jewish mission.

On the occasion of the dedication of the new mission church in Chicago, arrangements had been made for the installation of Sister Dorothea E. Goodman as Mennonite mission worker among Jews. This installation took place on the evening of September 22 in the above mentioned church, the ceremony being performed by the president of the Home Mission board, W. S. Gottshall. As has been reported before this, Sister Goodman is a Jewess by birth, but was converted in her thirteenth year and became a member of a Mennonite church in Pennsylvania. Later, burning with missionary zeal for her people, she came to Chicago, and there at her own expense she undertook to bring the gospel to her own people. Here she became acquainted with the mission of the Defenseless Mennonites and united with them; however, she continued in the mission work to her people, supporting herself for nine years, except that the Defenseless brethren for two years contributed $100 annually to her support. Throughout all these years she has been praying that the Lord might open the eyes of her (the Mennonite) denomination with regard to their missionary duty to the Jews. Her prayer has been answered, for the counsel of the Lord is wonderful and He is excellent in His working.

At the above mentioned occasion in Chicago there were present also the brethren Allen Miller and Peter Shantz as representatives of the Central conference (Illinois), and J. K. Gerig of the Defenseless brethren. On Monday, the 23rd of September, these, together with W. S. Gottshall and H. P. Krehbiel as representatives of the General conference met for deliberation with the result that it was agreed that these three bodies would jointly undertake under the guidance of the Lord to conduct a Jewish mission. On this and the following day the various sections in Chicago where Jews are settled were inspected. A large Jewish section was found in which there is no Christian mission to the Jews. Surely, among the 300,000 Jews of Chicago there is a mission field large and needy enough to give room for all the missionary effort the Mennonite churches can command.

At this session it was also agreed that for the immediate future only preliminary work should be done looking to the establishment of a mission. Sister Goodman was asked to spend several months in visiting churches, in order that through such a visit a better understanding of the problem of Jewish missions might be gained. Several churches in Ohio, Indiana and Illinois have already been visited, others are to be visited later. On October 13 Sister Goodman is to be present at the session of the Middle District conference which meets at Bluffton, Ohio, and on the 15th of October she will be in Pawnee Rock, Kans., to be present at the session of the Western District conference. After the close of that conference she is to visit churches, perhaps until about the middle of December.

It is expected that early in spring plans will have been matured and arrangements made that the mission can be opened. The endeavor is to let the Lord lead in this work. He has himself led us into the work, in His wonderful counsel and His excellent working He will show forth that this also cometh from the Lord.

H. P. Krehbiel, Sec'y.

CORRESPONDENCE

Pandora, Ohio, Sept. 29, 1918.

Dear Readers of the Mennonite: It is some time since anything from this part of the Mennonite church was seen in our church paper, and by looking at the above date, it reminds us that it must soon be done if anything is to be reported this year. God has blessed this community with bountiful crops, and its spiritual blessings were abundant also. We were visited this past summer by many different pastors of other churches and besides this the college students and teachers were willing to be used so that we were able to hold regular preaching services at St. John's and Ebenezer without little interruption. Missionary Verity from China who works with the Methodist church, and is a neighbor to our own missionaries, Mr. and Mrs. P. J. Boehr, was here in Bluffton with his relatives, and addressed the different churches with his inspiring missionary addresses. A few weeks ago we had the privilege to have Bro. and Mrs. Brown also from China with us and we were very much encouraged in the work in China.

While the Home Mission board had its session here in Bluffton we were privileged to have with us the various brethren who filled the pulpits of the different churches the following Sunday.

During the month of August Rev. M. S. Niswander and family from Pulaski, Ia., was here to visit with relatives and preached one Sunday morning in the St. John's church. Last week John Lauby's family from the Missionary church was visiting here with relatives and he preached for the Ebenezer congregation.

Our pastor, W. S. Gottshall, and family have just lately returned from their trip in eastern Pennsylvania and Washington, D. C.

Last Sunday, the 22nd, he took part in the dedication of our mission chapel in Chicago.

A few weeks ago our community was visited by a terrific wind storm which uncovered buildings, uprooted trees, etc. The family of Gideon Bucher's were unfortunately stricken, besides their buildings all being demolished, one of their sons, 9 years old, was almost instantly killed when he was caught between two pieces of timber flying around.

By the time this appears in print the Middle District conference will be in session, which is to be held in our immediate neighborhood.

This Sunday evening all the meetings in the various Mennonite churches are dispensed and will go to Bluffton to be present at the ordination of Bro. Elmer Basinger, who will shortly leave with his family for Freeman, S. D., where he has a charge.

Our farmers are kept very busy at present harvesting their corn crop as help is scarce and so many of our young men were called to camp.

Everybody is longing for peace. May the Prince of Peace bring peace to the nations is the wish of one who looks for His coming.

John Schneck.

THE CONFERENCE MESSAGE

Prepared by a committee of which Rev. Prof. R. M. Russell was chairman, and adopted by the Executive Committee of the Alliance for the Evangelization of Russia.

After centuries of civil and religious oppression, the revolution in Russia has opened the way for religious liberty. An empire embracing one-sixth of the land surface of the earth, including more than one-half of Europe and the whole of northern Asia is thrown open to gospel propagation.

Startling Facts.

Facts of startling significance challenge those who yearn to ful-

fill the Master's command for world evangelization. Russia has more than 182,000,000 inhabitants, the largest population of white people in the world. The Greek Orthodox church, although claiming the adherency of 70 per cent. of the population, is utterly without spiritual power to reach the masses with a vital Christianity.

Adequate evangelism must embrace not only the 100,000,000 native Russians, but also the 6,000,000 Jews, the 20,000,000 Poles, the 30,000,000 Ukranians, the 14,000,000 Mohammedans, also Armenians, Roumanians, Greeks, Bulgarians, Servians, Croatians, Montenegrins, and other related Slavonic people. Never have the true followers of Christ been confronted by a more important and alluring task.

That the work of presenting a living Christ to the millions of Russia should be immediate is enforced by the fact that the propaganda of atheism and materialism is already assuming large proportions, while the disturbed condition of the Russian mind during the horrors of war involves the possibility of millions being led away from all form of Christian faith into complete infidelity.

Present Emergency.

In this emergency, some to whom the evangelization of Russia presents itself as the greatest need and the greatest opportunity of this generation have realized the necessity for a "flying squadron" of Christian effort which shall at once carry the gospel by the written and spoken Word to the Russian people. It is recognized that existing denominational boards and agencies will approach this task, but that under present world-war conditions the work of all will be painfully inadequate, and that there is need for a union of effort in which the faith and love of Christ's people for Russia may find expression without reference to denominational lines, carrying to her people a Christ rather than a creed, and a personal Savior rather than any system of faith and order developed through centuries of controversy.

Encouraging Features.

As an encouragement to immediate effort and for guidance as to what the nature of that effort should be, the following facts should be considered:

1. There are scores, and perhaps hundreds of evangelical missionaries in Russia at the present time, who, although banished from their fields of labor and living in obscurity, are still heroes of the faith and ready to engage in new effort for Christ if supported and encouraged in their work.

2. There is immediate need of hundreds of missionaries who are familiar with the Russian and other Slavonic and eastern languages. These are not to be found in our theological seminaries but may be sought out from among our Russian immigrant population and trained in exceptional ways (such as the Russian Bible Institute of Philadelphia and other agencies to be formed may provide) for the work they shall be called to do. The King's business requires haste, and there is wisdom in choosing Russians for the evangelization of Russia, thus saving for the practical work of the gospel the years usually employed for the mastery of a new language.

3. The great masses of Russian and other Slavonic immigrants in this country should be brought immediately under the power of the gospel of Christ. Any work undertaken for the evangelization of Russia will also furnish Christian workers for our immigrant population, thus performing the double function of raising America to a higher degree of citizenship and of furnishing religious leaders from the immigrant population in America for work in Russia. So our own nation will be blessed and a new bond of international sympathy and world fellowship will be secured.

Plans Outlined.

To achieve these aims The Alliance for the Evangelization of Russia has been formed with certain definite purposes herein defined:

1. To hold conferences in different centers of the United States, Canada, Great Britain, Norway, Sweden, and other countries, so that the thrilling fact concerning Russia's needs may arouse international interest, and that united prayer may result in such outpouring of the Holy Spirit upon the followers of Christ in all lands that these may give themselves, or their money, or both, for the spread of the gospel in Russia.

2. To arrange for the distribution of Bibles and evangelical literature to all the people of the Russian empire, and for the sending of evangelists, colporteurs, and Christian workers into all parts of that land.

3. To assist those who offer themselves for work in Russia in every possible way, both as to preparation and reaching the field.

4. To found, or to assist in the founding, and support of institutions in Russia and elsewhere which shall serve as centers for the training of preachers, evangelists, and Christian workers.

5. To administer the contributions for these purposes wisely and carefully, so as to secure the largest possible results for Christian beneficence.

Religious Liberty Fund.

To this end the members of the Alliance have set themselves to raise "A Three-Million-Dollar Religious Liberty Fund for Russia", with aims for distribution as follows:

One million dollars for the publication of Bibles and Christian literature.

One million dollars for training and preparing missionaries and evangelists.

One million dollars for direct evangelistic work among the Russian people.

In administering the funds contributed, it is not the purpose to confine effort to that which can be accomplished by the immediate efforts of the Alliance, but to use wisely other channels of effort:

1. To either publish, or purchase through existing publication societies, Bibles, portions of the Holy Scriptures, and evangelical literature for distribution in Russia.

2. To assist men and women in their preparation for the work, paying in part or in whole for their support during their period of preparation, or while preaching or teaching the gospel in Russia. This support may be granted to those who present themselves either on individual responsibility or through the various missionary boards, churches and organizations, whose beliefs and purposes are in accord with those held by the Alliance.

Creedal Statement.

That those united for the Christ-glorifying work of evangelizing Russia may have a sense of fellowship in faith, hope and love, the following creedal statement is presented as expressing in brief outline the conviction of those who unite with each other for the task named:

1. We believe in the Godhead, Father, Son and Holy Spirit, one God in whom all things have their source, support and end.

2. We believe in the Bible as the Word of God; the revelation of His character and work and the expression of His will for man; the only source of authority in spiritual truth, and the rule of faith and practice. We account the Scriptures of the Old and New Testaments as infallible, the expression of divine thought in divinely chosen human words as "men spoke from God, being moved by the Holy Spirit."

3. We believe in the deity of Jesus Christ; His eternal oneness with the Father; His virgin birth through the power of the Holy Spirit; so that He was "God manifested in the flesh," or God-expressed in terms of humanity for self-revelation and saving power.

4. We believe in salvation through divine sacrifice; that all men sharing the fallen nature of our first parents are "dead in trespasses and in sins," "separated from the life of God through the ignorance that is in them," and subject to the penalty of broken law through actual transgression; that "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses"; that in the cross of Christ sin was borne and a righteousness of God was manifested that God "might Himself be just and the justifier of him that hath faith in Jesus."

5. We believe in the physical resurrection of Jesus Christ from the dead, His ascent to the heavenly places, and in His bodily presence in glorified form at the right hand of God as our Priest and Advocate.

6. We believe in the deity and personality of the Holy Spirit, who through the ages shared with the Father and Son all work of creation, providence and revelation, and that at Pentecost His ministration was broadened to baptize all believers into one body, that He indwells believers producing consciousness of sonship with God and energizing for service; that He is the administrator of Christ in the church and is present to "convict the world in respect of sin, and of righteousness and of judgment."

7. We believe that the church of Christ consists of those who in every age become united to Christ by living faith and the indwelling of the Holy Spirit; that the church is thus a spiritual organism, the body of Christ; that companies of believers in every age and locality united by common purposes of worship and service are in their congregational and denominational forms, organizations properly designated as churches, but that only the body of true believers united to Christ by faith and the indwelling of the Holy Spirit constitutes the church.

8. We believe in the great commission which our Lord has given to His church to evangelize the world, and that this evangelization is the supreme task of believers.

9. We believe in the second coming of our Lord Jesus Christ; that God "hath appointed a day in which He will judge the world in righteousness by the man whom

(Continued on page 5.)

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

The Gospel Herald calls attention of its readers to the fact that in Altoona, Pa., there are two Mennonite missions and that goods sent to its mission (The Old Mennonite) may be sent to the General conference (our) mission if not properly directed. To be sure, if errors are made and the brethren at either one of the missions discover them, they will do all in their power to see to it that the goods sent get to the destination intended by the sender, but it would be wise if those of our people, who wish to forward goods to our own mission, would be sure that their parcels are properly addressed and then no embarassing situation can possibly arise. The proper address to place upon goods intended for our Altoona mission is: Bethany Mission, 2110 Eleventh Ave., Altoona, Pa.

One of the things to be noted during the past months is the fact that there are no able-bodied beggars coming to our doors for assistance. The "work or fight" rule is credited with responsibility for this condition, also the fact that such a vast number of men have been taken from our mills and shops for military purposes. No doubt these two things have had something to do with the matter, but not everything. The type of men who go from door to door begging are usually unfitted for military purposes or for work in shops and mills and so can neither be supposed in the army or taking the places of those who have been called to service. Liquor is not as easily gotten as formerly, good wages are paid even for poor work, the shiftless have found that they can get along if they but half try and those who live from hand to mouth have learned that, because of the high cost of living, they must do more than beg if they want to exist. We believe that rum, if it can be gotten, can not be gotten so cheaply or so easily as it once could and the habitual drunk, having been deprived of his "treats" and the drink for which misguided charity paid has had to work. Having taken a job and kept at it has made more of a man of him.

At this writing the epidemic, "influenza", appears to be at the crest. It has swept the entire country and nothing in the history of our nation is to be compared with it. We have no assurance that our physicians understand the disease, much less know how to cope with it. It is to be compared to a fire which must simply keep on burning until it is burned out. The world has at various times seen such waves of disease sweep over it, taking their toll in thousands of lives. We had let ourselves believe in our time and in our country such things could no more occur. Now the plague is upon us.

Is this an act of Providence, designed to bring us to a realization of our nothingness and send us in humble prostration before God? We need to have such a feeling. Surely, the world has forgotten God while upon its lips were the hollow professions of piety. Only yesterday everyone was crazy after amusements. The money-madness of our population surpasses anything hitherto known. We have been confident of our might and our wisdom. And how about this war passion which has rolled like a wave over the whole world? The thing now to do is to turn to God, to confess our sins and to realize our nothingness. We have this assurance that those who call upon Him will be heard.

The more we think of our state the more are we convinced that we are under the discipline of the Almighty. Discipline is an act of mercy. It corrects failure and makes strong the weak. It prepares for greater trials. Let us in faith cling to God's assurances, fully knowing that those who are faithful under trials are the instruments He is preparing to do His greater and better things.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:12, 13.

At no time during the period in which our nation has been at war were there brighter signs of the dawning of peace than now. It appears that the central powers are beginning to realize the uselessness of their efforts and their inability to conquer, having done all the damage they could, they seem to be hastening to do that which might save them from enduring the devilish horrors they have imposed upon others. Strange, that enlightened peoples should put their hope upon anything so unstaple as military conquest, but it seems so long as the world stands conquests will be attempted in spite of the multitude of ghosts of conquered conquerors that history reveals to those who will but take the trouble to listen to its revelations.

When peace does come, the world will have opportunity to take stock account and ask, "What was the use of all this?" The uselessness of it all will be the answer. Our testimony has always been that war never settles anything and that it is in opposition to the teachings of our Lord. In the excitement and passion of the times we have found that one who wants to witness for the spirit of Christ has a hard road to go not only because he is beset with opposition but because there is so little faith in the world that few are ready to try out their Master's advice and love their enemies.

Earthly governments are human institutions and therefore are very little impressed with the idealism that Jesus presents, especially when they are chaffing under a sense of having been unjustly provoked into defending themselves. Being earthly institutions, they will take the worldly way of making right the wrongs done to them. The Christian's business in the world is to turn men's thoughts to things higher and better than the world. He is, above all, the messenger of the Prince of Peace. Amid the passions and horrors of war he must bear in mind that if men are to be brought back to dwell together in peace and unity again it will not be through the power of military might but through those graces and virtues that go to make up the Christian life.

The matter of a lasting peace will not be settled over the green boards arounds which diplomats match their wits but in the hearts of the men and women who will determine that difficulties must be settled and wrongs righted in the way that the Christ who could pray for His murderers would have them settled.

JEWISH INTERESTS

By S. S. Gerig.

"Thus saith the Lord of hosts . . . I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not harkened unto My words, saith the Lord." Jer. 29: 18, 19.

"All peoples of the earth," says the historian, "are as one in their hatred of the Jews." This is largely true. Why is it true? What are some of the charges brought to justify the relentless persecution and bitter hatred?

The Jew is hated because he cannot be assimilated; wherever he may go he is still the Jew. The European feels the Jew is a stranger from Asia. The complaint of Haman is still heard today: "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people, neither keep they the king's laws: therefore it is not for the king's profit to suffer them." Esther 3:9.

They are hated because of their great increase in number. At the beginning of the 16th century there were about one million Jews. At the beginning of the 18th century it is estimated that there were more than three millions, and at the commencement of the 19th century there were said to be five millions, while today there are no less than fourteen millions of Jews in the world. The origin of this Jewish trouble began in Egypt. In Psalm 105 we read: "Israel also came into Egypt, and Jacob sojourned in the land of Ham. And He increased His people greatly and made them stronger than their enemies. He turned their heart to hate His people, to deal subtilely with His servants." It is noteworthy that in spite of Egypt's attempt at persecution and extermination the Israelites continued to increase all the more. It is a well known fact that in Russia, where they have been persecuted most severely, just there they have been increasing most rapidly.

The hatred of the Jew is due also because of the fact that where the bulk of the nation is found and the Jew has a fair chance he naturally places his Gentile neighbor in a less favorable position in the struggle for existence and money making. The Jew, it is charged, lacks bravery and patriotism, but never is he charged with a lack of wit and energy. Of the Jews in Austria a late report says: "They are powerfully represented in every walk of life that leads to influence and fortune. In the professions of law, medicine and literature their numbers are out of proportions to their quota of the population. Finance and commerce are practically in their hands."

There is a divine purpose in the

persecutions of the Jews. God "turned their hearts to hate His people" in Egypt. The primary purpose of the persecutions is found in the special relationship of the Jew to God. God's overruling providence is directed with a view to preserve them a separate nation. Israel is God's national prodigal son, who, if he found things quite comfortable in the "far country", where he is now squandering his gifts and talents, and degrading himself with occupations for which he was never intended, would gladly settle down and become assimilated among the nations and forget his sin against his Father and his home from whence he has wandered. His nest must therefore continually be stirred up, that he may be reminded that the lands of the Gentiles are not his permanent resting place.

Modern Zionism with her Socialistic, God-forgotten program for Palestine is again saying: "Make us a king to judge us like all the nations. And the Lord said unto Samuel . . . they have not rejected thee, but they have rejected Me, that I should not reign over them." I Sam. 8:7, 8. Their infidel program for the Holy Land will no doubt be realized but finally culminate in the great confederacy of the nations under the supremacy of the Anti-Christ who in turn will rend and spoil the man-made Jewish tower of Babel, saying, "Come, let us destroy them from being a nation; that the name of Israel be no more in remembrance." Ps. 83:4. —Missionary Worker.

THE CONFERENCE MESSAGE

(Continued from page 3.)

He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31); that this coming of our Lord in its imminence is "the blessed hope" of believers; that the day of judgment being like the day of grace an era of time, will include the glorious events of the resurrection of the believing dead, the glorification of living believers, the manifestation of Christ and His saints for world judgment and reign of righteousness, and the judgment of the great white throne, in which the wicked dead and fallen angels will receive their final doom.

10. We believe that human character in its attitude toward Christ assumes conditions of permanence; that there is a heaven of blessedness for the righteous in the unshadowed presence of God, and a hell of conscious loss and punishment for the wicked, and that these states are permanent, eternal.

Furthermore, we exhort the people of God in all denominations to stand for these great truths so much rejected in our day and to contend earnestly "for the faith which was once for all delivered unto the saints."

"BACK TO THE BIBLE."

Now that sons, husbands, fathers are going from thousands of homes to training camps, our country begins to appreciate that our part in this world war is a terrible reality. Ere long the lists of killed will be coming in, and the submarine sharks may at any time bring death and destruction to our own harbors. Neither human wisdom nor human power is sufficient at such a crisis.

A fitting watchword for the hour is "Back to the Bible." It was on that rock our fathers built this republic. The Bible was read twice daily in many homes, and often twice a day in public school — once at the opening of school, and again in some selections from the readers, which then used many Bible stories and poems as examples of great literature.

The new generations, whose choicest young men are going to battle front, knows little of the great Book because neither parents nor public school teachers commonly read it to the young in their charge in these days. Or if they read it, it is only a few favorite chapters told over again like so many beads.

The habitual neglect of Bible reading is partly the fault of pastors and partly of school superintendents, for daily Bible readings should be selected and arranged, no less than other lessons, and adapted to life periods and to times and seasons and divided into portions of suitable length.

The writer, by providing suitable selections, brought back daily Bible reading to a majority of the homes in churches he served as pastor in Chicago, Brooklyn and New York, and made readings both a joy and a power.

He has also restored and improved daily Bible reading in many public schools by the same plan, which is an arrangement of the Bible's heroic stories in chronological order, broken up in five minute installments, each interpreted by apropos Bible poetry — the various holidays and other special days also having apropos readings. This is the only book in which Bible history is interpreted by Bible poetry.

"It makes the Bible more like a romance—like a new book," exclaimed a lawyer's wife in whose home these readings had been in daily use.

The most fundamental work of the International Reform Bureau in peace or war is this restoring and improving of daily Bible reading in schools and homes. The Bureau's left wing is moral reform, the destruction of evils. Its right wing is the providing of constructive substitutes for example, censored motion pictures to take the place of the fast-vanishing saloon. But the center, the Bureau's most fundamental work, is the building of individual character and a better social conscience by the introduction of effective Bible readings and wall charts of the commandments in the public schools. Upon this the Reform Bureau has of late bestowed more time and money than on anything save national prohibition.

The time to begin the daily Bible reading is now. A free copy of the schedule of readings for twelve months will be sent to any one who applies, with stamp, to the International Reform Bureau, 206 Pennsylvania Ave., S. E., Washington, D. C.

Most of all we wish to have this schedule of daily Bible readings placed in every soldier's Bible that he may be thus guided to those stories and poems of action which will interest him because appropriate to these battle days.

The New Testament loses half its meaning if the Old Testament has not been first read. But in case of the Old Testament, even more than the New, there is need of selection. Many passages, such as the chapters of Leviticus, are suitable for study but do not show their meaning to plain men at a glance. It is the stories and poems that speak for themselves that are most suitable for the plain man's daily reading.—Wilbur F. Crafts.

PLEAD WITH MEN'S HEARTS

My brethren, the preaching of the gospel minister should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least, had never profaned the sanctuary of God; for often as I have listened with wonder to speech right well conceived, and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up the pulpit stairs to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter parliament; but let him not degrade the cross of Christ into a peg to hang his tawdry rags of speech upon.—C. H. Spurgeon.

THE C. E. TOPIC

Oct. 27.

The Power of the Cross in Latin America. Luke 15:1-10.

Generally speaking, we regard that portion which includes the southern part of the American continent up to the Mexican border as Latin America. We might add to it much of the border states of our own country that touch Mexico, because in them we find the same types that we meet on the other side of it. Or, since Roman Catholicism is often regarded as the Latinized type of Christianity, we might say that Latin Christianity in the American continent exists wherever the Roman Catholic church is established. In order to localize our subject, and then we will still have a very broad one, in this discussion we will confine ourselves to that portion of America south of our own country.

The Spaniards were the first to establish Christianity in America, but it was the kind that Spaniards knew and had associated with it the inquisition and the superstitions of the Roman church which at that time were reacting against the tendencies to Protestantism manifesting themselves in northern Europe. Though a cruel monster at heart the Spanish conqueror was a fanatical Catholic. He built churches and forced the masses of the natives into them. In most instances the transformation from the paganism of the native to the type of Christianity forced upon him involved no real conversion involving regeneration born of a true and personal knowledge of Jesus Christ, the Redeemer. It is from such stock that the Christianity of Latin America developed. A form of Christianity anciently introduced prevails, but the spirit of devotion and enlightened faith is not present. The masses are neglected and left in ignorance, if not deliberately kept so. Much that is foreign to Roman Catholicism exists without effort to correct it. In many communities the priests are corrupt and immoral and even Roman Catholics in other parts of the

world feel that the work of their church in Latin America is unsatisfactory, if not a positive failure. Some time ago a noted writer, after thoroughly investigating the religion of the South American masses, announced that he could only conclude that religion down there was nothing but "baptized paganism". With the priests indifferent, the church corrupt and the masses neglected it is not surprising that the rest of the Christian world looks upon the whole of the American continent south of Texas as a field calling for the greatest missionary endeavor. It might be added that Porto Rico and Cuba offer conditions similar to those on the continent but that since the Spanish-American war when a greater contact was established with the United States conditions began to better themselves and in these islands today Protestant missions are progressing while the Catholic church itself it showing signs of improving to the extent of comparing more favorably with the Catholic church in the more enlightened portions of the world.

Work in South America, Mexico and the lesser Latin countries has been in progress for a number of years and Protestants are beginning to realize that the field is large, but that there is a crying need for their efforts.

In reviewing the progress of the cross in Latin America, Dr. Henry Lewis writes:

"The Committee on Co-operation in Latin America has done splendid work in endeavoring to co-ordinate the various lines of missionary service that are being carried on in the South American republics. This committee represents all the different evangelical agencies that are doing missionary work in Latin America, and it has already done much to unify and strengthen the missionary forces which are endeavoring to redeem Latin America from the darkness of superstition and ignorance.

The power of the cross has been exemplified to a remarkable degree by the ministry of the Christian literature that has been published in the Spanish and Portuguese languages.

"As many of our readers know, the American Tract society has been a pioneer in this line of effort, and its list of Spanish publications furnish the main supply for the missionaries who are in Latin America."

As Dr. Judson Swift has well said, "The peoples of Latin America are becoming increasingly approachable, and the hour has arrived when every possible effort must be put forth to make them truly Christian. Without doubt they are beginning to understand the attitude and spirit of North America toward them better than at any time in the past, and without doubt the opportunity is presented for the United States to recover much that they have lost through neglect of our southern neighbor, and to be of service in establishing and building religious life and character in all the republics. Nothing is more needed than standard Christian literature for the educated classes who are not accepting the teachings of Christ, for the less educated non-Christians, for the building up of evangelical church members, and for the training of ministers and Christian workers."

THE S. S. LESSON

Oct. 27.

Isaac and Rebecca.

Gen. 24. Printed Text: Vs. 57-67.

Golden Text—Let not kindness and truth forsake thee. . . . . So shalt thou find favor and good understanding in the sight of God and man. Prov. 3:3, 4.

In reading the 24th chapter of Genesis one has a feeling that one is reading one of the greatest romances in history. It is the truth more wonderful than fiction and brings with it the grace and beauty of a story that concerns the whole world as well as the two persons immediately involved. We, in our day, are so accustomed to be entertained by books and stories that are so unreal and so untrue to life that it is refreshing to come across one that touches real life and therefore touches our own lives. Some time ago some one referred to the Bible as a "forgotten Book". To those who have so forgotten it we would recommend a return to it for real helpful and refreshing literature. The story of Isaac and Rebecca is but one of many such pictures from real life. The stories of Ruth, of Esther, of Mary and Joseph and a host of others have more to commend them to the serious reader than the stacks of modern literature, so artificial and useless, that the modern press turns out. Back to the Bible for good reading, would be a splendid rule for all of us to follow.

In the narrative the servant whom Abraham trusts with this remarkable mission remains unnamed. The character of this servant is well worth study. He was no ordinary servant. Had Isaac not survived and hence, had there been no other issue, he would have inherited all of Abraham's possessions. Here he is entrusted with a mission which would forever remove the possibility of his becoming Abraham's heir. From a human point of view one would have expected that he would have at least been half-hearted in his errand, but such was not the case. We note that he prayed to the God of Abraham and so regarded himself Jehovah's instrument as well as Abraham's. We observe, too, that there was an earnestness about him which was commendable. He is the typical good servant who must be about his master's business and in that sense suggests how God's servants must be willing to sink all personal interests in order to be about His business. In doing God's business we must be (1) diligent, (2) honest, (3) earnest, (4) prayerful, and (5) prompt. The servant lost nothing by his efforts. Temporal benefits did not come to him in so large a measure as might otherwise have come, but he had a part in giving to the world a race that was to preserve the "oracles of God" and give to it its true Redeemer and its saving faith.

As we read the story we are impressed with the fact that Isaac is continually in the background. Isaac pays the penalty of being an ordinary son of a great man. A great or talented father often overshadows the reputation of the son, but in Isaac we learn the blessings of a quiet peaceful life. He seeks to do his part as God lays it out for him, and in so doing he gets a measure of the joys of life without much of its hard and exciting things. Isaac fit well into the plans of God and God, through him, blessed the world.

Rebecca is by far the most striking personality. She was beautiful and knew how to use her beauty to advantage. She was capable and found tasks that called for her capabilities. She was shrewd and later we note how this shrewdness did not work to the advantage of her children. What was lacking in energy and ambition in Isaac was supplied in the character of Rebecca. It was a good match in so far that it was a happy one, even though the wife was the more aggressive than the husband. What was lacking in the character of Isaac to make vigorous characters of his sons, Rebecca supplied. Both Esau and Jacob inherited vigor and aggressiveness from their mother. The world owes more than it will often allow to the mothers. God has given them a place in His plans which must not be ignored. Abraham Lincoln once said: "All that I am I owe to my angel mother."

The meeting of the two young persons is interesting. Isaac was moody, content to brood and be by himself. Rebecca was, in her oriental way, coy and tactful in laying hold upon the affections of her husband. Isaac's mother was dead two years. Rebecca now took her place, or rather she took her own place in the place Sarah had occupied. Perhaps she never could do as Sarah would have done, but she could be true to herself. She was her mother-in-law's successor, not her imitator. In that sense we all have places to fill. God calls one after the other of those who were doing their part away. We step into their places to take up their work as God gives us ability to do it in our own way.

CONTRIBUTIONS

HOME MISSION RECEIPTS
For September.

General Fund.

Abr. Reimer, Beatrice, Neb., $5; Salem cong., Dalton, Ohio, Mrs. Alvan Sommer, $36.62; Deer Creek, Oklahoma, S. S., Ella Lichti, $6.32; Springfield, Pa., cong., J. M. Landis, $8.15; Salem cong., Freeman, S. D., C. B. Lehmann, $100; mission box, Berne, Ind., S. F. Sprunger, 60c; J. G. Regier, Newton, Kans., interest on bonds, $56.30; mission friends, Orienta, Okla., $50; Geary, Okla., cong., A. E. Loganbill, $20; West Zion cong., Moundridge, Kans., P. C. Schowalter, $13; Pulaski, Ia., cong., Mrs. M. A. Niswander, $42.

Special Gifts.

Chicago Chapel—Willing Workers, S. S. class, $52.12, Berne, Ind., S. F. Sprunger; I. A. Sommer, $25, ditto; Albert Zuercher, $10, ditto; anonymous, $9.15, ditto; offering from congregation, $196.79, ditto; Abr. Reimer, Beatrice, Neb., $15; Pretty Prairie, Kans., cong., P. A. Graber, $11.75; D. D. Unruh, Inman, Kans., $10; Pandora, Ohio, cong., N. S. Hilty, $45; Mrs Ed Hackenberg, Halstead, Kans., $5; East Swamp, Pa., cong., H. G. Allebach, $50; B. P. Krehbiel, Halstead, Kans., $5.

Hutchinson Chapel — West Zion cong., Moundridge, Kans., P. C. Schowalter, $67.25; relief fund, Hutchinson, Kans., H. T. Unruh, $50; Anna V. Lehman, Halstead, Kans., $3

Jewish Mission—Abr. Reimer, Beatrice, Neb., $10; Geo. A. Leber, Philadelphia, Pa.; N. B. Grubb, $10; Defenseless Mennonites, D. N. Claudon, Meadows, Ill., $100.

City Missions, Chicago. — Bethany cong., Quakertown, Pa., Milton R. Shunk, $22.42.

Altoona—First Menn. church, Philadelphia, Pa., N. B. Grubb, $20.

Los Angeles—Nord-Alexanderwohl Sewing society, Mrs. R. A. Goerz, $17.

Church Building Fund — Bergtal cong., Pawnee Rock, Kans., Jacob Ruediger, $40.08.

Gratefully acknowledged.

J. E. Amstutz, Treas.

Contributions for Chicago.

Rosa and Irwin Schmidt, Gotebo, Okla., $5.50; a friend, Dallas, Oregon, $3; H. A. Schmidt, Freeman, S. D., $2; Mrs. Zuercher, Dalton, Ohio, $2; Mrs. J. A. Zimmerman, Beatrice, Neb., $10; Women's society, First Menn. church, Chicago, $10.50; Junior C. E., ditto, $9; Noah Bixel, Bluffton, Ohio, $10; Minnie Matthews, Milton, Ia., $2; Missionary society, Mt. Lake, Minn., $10.

President Wilson's Reply to Germany

PRESIDENT WILSON informed Germany that the only condition upon which an armistice can be granted is that atrocities on land and sea must cease.

When the time to consider an armistice comes, the president said, the military advisers of the United States and the Allies will be consulted and no military advantage of the armies fighting the Central Powers will be lost.

He also gave notice that autocracy must go before final peace can come. The text of the president's answer follows:

"The unqualified acceptance by the present German government and by a large majority of the reichstag of the terms laid down by the president of the United States of America in his address to the congress of the United States on the 8th of January, 1918, and in his subsequent addresses justifies the president in making a frank and direct statement of his decision with regard to the communications of the German government of the 8th and 12th of October, 1918.

"It must be clearly understood that the process of evacuation and the conditions of an armistice are matters which must be left to the judgment and advice of the military advisers of the government of the United States and the allied governments and the president feels it his duty to say that no arrangement can be accepted by the government of the United States which does not provide absolutely satisfactory safeguards and guarantees of the maintenance of the present military supremacy of the armies of the United States and the allies in the field.

"He feels confident that he can safely assume that this will also be the judgment and decision of the allied governments.

"The president feels that it is also his duty to add that neither the government of the United States nor, he is quite sure, the governments with which the government of the United States is associated as a belligerent, will consent to consider an armistice so long as the armed forces of Germany continue the illegal and inhumane practices which they still persist in.

"At the very time the German government approaches the government of the United States with proposals of peace its submarines are engaged in sinking passenger ships at sea, and not the ships alone, but the very boats in which their passengers and crew seek to make their way to safety; and in their present enforced withdrawal from Flanders and France the German armies are pursuing a course of wanton destruction which has always been regarded as in direct violation of the rules and practices of civilized warfare.

"Cities and villages, if not destroyed, are being stripped of all they contain, and often of their very inhabitants.

"The nations associated against Germany cannot be expected to agree to a cessation of arms while acts of inhumanity, spoilation and desolation are being continued which they justly look upon with horror and burning hearts.

"It is necessary also in order that there may be no possibility of misunderstanding that the president should very solemnly call the attention of the government of Germany to the language and plain intent of one of the terms of peace which the German government has now accepted.

"It is contained in the address of the president, delivered at Mt. Vernon on the Fourth of July last. It is as follows: 'The destruction of every arbitrary power anywhere that can separately, secretly and of its single choice disturb the peace of the world; or, if it cannot presently be destroyed at least its reduction to virtual impotency.' The power which has hitherto controlled the German nation is of the sort here described. It is within the choice of the German nation to alter it.

"The president's words, just quoted, naturally constitute a condition precedent to peace, if peace is to come by the action of the German people themselves. The president feels bound to say that the whole process of peace will, in his judgment, depend upon the definiteness and the satisfactory character of the guarantees which can be given in this fundamental matter. It is indispensable that the governments associated against Germany should know beyond a peradventure with whom they are dealing.

"The president's words, just quoted, naturally the royal and imperial government of Austria-Hungary.

"Accept, sir, the renewed assurances of my high consideration.

(Signed) "ROBERT LANSING,

"Mr. Frederick Oederlin,

"Charge d'Affaires Ad Interim,

"In Charge of German Interests in the United States."

OFFICIAL TEXT OF GERMAN REPLY TO WILSON

The following is the unofficial text of Germany's reply to President Wilson's inquiry to Chancellor Maximilian on Germany's peace proposal:

"In reply to the questions of the President of the United States of America the German government hereby declares:

"The German government has accepted the terms laid down by President Wilson in his address of January 8 and in his subsequent address on the foundation of a permanent peace of justice. Consequently, its object in entering into discussions would be only to agree upon practical details of the application of these terms. The German government believes that the governments of the powers associated with the government of the United States also take the position taken by President Wilson in his address. The German government, in accordance with the Austro-Hungarian government, for the purpose of bringing about an armistice, declares itself ready to comply with the propositions of the President in regard to evacuation.

"The German government suggests that the President may occasion the meeting of a mixed commission for making the necessary arrangements concerning the evacuation. The present German government which has undertaken the responsibility for this step toward peace, has been formed by conferences and in agreement with the great majority of the reichstag. The chancellor, supported in all of his actions by the will of this majority, speaks in the name of the German government and of the German people.

("Signed) SOLF,

"State Secretary of Foreign Office."

THOUSAND ARE DEAD AND THOUSANDS MADE HOMELESS

Duluth, Minn., Oct. 14.—With probably five hundred persons dead, thousands homeless and without clothing, and with property damage mounting far into millions of dollars, whole sections of northern Wisconsin and Minnesota timberland today are smouldering fire-stricken areas with only the charred ruins of abandoned, depopulated towns to accentuate the general desolation.

The bodies of seventy-five victims lie in Duluth morgues. Hundreds more along the roads leading to Duluth and Superior lay where they fell when overtaken by the fire.

Twelve thousand homeless and penniless refugees, all in need, more or less, of medical attention are quartered in hospitals, churches, schools, private homes and in the armory here, while doctors and nurses, sent from surrounding communities, attend them, and nearly every able-bodied man in the city has been conscripted to fight the flames, which now are reported to be dying away.

Reports that the holocaust resulted from the work of enemy agents were circulated here last night. Definite confirmation was not available but incendiaries were driven away from a local shipyard, when the fires in Duluth and Superior were burning at their height, according to F. J. Longren, fire marshal, and other city and state officials.

Reports reaching here by courier told of wide-spread destruction but it was evident that in most cases the fury of the flames was spent. Duluth and Superior are in no further danger. Virginia is safe and Brainerd was untouched. However, peat bog fires now are said to menace the latter city. Bemidji reported only a small loss.

The greatest loss of life and property damage is believed to have occurred in the Cloquet region where a number of towns have been destroyed and all semi-rural settlements virtually wiped out.

The fires around Duluth caused more than $1,000,000 in damage. The Country club and the massive Children's home are in ashes. Automobile parties dashed through the fire to reach the Nopeming sanitarium, where all of the 190 tuberculosis patients were rescued. Several of the machines caught fire, but there were no causalties.

HUNS FIRE ON AMERICANS AS THEY LEAVE VESSEL

An Atlantic Port, October 11. — Scores of American sailors and soldiers were killed or wounded by a German submarine after it had torpedoed the steamship Ticonderoga, 1,700 miles off the Atlantic coast, according to the story told by twenty survivors who arrived here aboard a British freighter.

There were 250 men aboard the Ticonderoga, an American steamship of 5,130 tons, and all but the twenty who arrived here today, are believed to have perished. The survivors got away in the only boat which was not demolished by the shell fire from the submarine, they said. Seventeen of the men who reached port were members of a detachment of soldiers detailed to care for horses which were being transported.

The Ticonderoga was attacked presumably on October 2, when she fell behind her convoy because of engine trouble.

According to the story of the survivors, the submarine was not sighted until she had sent a torpedo crashing into the side of the ship. The torpedo did not strike a vital spot, however, and the captain crowded on full steam in an effort to escape, at the same time ordering the gun crews into action against the submarine which appeared about a mile off.

"Our gun crew did not fire more than five or six shots," one of the survivors said. "The forward gun was shot away almost at once. The after gun was done almost as quickly.

"Then the men went to the boats, but it was no use as the flying shrapnel was spraying the decks and men fell in scores, either killed or badly wounded."

1919 SCRIPTURE TEXT CALENDAR

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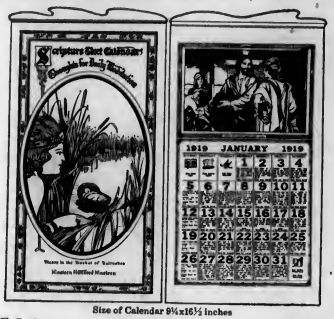

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GRADES OF DIFFICULTY

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1. **Hallelujah Chorus** (from "The Messiah") (III).....Handel .06
Simplified so as to be available for the average church choir.
39. **Fear Not** (solo, soprano; duet, soprano and tenor, chorus) (II) From the cantata "The Shepherd King".....Gabriel .12
40. **Sing, O Heavens** (solo, soprano or tenor, chorus) (II) L. O. Emerson .10
72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus) (II). Closing with "Oh, Come All Ye Faithful".....L. O. Emerson .15
74. **O, Little Town of Bethlehem** (chorus, duet for soprano and alto) (II) ..... .10
98. **The Birth of Our Savior** (full chorus throughout) (III)..Colson-Rich .08
125. **Christmas Anthem** (duet, alto and tenor; unison chorus; full chorus) (II) ..... Davis .10
126. **The Angel's Song.** "It Came Upon the Midnight Clear" (chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus) (II) ..... Gabriel .12
127. **All Hail the Morn** (full chorus) (III) .....Sanford .10
153. **The Star and the Wise Men** (male quartet with alto obligato) (I) From the cantata "Jerusalem" .....Gabriel .06
154. **Glory in the Highest** (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
164. **The New-Born King** (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City" ..... Gabriel .12
194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. Hail to the King (chorus, soprano and alto duet, soprano solo) (III) ..... Beirly. 12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
281. **While Shepherds Watched Their Flocks** (soprano or tenor solo, chorus) (II) ..... Solly .08
282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) **Christmas Bells** (chorus).....Beirly .18
290. **Angel Voices** (chorus) (I) .....Fearis .08
329. **Hark! What Mean Those Holy Voices** (chorus) (II).....Westhoff .08

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, OCTOBER 24, 1918. No. 42.

NOTICE

On account of the influenza the Middle District conference had to be postponed. The date will be announced as soon as thought advisable.

SUBSCRIPTIONS MUST BE PAID IN ADVANCE

In compliance with a recent ruling of the War Industries board it is necessary that all subscriptions to periodicals are paid in advance. We therefore kindly request our readers to take notice of this and not to fail to send in the renewal at the proper time. tf

IN MENNONITE CIRCLES

The Sunday school of the First Mennonite church of Reedley, Cal., for the last two years has been giving part of its missionary collections to the Tubercular sanitarium, located at Upland, Cal. Other Sunday schools wanting to do definite missionary work might do likewise. It would be greatly appreciated by the Sanitarium committee.

A statistical report of the Central Illinois Mennonite conference shows that 72 of its members are in military service, 26 having enlisted, 44 have been drafted, 38 are in combatant service, 27 are in non-combatant service and 5 have accepted no service. One sister is in special war service. The Central conference has a membership of 2611. The churches have raised by collections $37,081.31, besides subscribing $7,000 to Bluffton College Endowment fund. In Sunday schools and C. E. societies an additional $40,617.96 has been collected.

At the business meeting of the Los Angeles Mennonite church on September 15, 1918, the following resolutions were passed:

Membership: A letter of introduction from the home church is requested of new members.—Constitution: It was decided that the pamphlet which we have in the German language should also be printed in English. — Election of Officers: The motion was made and carried that the church should have three trustees, one of which should serve as deacon. Result of election: H. Kroeker, H. Wiens and D. Dyck; deacon, D. Dyck.—Communion: The motion that communion services should be held quarterly, was made and carried.—Baptism of Miss Carlsen: Time and place as to the baptism of Jennie Carlsen was discussed.—Ordination of Deacon: It was decided that the ordination of Deacon D. Dyck should take place at the time of the November conference, when the ordination of H. Voth will take place.—Feetwashing: To take place at time of communion in compliance with several requests from members.

The 1919 edition of the Mennonite Year Book and Almanac is fully equal to all its predecessors in the wealth and interest of its material. There are timely biographies of laborers in the Lord's vineyard, and illuminating sidelights of Mennonite church history. There is a fuller chronicle than usual of church happenings and statistics. There is the usual appendix of conference directories, missionary intelligence, etc., as well as the Sunday school lesson subjects and home readings, and the Christian Endeavor topics for the year.

Owing to the increased cost of publication, the prices have had to be raised on the average of one cent per copy. The price for a single copy remains 10 cents, as heretofore. There is no fear that the slight raise of price will have an unfavorable effect upon the sale of the Year Book, for all will see and appreciate the necessity of such advance in price. Orders may be sent to U. S. Stauffer, Quakertown, Pa.

The readers of The Mennonite will join with the editor in expressing our sympathy to Missionary Brother F. Gasser who mourns the loss of a brother residing at Yonkers, N. Y. After many trying disappointments Bro. Gasser has the assurance that he may sail for his homeland in a few days. Permits have been granted and passage has been secured. He and his family will sail sometime after October 28.

NOTES AND COMMENTS

More than 2,000 mission stations in Africa and India alone have been abandoned on account of the war, leaving 700,000 native Christians shepherdless.

The National Committee of Northern Baptist Laymen has designated November 17-24 as Christian Enlistment week. The object is the spiritual enlistment of every man it can reach and his enrolment in definite Christian service.

In the report of Commission I of the Panama Congress we find the following rough estimate of the present population of Latin America: Whites, eighteen million; Indians, seventeen million; mixed white and Indian, thirty million; negroes, six million; mixed white and negro, eight million; mixed negro and Indian, seven hundred thousand; East Indian, Japanese and Chinese, three hundred thousand; total eighty million. This shows the wide diffusion of Indian blood among Latin Americans of today.

Ahab's chief blunder was that he did not know what he wanted. And just that is the cause of most of our troubles. If we are sure of the road that we wish to travel and of the goal that we seek, then we can rather easily overcome the evils which may oppose us. And the wisest among men are often the simplest. A Scotch nobleman, seeing an old gardener of his establishment wearing a very ragged coat, offered to give him another if he would come up to the house. "It's a verra guid coat," said the old man quickly. "I cannot agree with you there," returned his lordship laughingly. "Ah, it's just a verra guid coat," persisted the old gardener; "it covers a contented spirit and a body that owes no man anything, and that's mair than money a man can say of his coat."—Sel.

The fact that a man puts a mortgage on his house is not always a sign that he is going to buy an automobile.

MOEN COPIE MISSION

Tuba City, Arizona.
Oct. 6, 1918.

Fellow Workers:

With God all things are possible. "Let us therefore come boldly before the throne of grace that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

The need of the Hopis is far greater than we can tell you. Satan has bound them with powerful fetters and is holding them captive in his stronghold. Many of them are crying to be delivered. They are beginning to realize their lost condition. They long to be set free. Some confess that they are lost sinners. But it seems that Satan and his hosts are putting forth greater effort than ever to keep them in bondage. New heathen ceremonies have been introduced lately and "improvements" were made in those that had failed to interest the people. The fight is on! We realize that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6:12.

Some of the poor Hopis are so deceived and blinded by Satan that they serve him willingly and assist him in keeping themselves and others in bondage. They persecute the Christians and hinder the others from attending any services at the chapel.

Not long ago a child of the medicine man in our village died. The medicine men claim to have power to keep back the spirit of a dying person. His failure as well as the loss of his own child was such a blow that he could not find any rest or comfort. He had observed that the Christians could be calm and peaceful even in time of trouble or sorrow. One Sunday afternoon he came to the back-door of the mission. He told us that he was afraid to come because of the Hopis, but that he could not endure his sorrow any longer. We told him that Christ could give him all he needed if he would accept Him. He stayed for three hours to listen to the gospel. But that time his brother, who had been looking for him and

told him he was wanted in the village. The brother stayed while we had our evening devotion. He began to weep because of the burden of sins on his own heart. Please remember them in your prayers.

We have been holding open-air meetings on the village street every Sunday evening during the summer. We find that we can reach many of the people who do not dare to come to the mission. The people cannot help but hear the messages as almost a whole village of 300 people live on less than three acres. Holding street meetings is, however, not an easy task. The Hopi leaders object to such boldness on the part of the missionaries and native Christians. They often try to cause disturbance by beating their tomtoms or chanting their weird songs or even directly opposing what is being said. The speaker must be courageous and fearless like Paul on Mars Hill. The rest of us keep on praying while the speaker gives the message.

During this fall the workers and native Christians from all the villages will unite in conducting an evangelistic campaign. Street meetings and other special services will be held in each village. The meetings begin next week. We are praying for a rich harvest of precious souls. We wish that many more of the Christians in our home churches might unite with us in prayer in behalf of these meetings. We usually meet at 7 o'clock here each morning or evening to pray definitely that the Lord might bless the workers and that many of the Hopis from each village might be saved: those who are eager to come out for Christ and also those who are hostile and opposed to the gospel. We know we can do nothing of ourselves. Satan and his hosts are far too powerful. If anything is to be done the Lord must make bare His mighty arm. We must pray without ceasing if the victory is to be won.

Yours in His service till He comes. **Caroline Burkhalter.**

ADVANCE IN PRICE.

On account of the increased cost of material, etc., the publishers have advanced the price of the "Lesson Picture Roll" for 1919 to 90c per quarter, or $3.50 per year. The price is the same for either the English or German edition.

The price of the Lesson Picture Cards remains the same, namely 3c per quarter, or 12c per year.

The way to keep religious enthusiasm is to give it away.

THE EARLY MENNONITES AS BIBLE STUDENTS

C. Henry Smith.

There have been few periods of history when the Bible was given a more intensive and careful study than the period around the Reformation in the latter part of the fifteenth, and the first part of the sixteenth centuries. Up to within a short time before the Reformation the Bible had been practically a sealed book to a very large majority of the people. Before the invention of printing by movable type all books had to be copied by hand and of course the process was slow and very expensive. Consequently copies of the Bible were scarce and to be found practically only in the monasteries and libraries. Furthermore, the Catholic system demanded that all the spiritual interests of the people be committed to the priesthood. Even the priesthood depended more largely upon traditions orally handed down from their ancestors than upon a direct reading of the Bible.

But with the invention of the printing press about the middle of the fifteenth century, perhaps the most revolutionizing discovery ever made, and with the grand revival of learning which occurred about the same time, this condition rapidly changed. Printing became much cheaper and as the Bible was made accessible to the common people, both because of its translation into the vernacular and because of the reduction in the cost of printing it, the demand for it rose enormously.

The Waldensians especially were industrious in the translation and printing of the Scriptures. There were in Germany alone before the Reformation seventeen editions of the entire Bible in the upper German language, and three editions in the lower German dialects besides a still larger number of Gospels and epistles. Most of these were the work of the Waldensians who in the latter part of the fifteenth century had printing presses in most of the large cities.

The Anabaptists together with the Mennonites all were unusually well acquainted with the contents of the Scriptures. The writings of Menno Simons show that he was a master in the use of Scriptural references in substantiating his various doctrines and teachings. Upon his own confession the Bible had been a sealed book to him before he had renounced the Catholic faith, but after his conversion it became the one source of his inspiration and authority for all his teaching.

A reading of the Martyrs Mirror and of the old Ausbund, the early song book of the Mennonites, as well as of other early Mennonite literature gives evidence everywhere of a thorough knowledge of the Scriptures. Even children who were tried for their faith would often astound their learned persecutors, the priests themselves, with their Bible knowledge.

The Mennonite church in fact may almost be said to have sprung from a Bible class. When Conrad Grebel and his followers in 1523 withdrew from the party of Zwingli, they first met in the home of Grebel's mother for the purpose of studying the Scriptures. This is one of the first Bible study classes on record.

The testimony of a Franciscan monk of the time who was opposed to the reading of the Scriptures on the part of the common people speaks eloquently of the absorbing interest the Scriptures had for this class. In speaking of a certain peasant he says in his medieval German, "Der kunt lesen und kunt schier die ganz Bibel uswendig, und wo er hin kam so dispuert er mit Priestern wo stat dies in der Bibel und jens."

This inquisitive peasant who thus insisted on being shown exact Bible authority and not tradition for the doctrines of the church was not an isolated case but a common type of the Anabaptist and Mennonite adherents. A little earlier another priest gives the same testimony regarding the Waldensians. He says, "All of them, men as well as women, large and small, by day and by night do not cease to teach and learn. The workman who by day must earn his bread by the sweat of his brow searches the Scriptures in the night."

There is every reason to believe that the followers of the Mennonite and other similar evangelical faiths were much better acquainted with the Scriptures than the adherents of the state churches—Lutheran, Catholic or Zwinglian. For the state churches with their practice of infant baptism still held the teachers of the people responsible for their spiritual welfare, but among the Mennonites every individual was himself responsible for his religious instruction. He went direct to the Bible instead of the priest or some other mediator. Hence it was necessary for him to know the Bible thoroughly. The state church leaders insisted that the universities or the great theologians should be appealed to as the final authority in the settling of all religious questions.

The Mennonites recognized no authority above the Bible and insisted furthermore that the language of the Scriptures was plain enough and simple enough, so that it could be understood by even the most humble man, even though he was not trained in the theologies and dogmas of the day. They insisted in a fresh appeal to the original source of the Christian faith. And they were right. History proves that there is always a tendency to make philosophy, tradition and dogma—in other words the explanations of man, take the place of the Bible itself as the guide to the spiritual life. The Jews had substituted the Talmud for the Old Testament in the days of Christ. At the time of the reformation the decrees of the pope, of the Ecumenical Councils, the theories of Aquinas and other great theologians had very largely taken the place of the Scriptures. Even the priests themselves studied the sentences of Peter the Lombard instead of the inspired Book. As for the common people, many of them had never seen a Bible.

The Mennonites were drawn largely from the masses of the common people and consequently they were not so closely tied to the old traditions as were the state churches whose leaders were thoroughly saturated with theologies of the past. Consequently the reformation of the latter was in the form of a compromise. But the Mennonites made a complete break with the old order and instituted many reforms which the Christian world is only within recent years beginning to understand and appreciate.

Another reason why the early Mennonites were such ardent students of the Bible was because books were rare. Not many books were either written or published. There were no great daily newspapers nor monthly magazines. Works of fiction were unknown. History as a form of literature had not yet come into being. In fact there was only one book to be had and that was the Bible. Thus they became literally a people of one book. No other reading detracted from the intense devotion that thus accorded this one source of their spiritual comfort and intellectual growth. Of course, no one will deny that in these days we have a great advantage over our forefathers in that we have access to a great deal of helpful literature, but at the same time, too, it is also true that this multiplicity of books has seriously affected the zeal of many for the great Book of books.

There was perhaps one error that the common people of the times of the Reformation fell into

in their Bible study from which we might derive profit. In their zeal to interpret the Bible exactly and correctly they often overemphasized certain passages of Scripture at the expense of others. References were frequently taken out of their context and thus passages which are to be interpreted in their relation to other passages and the whole Bible were given a wrong interpretation. That is, there was danger that their Bible knowledge would become scrappy. This is still a danger that we need to avoid. There is still too much of isolated, disconnected and unrelated Bible study. The Bible is a whole and shows the unfolding of divine truth through the ages. It needs to be studied in its entirety. But most of the errors into which our forefathers fell because of their narrower vision were corrected by agreements at which they arrived in their assemblies and conferences of the leaders.

These lessons we can profitably learn from our forefathers. To study the Bible more seriously and enthusiastically; to give it preference above every other book and above every human opinion as a source of religious faith; and to learn it so well that its spirit and its contents may be reflected in our every-day life.—Christian Evangel.

WARTIME DANGERS

In our city of twenty thousand people we have a ministerial association with a membership of forty minisfers from all orthodox denominations, which meets twice each month. It was while acting as secretary of the same that we were so astonished we could hardly believe our own ears. The subject under discussion was "Wartime Theology." Two of the so-called leading ministers spoke freely and long without blushing or apology, and when the wind ceased blowing the result of our note-taking was as follows:

"The idea of God, held by our fathers and forefathers was all wrong. God is not a monarch sitting high and exhalted above the earth, ruling the inhabitants thereof. God is the good within human beings."

"Since God and the devil, or good and evil, are always opposed, such is the case in the present world war. God, or good, will win, then we will have world-wide peace."

"Since by 'His (Christ's) stripes ye are healed,' so by the stripes of the men at the front are we healed from evil in the world."

"The men who die in this war are as truly sacrificing their lives as Christ did on the cross, and are sure of salvation."

It seems strange that men who profess to be Bible students, or even Christians, would try or even desire to do away with the personality of God. We admit that God is good, but good is not God.

Have we any authority in a Scripture to believe that the winning of the victory by either side will bring world-wide peace? Peace may be declared, but we have no assurance of its being lasting until the Lord Jesus comes and sets up His throne.

Is it not a fact that such teaching as the above tends to do away with the atonement? Is it not the spirit of Antichrist? It appears to me that death on a battle field is a poor foundation to rest one's salvation upon. We believe in being patriotic, but beware lest our patriotism lead us into fanaticism. Let us remember that Christ shed His blood for our salvation.—J. G. Grout, in Gospel Banner.

OUR MONEY FOR CHRIST

I Tim. 6:5-10, 17-19.

Anna V. Lehman.

Money was used in Old Testament times, and has had its place in life ever since.

We are told Abram was rich in silver and gold, but are nowhere told that he misused his riches.

David said of Jehovah, "Both riches and honor come of Thee, and Thou rulest over all."

Jeremiah says, "Let not the rich man glory in his riches, but rather, glory in that he knows Jehovah, and that he exerciseth loving kindness, justice and righteousness in the earth."

In the story of the rich man who had no place to store his grain, we find that he made a false use of his riches, in gratifying his greedy passions, thereby losing his soul.

In James we read that they made an evil use of their money in withholding the hire from their fellow men.

It is no sin to be rich, nor to get gain if gotten in a just and righteous way and used right, to glorify God and bless mankind.

Money is a useful article, and one we could not very well get along without.

It is sometimes said, Money is the root of all evil, but notice in the passage just read, it does not say, Money is the root of all evil, but: The love of money is the root of all kinds of evil.

Money, when rightfully used, may be a blessing to the one having it, and to the one for whom it is used, and on the other hand when put to a wrong use can be a curse as well.

History has proven many times over that many a soul has gone astray and lost all respect and love for the good and pure, because of riches, sometimes inherited, sometimes gained by fair means or foul.

History has also proven that money, given for missions, or any good cause, has brought blessings untold for this life and has blessings in store for the life hereafter.

Our means are given to us for our use, such as bodily needs, and pleasures of life but should be so used as to be a blessing and not a curse.

All our money has a moral stamp. It is coined over again in an inward mint. The uses we put it to, the spirit in which we spend it, give it a character which is plainly perceptible to the eye of God.—T. Starr King.

There are two ways of looking at the matter of Christian giving. The one is to consider all we have as our own, and to decide how much of this we shall give to God.

The other, that all we have and are we have and are by the grace of God

I fear too often we think of our money as wholly our own, to do with as we will, and fail to consider what we owe to God.

After we have satisfied our personal wants and pleasures, we sometimes have very little left for God. If we would first give to God what is due Him, we might be the happier for it and get along as well.

When men and women love money better than anything else, even more than God, it becomes their idol, and they will be the servants of money rather than its master.

The Children of Israel were commanded to give the tenth of their income and their increase, and yet aside from this there was a box at the temple for a free-will offering.

We are today not commanded to give a tenth, but surely, we should give as much, not as a duty, but out of love for Christ, and what He has done for us.

Many are giving the tenth, and many give more at times.

Never have I heard or read that any giving the tenth thought they were giving too much, but rather that they were blessed in so doing.

Someone said one day of another in my hearing: "It seems you are always giving away something and still have some." Perhaps that is just the reason for having?

Christ said, "Give and it shall be given to you good measure, pressed down and running over."

If we consecrate our all to Christ, it means our money as well as any thing else.

To what better use could we put our money than to use it in advancing the cause of Christ?

When we read of what a gift of money has done, by being used in our missions at home and abroad, how glad it makes us feel to think we can have a share in it, although our means are limited, what we give to Christ will never be lost, but will some day show its returns.

Let us, then, consecrate our all to Christ which means our money and ourselves, and God will surely add His blessing.

PRAYER AND PRAISE FOR MISSIONS

Oraibi, Ariz., Oct. 8, 1918.

Dear Reader of The Mennonite and Bundesbote:—The evangelistic services which were planned for all the Hopi villages had their beginning last Sunday at Oraibi. Many of the people here are sick with the Spanish influenza, but the meetings go on. We certainly rejoice that we know God's dear children in the home churches hold us up before the throne of grace in prayer. And we would plead earnestly with all of you to keep on praying that the Word may be given with convicting power of the Holy Spirit. There are several here who have asked for baptism and pray that this number may be increased greatly while the services go on. We want to fast and pray, but, oh, help that these slaves of Satan may be freed.

Yours in His service till He come. **J. B. Frey.**

Bishop Berry of the Methodist Episcopal church recently summed up missionary needs under twelve heads. Our readers in their prayer and praise for missions will be grateful to Bishop Berry for so pointedly expressing needs they all feel:

More missionary facts.
More missionary faith.
More missionary prayers.
More missionary sermons.
More missionary intelligence.
More missionary consistency.
More missionary self-sacrifice.
More missionary consecration.
More missionary giving that will make the angels glad.
More missionary volunteers with Pauline faith and zeal.
More missionary rejoicing over the wonderful conquests of the cross.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

There was a time, not so long ago, when it was not an unusual thing to be asked, "Who are the Mennonites?" People are not asking us that today. The newspapers have taken it upon themselves to inform the public generally about the Mennonites. Because we are a peace sect, and because the authorities were so long in making clear just what they would do with the provision in the law which "seemed" to provide entire exemption from bearing arms or "participating" in war of any kind, there naturally have been serious misunderstandings and embarassing situations. With only a keen desire for sensation the papers have seized upon individual cases in which Mennonites were involved in order to hold up the whole church to ridicule or contempt. We have not infrequently seen Mennonites referred to as anything from pro-German to traitors. The ignorance that the papers show of Mennonites is to be expected. Their almost human intelligence can hardly be expected to appreciate the story of our church which represents a Christian philosophy that goes back beyond 400 years and for which thousands have actually died. It may be that, if we hope for an intelligent and sympathetic appreciation of our position and doctrine from the public in the future, we will have a hard road to go. It is too much to expect the public fed up on misrepresentations to give up its prejudices without a struggle. While the active opposition and the hurt that comes from misinformation is a new thing to Mennonites in this generation it is by no means a new thing to the Mennonite church. During the four centuries of its existence there never was a time when the general public was accurately informed concerning it and the things for which it has stood. To be sure, this was unfortunate, but the fault was not so much with those outside the church as those in it. Our fathers were content to be let alone to worship as they saw fit. They never provided for a propaganda and made but few efforts for the education of their own people in matters that might be used to meet opposition and win recruits. As long as the youths in the church received what they thought was a proper religious training they were satisfied.

In our day we must wake up to a realization that if the public generally is to be correctly informed about us it is for us to give the public that information. What we need is the development of a literature that will make its impressions outside of the church. True, we have histories. Indeed, we seem to have had an epidemic of Mennonite histories in recent years. Our church has something more than a history, interesting though that may be. It has a doctrine. It stands upon principles that are unique among those professed by modern Protestants. Why not give them to the world? If men will not accept them, they will at least know where and how we stand. We have nothing to complain of the able defenses of our positions as our own papers have presented them for our own people from time to time. But we need more of the kind of material that comes prepared to be taken out to meet the hard knocks of the world.

The war brought us "gasless Sundays", but it has taken a plague to bring us churchless Sundays. In numerous places the health authorities have ordered the churches to be closed because of the alleged menace they are to the public health. If a company that gathers in a building that is kept clean and well ventilated one day a week and if that company is carefully groomed, bathed and arrayed in clean garments is so dangerous to the health of the community that its gatherings must be stopped and the place of meeting tightly closed, we tremble for the safety of the rest of the world that crowds in dirty, ill-ventilated trolley cars or gathers in department stores. If it is positively dangerous to worship on the Lord's day it must be six times more dangerous to do business during the six days of the week. The trouble with public officials is that they have yet to realize that this is a time for just the thing they prevent by their order—a time for supplication and prayer. They would not dare to impose the money loss that a shutting-up of business places would involve no matter how severe the plague. They are expected to do something showy and they have seen in the church a chance for appearing to do something. It has not concerned them whether an injury would be done or not and so they have classed churches with pesthouses. We hope that the church membership throughout the land generally will be keen enough to the situation to express a will at the next election which will make such officials as our inefficient and stupid health officials are impossible in the future.

One of the things that a churchless Sunday is impressing upon the community is the need for church service. People who seldom went into churches now are demanding that they be opened for worship. Sorrow and death have visited so many homes in the past few weeks that there are thousands who are thinking about God as they never did before. We venture to say that the comfort the reading of the Bible brings, is again being discovered in a multitude of instances. May it not be that God designed that through this plague those who had forgotten Him should be reminded of their opportunity to turn to Him for peace and help?

In some parts of the country the need of all that ministers can do is apparent. With sickness in every home, with the dead unburied, with homes of rich and poor in dire misery for the lack of some one to care for the sick and prepare their food there is, as never before, a demand for the ministry that the pastor may bring to the limit of all that all the pastors are able to do. The call for service is an opportunity to show to the world the Christly side of Christianity that the world so often ignores. There are sick to be cared for, hungry ones to be fed and sad ones to be comforted. Will we be equal to this opportunity in the community in which we live?

OUR WOMAN'S WORK

Sister Braun on Furlough.

Dallas, Oreg., Aug. 16, 1918.

Dear Friends:

Greetings in the name of our Lord. No doubt many of you have been wondering where I am and what I have been doing since I came home just a year ago. I have been rather slow in letting you know, but now I would just like to tell you of some of the great blessings that I have been enjoying. I feel just like saying as Jesus did when He was in the temple at the age of twelve, "Wist ye not that I must be about my Father's business?" Well, that's what I have been engaged in every day this year, and have been trying to do as our last Sunday's (Aug. 11) lesson ask us to do, to bear one another's burdens and so fulfill the law of Christ. When we make it the law of our hearts to love God and man, we are God's happy children. To love God supremely and our neighbor as ourselves requires sacrifice, service and submission. Doing only those things which are easy, pleasant and profitable to us, is not bearing the cross for the Master. With good will doing service.

Last February I entered the Bible institute and continued until the middle of May. This time was spent in sitting as a student under most devout and godly instructors, who opened up the Bible truths in a most wonderful way.

After leaving the institute in May I had the pleasure of visiting the church in Reedley, Cal. Spent very blessed hours with the people there. Spoke to the Sunday school and Christian Endeavor, also to the Junior C. E., and to the little ones. It was quite a treat to be with so many children after so long a time. The last five years in India, nearly every day, ten months out of the year, I spent five hours of the day with some eighty or ninety children.

Ten very pleasant days were spent in Upland, Cal., during the spring vacation. Visited a number of people in their homes. Spoke to the Upland C. E. and to the Juniors one Sunday afternoon, also visited the different Sunday school classes. Was indeed glad, after having known our dear Rev. Horsch from my childhood, to visit his church and see the work there. They have a splendid sewing society and the sisters certainly love their neighbors as themselves, which is revealed in the work they are doing for others in giving of the "blessings" that the Lord has bestowed upon them, and last, but not least, in praying every day for our missionaries in China and in India, and in our home work. The people in Reedley, too, are praying every day. They gave me their promises to earnestly pray for the missionaries and for the work every day.

After my return home I went to Pratum, Oreg., some thirty miles away from Dallas. Spent most blessed hours there. One day when I put this question, "What would you do if suddenly some one would bring a number of children, orphans, to you and you had no food, no clothing, no room, no beds, no money to help them?" A young man spoke up and said, "I'd run and hide." At first it rather amused me, and yet, that's just what our missionaries have had to do. They have had to run and hide many a time and there

talk the matter over with the Lord, and then had to go into their own pantry and get all the potatoes, rice, bread, kettles, pans, and then on into their trunks and boxes, and hunt up skirts and waists and shirts, aprons, sheets, towels, rags, soap and finally they had to put their hands deep down into their pocket-books till every penny was gone, and then were forced to go to their neighbors to borrow money. Had God not given grace, and love, and willing hearts to serve and sacrifice, it would have been very hard for such poor, helpless children whose souls are just as precious to our Lord as yours and mine are.

God bless you all.

Yours, happy in His service,

Anna P. Braun.

Please Note!

This is just a little reminder to those of you who have not yet sent their boxes or their money to our missionaries in Montana, Arizona and Oklahoma, to please do so at once. It seems too early to do Christmas shopping, but if our missionaries do not get their money, it may be too late for them to use it for this Christmas.

Those of you who have sent boxes to any of our missionaries this year, home or foreign, should kindly notify the undersigned of the number of boxes, their contents and to whom they were sent. The more promptly you send in your list, the more nearly complete can our report be.

If any society has sent money directly to missionaries, or through someone else than Mrs. R. A. Goerz, Newton, Kans., will you drop her a card to tell her about it, and also explain for what it was to be used? We should like so much to know exactly how much the societies have done. It would be an encouragement to everyone concerned.

Mrs. F. J. Isaac.
201 West Ave. 56th,
Los Angeles, Cal.

WHAT A MAN DOES

In these days we have been told so often that it is what a man does that counts, rather than what he believes. Martha and the Good Samaritan have had all the limelight, and Mary, sitting at the Master's feet, has come in for more than a few dressings down for wasting time from those who believe that the only religion for our day is a life of active service, because that alone impresses the world and is "effective". As a result many have ceased to think about the deep mysteries of revealed religion and have flung themselves wholeheartedly into the popular life of active service. We have been heading straight for mere humanitarianism, but the active service which alone will raise humanity into highest fellowship with the Father God must find its springs in the faith of the Son of God, who loved me and gave Himself for me. As churches we need to sit at the feet of Jesus more than we have done in recent years, and learn of Him. The prevalent belief that somehow or other the whole race is gradually evolving into the Christman, and that true religion is just to give a brotherly helping hand upwards to every man in his slow but sure ascent over the backs of the tiger and the ape, has received a rude shock by the war. We have discovered again that man is not gradually evolving into the Christman, that there is such a thing as the evolution of evil, and that something more than a helping hand is needed by our brother; namely, a remedy for a terrible disease which is eating out his soul, a remedy which our brotherly hand can never supply.

We have come face to face again with the fact of sin. Even before the war the high churchmen had realized clearly that it was necessary to restore a national consciousness of sin, hence their fervent advocacy of the confessional. Their idea was that by getting a man to confess his sin to a priest they would restore the consciousness of sin in the man's heart. Their aim is to be commended, though we may not agree with their method. We certainly need most of all today to restore the consciousness of sin. Right and wrong are forever great realities. God is love, but holy love, and His spirit is called the Holy Spirit. He dwells only in holy temples. He will not take possession of any man's heart if that man has not first and foremost set before him the ideal of perfect holiness. It is because of God's absolute holiness that the cross was necessary. That cross was more, far more, than the necessary ending of the path along which the Christ was walking. The Lamb was "slain before the foundation of the world". Jesus distinctly said that no man took His life from Him. He laid it down of His own will for a definite purpose and had received the command to do so from His Father. "He made peace by the blood of His cross." There is no way back into the Holy of Holies, that is, back into the heart of God, save by the shedding of the blood of Jesus. We can never hope to comprehend the mystery.—Unidentified.

Famous swords are made from iron scrapings.

"LORD, TEACH US TO PRAY."

How little the people of God realize His power and willingness to search hearts and revive His work in answer to persistent, prevailing prayer. Think of the revival brought about by the mighty power of God in answer to the prayers of Moses when multitudes turned to God after his forty days of fasting and prayer! Think of the revival in the days of Ezra, when the leaders of the people wept with loud voices and the people shouted with a great shout; so that the people could not discern the noise of the weeping of the people; for the people shouted with a lout shout, and the noise was heard afar off! Think of the revival in the days of Elijah, when the church was so backslidden that the prophet had to pray fire from heaven to convince the people of their condition and to bring their hearts back to the worship of the true God! Think of the revival in the days of Daniel, brought about by weeks of fasting and prevailing prayer! Think of the revival at Nineveh, when the whole city was so stirred that for three days they gave themselves up to fasting and prayer and cried to God day and night, and put away all their evil ways and made possible for God to save their city from destruction! Think of the revival in Ireland in 1859, when a quarter of a million people were gloriously saved in a single year, and when the power of God was so revealed, that thousands were swept down by the mighty hand of God and the cries of sin-sick souls would rend the very heavens! Think of the revival following the days of Pentecost, when three thousand were converted in a single day! Do not such revivals show what God is able to do in answer to prayer? And if this be true, how great is the responsibility of the church in limiting the power of God through unbelief! "Lord, teach us to pray."—S. B. Shaw.

JERUSALEM A REAL REFUGE FOR THE DESTITUTE

Beginning Oct. 1, Rev. Stephen Trowbridge, Sunday school secretary of Mosleni lands, representing the World's Sunday School association, began his special work of relief in Palestine under the direction of the Red Cross society. He has been loaned temporarily by the World's association because of his exceptional ability in previous relief work that he directed at Adana, Turkey, and Port Said. During the past months Mr. Trowbridge has been actively engaged in this relief work in Palestine dispensing money and other aid for the Armenian and Syrian Relief fund, towards which the Sunday schools in America have been contributing. Thousands of refugees have been saved from starvation. Many have been provided with employment in Jernsalem. A photograph recently taken by Mr. Trowbridge shows a group of Syrian refugees from the villages between Ramallah and Nablons. The destitute people are seated on the steps of David's Tower, Jerusalem.

Nablons is the site of ancient Shechem. This is the location of the remnant of the Samaritans now numbering only 163. Of these 24 young men have been conscripted by the Turks. They have been assigned to clerical work and when last heard from all were safe. These Samaritans are being cared for in every way possible by a committee of the World's Sunday School association, of which E. K. Warren is chairman.

On receipt of $3.00 we will renew your own subscription and send The Mennonite to a new subscriber from now until January, 1920.

THE C. E. TOPIC

Nov. 3.

All for Christ. 5. Our Time.

Some things are not evenly distributed. One has plenty of money, another little or none of it. Some are blessed with an abundance of gifts and talents, others are but one-talent men and women. In the light of what we read in Scripture concerning these uneven distributions we may reasonably conclude that from those who have little, less is expected. This holds true with all material and spiritual gifts. But there is one gift upon which all are alike. It is the gift of time. So long as one lives his time is at his own disposal and may be used to God's glory, if one so wishes, or withheld from God and used to one's hurt.

We divide time into past, present and future. With the past we have no more to do now but reap what has been sown; in the future we know we shall reap what we sow now. It is with the present that we must be most seriously concerned because, if there is to be an atonement for the past, it must now be made and if the future is to be a fortunate one, it will depend upon what we make of the present.

Let us feel that time is the one thing that God allows us to speak of as "our time". Money, talents,

etc., belong, in a measure, to others as well as to ourselves. We cannot do exactly as we like with them, but, in a sense, we may do as we like with our time. How then, will we devote it to Christ?

We all have work to do. To work is to devote our time to something definite. The time a Christian devotes to work should be well spent. If we are employees, let us bear in mind that the eye of the great Master is over us to see whether we give a dollar's worth of time well occupied for every dollar we take in wages. If we are in business let us bear in mind the advice of St. Paul and be "not slothful in business." If we work with our hands, be sure that "whatsoever our hand findeth to do," to do it "with all our might." We cannot be honest Christians if our work is not absolutely honest.

A child of God is different. He has other things to do beside work. He must "take time to be holy". This requires that a certain and definite portion of his time be devoted to meditation, the study of the Word and prayer. A day should neither begin or end without its season of prayer. We cannot conceive of any one being a Christian who does not pray. In this busy life with its struggle after material things we stand in absolute need of being often alone with God. We have His Word to help and console us. We have His promises and His presence. We should give God a chance to realize His promises in us and prove the reality of His promises. We try to make ourselves believe that ours is a busy life. So it is, but we should be busy in the right direction. We should find time to learn. There will always be so much to do in the future that our present time must be devoted to getting ready for it. Childhood is a preparation for youth and youth for maturity. The whole of life is a preparation for the life to come. We need to learn the lessons of today that we may meet the responsibilities of the morrow. We need to learn the lessons of life that we may be ready for eternal life. The opportunities for learning are not in the schools alone. All life is a school, every hour has its lessons to be learned and problems to be solved. Too many are the men and women who live to regret the neglected opportunities to learn in their youth the lessons that might have helped to advance them to better things. At the end of life when the doors of eternity are opening there are those whose greatest regret will be that they would not learn the lessons God set before them when there was opportunity.

They say this is a selfish world in which every one looks out for himself. It was to change this world into something better that Christ entered it. The mission of His people is to help him bring about this change. They are to take time to help. Wherever the spirit of Christ prevails one will find kind and sympathetic hearts that are ready to sacrifice and give wherever there is need. At this time when the world has more misery than ever it is especially fitting that God's people go the limit of their ability in bringing comfort and assistance to the distressed and troubled.

THE S. S. LESSON
Nov. 3.

Appetite and Greed.
Gen. 25:21-34.

Golden Text.—Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I Cor. 9:25.

The golden text makes special reference to the ancient games. The athlete of old, like the one of today, had to undergo a severe process of training in order to be in the best possible condition to win. The training process involved the giving up of everything that might tend to weaken and the doing of everything that might tend to the strengthening of the one who was to enter the contest. The prize was a crown made of leaves. Years were spent in training to get that crown and, when it was won it was, after all, only a handful of leaves that immediately began to dry up and fade. Many earthly prizes are like that; they call for sacrifices, efforts and hardships and frequently involve years of the hardest kind of work, but when they are once in hand, like the crown of leaves, they prove themselves to be nothing more than vain things that are of the earth, earthly, and crumble into nothingness. The prize for which the Christian struggles involves effort and trials, but it is worth while. It is worth while because it is incorruptible and eternal and in attaining it one gains entrance into eternal life.

The lesson text is a chapter from the life of Patriarchs. Between this lesson and the last Jacob and Esau were born to Isaac and Rebekah. Both inherited qualities from their parents, but in Jacob the qualities of the mother were so much more pronounced that one recognizes him to be vastly different from his brother, Esau. Esau was frank, bold, not very cunning and fond of the rough out-door life of the wild men of the desert. His concern was not at all about spiritual things. In some respects Jacob was unlovely. Craft, rather than effort was the thing upon which he depended to attain his ends. He did not hesitate to deceive or lie if that served his purpose. In this his mother, who should have been concerned about his becoming a man of character, aided him. The one quality in Jacob that entitled him to consideration was that he appreciated the value of spiritual things more than his brother. Like these two sons of Isaac there is something unlovely in the life of all of us, none of us can lay claim to any goodness that God could approve. It is only as we lay hold of spiritual things that God can have use of us. The fact that Esau did not try to cheat and was a good fellow with his father is, to be sure, a praiseworthy thing, but not a saving quality. A great many people think if they go through the world without doing any one a wrong and being well thought of by others they are all right and have done their full duty. God expects more of even the best of men. He expects them to appreciate the higher and better things he has to offer. Not to concern one's self about spiritual things brings its own condemnation with it.

If Esau disregarded spiritual things he over-estimated material things. To be tired and hungry to him was a calamity. He would rather eat than anything else and to satisfy his belly he let go the thing more precious than anything in the world. There are many Esaus. They live for their appetites. They will only sacrifice that they may enjoy good things for themselves. Such a life always brings condemnation with it. The one who places eating and drinking first will never rise to the spiritual and intellectual heights that make him a superior person.

The New Testament speaks of Esau as a profane person. Any one who lets go the things of God for the material things of the world is a profane person — one who dishonors God.

Jacob meanly took advantage of his brother. He sold the commonest thing on hand for the price of the greatest and best because he had the purchaser in his grasp. We wonder, he was mortally afraid of Esau many years later. While we do not commend Esau, there is just as much condemnation for Jacob. He had to have years of trial and become a regenerated person before he could in any way reap the benefit of his bargain. Jacob reminds us of the heartless dealers in the necessities of life in our day who drive hard bargains and, like him, they deserve no sympathy.

In the two men greed was a serious sin. One was greedy for food, the other for honors. Both had to suffer severely for their greed.

MARRIAGE

Moyer-Geissinger. — Abraham A. Moyer to Florence S. Geissinger, Oct. 18, at the home of their pastor, Rev. S. M. Grubb, Philadelphia, Pa.

DEATH

Reibold. — Mary Reibold was the daughter of Louis and Elizabeth Reibold. She was born the 3rd of April, 1866, received by baptism into the Mennonite church at Summerfield on Feb. 9, 1879. During her life she was a faithful member, always ready to promote the welfare of the church with the gifts that were hers. She was particularly devoted to the work of the mission society of which she was president. She is missed in the family where she was a great help to her sister, a comfort to her step-father and a friend of the home. She is also missed in the church where she proved to be an inspiration to us all through her interest and friendly cooperation. It was God's will to call her very unexpectedly, through apoplexy of the brain, out of our midst on Monday morning, the 7th of October. Her age numbers 52 years, 6 months, and 4 days. She leaves to mourn their loss an aged step-father, a sister, many relatives and friends. Funeral services were held at the home of Bro. Sam Baer on Oct. 10 and also in the church at Summerfield by the minister. May God comfort the relatives who are mourning the loss of a dear friend.

CONTRIBUTIONS

For Chicago.

Mennonite S. S., Boyertown, Pa., $10; A. E. Luginbihl, Bluffton, O., $5; Samuel Gratz, Bluffton, Ohio, $5; Joel Amstutz, Columbus Grove, Ohio, $1; Jessie Amstutz, ditto, $1.

1420 W. 71st St. **W. W. Miller.**

For the Mennonite Sanitarium for Tubercular Patients, Alta Loma, Cal.

J. R. Schrag, Lind, Wash., $25; Henry F. Unruh, Newton, Kans., $2.50; J. J. Eymann, administrator of the estate of D. T. Eymann, Reedley, Cal., $50; Mrs. Peter Staufer, Reedley, Cal., $10; D. J. Unruh, Marion, South Dakota, $10; Miss Mary Reibold, Summerfield, Ill., $10; Karl Klaser, Summerfield, Ill., $5; Abraham Hierstein, ditto, $1; David S. Ruth, ditto, $25; Anna M. Augspurger, Trenton, Ohio, $5; Mrs. N. Augspurger, ditto, $5; Lydia Augspurger, ditto, $5; Chris Ummel, ditto, $5; Herman Staufer, Donnelson, Iowa, $5; Lizzie Staufer, ditto, $3; Fritz Bartel, Portland, Oregon, $5; Rev. H. J. Krehbiel, Reedley, Cal., $100; H. J. Krehbiel, from estate of Katherine Krehbiel, deceased, $200; Mrs. S. A. Krehbiel, Halstead, Kans., $10; John Stauffer, San Francisco, Cal., $50; John H. and Katie van Steen, Beatrice, Neb., $500; the Sunday school of the First Mennonite church, Reedley, Cal., $50.

Gratefully acknowledged,

D. C. Krehbiel, Treas.

NEWS OF THE WEEK

TEXT OF GERMANY'S REPLY TO PRES. WILSON

London, Oct. 23. — The text of the German note, as received by wireless, is as follows:

"In accepting the proposal for an evacuation of occupied territories the German government has started from the assumption that the procedure of this evacuation and of the condition of an armistice should be left to the judgment of the military advisers and that the actual standard of power on both sides in the field has to form the basis for arrangements safeguarding and guaranteeing this standard.

"The German government suggests to the president that an opportunity should be brought about for fixing the details. It trusts that the President of the United States will approve of no demand which would be irreconcilable with the honor of the German people and with opening a way to a peace of justice.

"The German government protests against the reproach of illegal and inhumane actions made against the German land and sea forces and thereby against the German people. For the coverings of a retreat destructions will always be necessary and they are carried out in so far as is permitted by international law. The German troops are under most strict instructions to spare private property and to exercise care for the population to the best of their ability. Where transgressions occur in spite of these instructions the guilty are being punished.

"The German government further denies that the German navy in sinking ships has ever purposely destroyed lifeboats with their passengers. The German government proposes with regard to all those charges that the facts be cleared up by neutral commissions.

"In order to avoid anything that might hamper the work of peace, the German government has caused orders to be dispatched to all submarine commanders precluding the torpedoing of passenger ships without, however for technical reasons, being able to guarantee that these orders will reach every single submarine at sea before its return.

"As a fundamental condition for peace the president prescribes the destruction of every arbitrary power that can separately, secretly and of its own single choice disturb the peace of the world. To this the German government replies: Hitherto the representation of the people in the German empire has not been endowed with an influence on the formation of the government.

"The constitution did not provide for a concurrent of representation of the people in decisions of peace and war. These conditions have just undergone a fundamental change. A new government has been formed in complete accordance with the wishes (principle?) of the representation of the people, based on equal, universal, secret, direct franchise.

"The leaders of the great parties of the Reichstag are members of this government. In the future no government can take or continue in office without possessing the confidence of a majority of the Reichstag.

"The responsibility of the chancellor of the empire to the representations of the people is being legally developed and safeguarded. The first act of the new government has been to lay before the Reichtag a bill to alter the constitution of the empire so that the consent of the representation of the people is required for decisions on war and peace.

"The permanence of the new system is, however, guaranteed not only by constitutional safeguards, but also by the unshakable determination of the German people whose vast majority stands behind these reforms and demands their energetic continuance.

"The question of the President—with whom he and the governments associated against Germany are dealing—is therefore answered in a clear, unequivocal manner by the statement that the offer of peace and an armistice has come from a government which is free from any arbitrary and irresponsible influence, is supported by the approval of an overwhelming majority of the German people. (Signed) SOLF."

WILL ACT WITH GREAT CAUTION

Washington, Oct. 23. — President Wilson will act with extreme caution —and probable equal deliberation—in handling the situation arising from the latest German peace response.

The Missouri test—"Show me"—will be applied to the reply to the president's demands before further steps are taken. Time alone can tell as to the efficacy of Germany's restraining order to her submarines and her troops and the closest scrutiny must be made, it was pointed out, of the new German government to see whether it measures up to requirements set by the president at Mount Vernon. If the reply stands the test, peace maneuvers will pass from diplomatic to military control and Marshal Foch will take the wheel from the president.

A pause in the next step is necessitated by the need for carefully checking upon the German declaration of intentions—to preclude any trickery. Also exchanges of opinion—already under way—must be carried on between this government and the allies. And further, the reaction of the American people to the latest German note must be taken into account.

Intimates of the president see in Germany's latest move an abject confession of defeat and culpability to which that government would submit only in the hope of obtaining a tolerable peace or, failing that, securing popular determination of her people to fight against "extermination".

President Wilson's labors during the present peace drive have been to prevent the pan-German junkers from convincing the German people that military leadership alone can enable Germany to survive. This idea on the president's part will figure in the forthcoming action.

As to the question of German sincerity in wanting peace, it can be said that some persons close to the president and to the State department viewed the German reply as acceptance of the president's terms of evacuation. They said frankly that there was no doubt in their minds that Germany was both sincere and desperate in her attempts to get peace.

Germany's attempted justification of her wanton acts of cruelty and destruction on land and sea stirred resentment here. But, authorities said that in the same breath she apparently met the president's requirements by claiming to have ordered these practices stopped. Hence, it was held that she virtually admitted guilt thereby.

Military men and others say that, while there may be trickery in Germany's recent maneuvers, the military economic situation confronting her is so bad that there can now be no question that she is making a sincere drive for peace.

CHAOS IS REPORTED AS RULING IN GERMANY

Washington, Oct. 21. — So many conflicting reports about a German reply to President Wilson have come out of Holland and Switzerland during the past few days that officials here are disposed to believe nothing on the subject until the text of a note is received either through official channels or from an unquestioned unofficial source.

Germany is passing through the most desperate internal crisis of the war, according to reliable official information reaching the United States government.

Upon the outcome of this crisis in the affairs of the empire depends the duration of the war and the attitude Germany will assume toward the armistice and peace terms enunciated by President Wilson as the spokesman of the United States and allies.

Conditions approaching chaos in the government at Berlin have been reported to Washington, and it is concluded that this situation is responsible for the conflicting versions of the forthcoming action of the German nation on the question of surrender presented by the allies.

There has been bitter dissension among the German political parties concerning the attitude to be adopted toward the allied stand and the inability to reach an agreement held up the framing of a rejoinder and possibly is still blocking such action.

The German militarists and the pan-Germans are stubbornly fighting any disposition to surrender or otherwise to accede to the terms of the allies for a cessation of hostilities.

ESTIMATE FOURTH LIBERTY LOAN FULLY SUBSCRIBED

Washington, Oct. 21. — Oversubscription of the Fourth Liberty Loan seemed assured when the three-week campaign closed. While official reports were lacking, it appeared that again the American people had given to their government not only what was asked but more than was asked in order that the war against Germany and her allies may be carried to a successful conclusion.

How far the total would run above the $6,000,000,000 goal officials would not attempt to estimate. It all depends, they said, on whether big financial interests at the last moment filed the big lump sum subscriptions expected of them and whether the number of smaller subscriptions by individuals was found to meet expectations.

Banks have until next Thursday to tabulate their subscriptions and report to the federal reserve banks. Treasury officials tonight declared it might be as much as two weeks before the results for the whole country are known, particularly if the number of subscribers runs as big as presently estimated.

The State of Indiana has oversubscribed its quota in the Fourth Liberty Loan by more than $7,000,000, on the basis of figures Sunday. Final tabulations are expected to increase this oversubscription considerably.

CLOCKS WILL BE TURNED BACK ON OCTOBER 27th

Washington, Oct. 18. — No further effort will be made by congress to continue the existing daylight saving law, and the hands of the clock will be turned back an hour on October 27, as originally planned. This decision was reached at a conference between congressional leaders and Chairman Baruch, of the War Industries board, who had recommended that the law remain in force for the period of the war.

The senate recently passed a bill to continue the law in effect indefinitely and it now is pending in the house. Senator Calder of New York, author of the original daylight bill, said after the conference that difficulties of the railroad administration and other government agencies in arranging schedules and anticipated difficulties in getting final action on the bill by the house contributed to the decision. The War Industries board urged continuation of the law particularly because of its value in the saving of fuel.

HUN SUBMARINE BASES CAPTURED

With the Allied Armies in Belgium, October 18. — The enemy has been driven back rapidly everywhere, the entire front from sea southward is in motion. The British have entered Lille. The Germans have fled precipitately from Ostend and that section of the Belgian coast. British naval forces have landed at Ostend while a number of Belgian aviators landed in the center of the city amid the cheers of the inhabitants.

Meanwhile the Belgian infantry and the French cavalry sweeping up toward the coast at last reports were rapidly nearing the city and probably are in it. Ostend is reported entirely free now of Germans, those left in the city as rear guards having been accounted for. The Germans seem to be in full flight everywhere.

The passage between Bruges and Holland which will be made narrower by the advancing troops, undoubtedly will constantly come in for treatment by the heavy artillery as more allied guns are rushed up.

The Germans in Belgium already have met with defeat and those fleeing from the coast are faced with the danger of capture unless they win the race they are making to escape. If the passage is closed the Germans, rather than surrender bodily, may try to escape by crossing into Holland, where it is sure they would be interned.

One thing stands out above others. The coast of Belgium, so vital to the German submarine operations is fast being cleared of the enemy. It would appear from reports regarding the cavalry operating on both sides of Bruges that the horsemen even now are endeavoring to cut off the fleeing enemy.

Having been driven from the coast means also that the Germans hereafter will be unable to raid England or carry on aerial operations over the North sea with the freedom they have had during the past four years.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR	
A Sunday School Teacher Sold	55,000
A Minister Sold	50,000
A Y M C A Sold	3,000
SO CAN YOU!	

The calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

Prices Remain the Same

One copy	*25c*
Five copies	*$1.00*
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Message of Joy (R)
Christmas Hosannas (R)
The Prince of Bethlehem (L)
The New Born King (L)
Memories of Bethlehem (L)
Merry Christmas (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
King Forever (L)
The Gift Day (L)
The Royal Guest (L)
Hail to the King (L)
The Angels' Song (L)
The Child Divine (R)
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Simplified so as to be available for the average church choir.
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195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. Hail to the King (chorus, soprano and alto duet, soprano solo) (III) ..... Beirly. 12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
281. **While Shepherds Watched Their Flocks** (soprano or tenor solo, chorus) (II) ..... Solly .08
282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) **Christmas Bells** (chorus).....Beirly .18
290. **Angel Voices** (chorus) (I) .....Fearis .08
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, OCTOBER 31, 1918. No. 43.

ANNOUNCEMENTS

If God willing, Bro. H. D. Voth, who has been busy in the Los Angeles mission for some time, shall be ordained as mission worker of the home mission, Sunday, November 17, at the Mission church of Los Angeles, Cal. The Board of Home Missions asks all the churches for their prayers and extends a very cordial invitation to all for large attendance.

In the name of the board,

S. S. Baumgartner.

The Mennonite Mission church of Los Angeles, Cal., felt the necessity of having a deacon. For this important office she has chosen Brother Dietrich G. Dyck of Pasadena, Cal. God willing, he shall be ordained on Sunday, November 17. Would the various churches of the entire conference pray fervently for this little mission church of 39 members, now in a special sense for the above stated Sunday and the dear brother, who is laboring diligently for the upbuilding of the church. At the same time a most cordial invitation is extended to all to attend. Whoever can be present, certainly helps the good work along; for whom it proves impossible should send in by letter or card a word of encouragement for the brother and church. The undersigned shall be much pleased to receive such.

Since on that day another ordination shall take place in the afternoon, there will be a luncheon during the noon intermission right at the mission. Everyone should bring his lunch; hot coffee will be served by the sisters. Please come so that the house may become full, or overfilled and the name of the Lord be glorified.

In the name of the church and the mission,

P. W. Penner, Pastor.
227 So. Ave. 20, Los Angeles, Cal.

SUBSCRIPTIONS MUST BE PAID IN ADVANCE

In compliance with a recent ruling of the War Industries board it is necessary that all subscriptions to periodicals are paid in advance. We therefore kindly request our readers to take notice of this and not to fail to send in the renewal at the proper time. tf

IN MENNONITE CIRCLES

Rev. J. C. Amstutz of Halstead, Kans., has accepted a call to become pastor of the Wadsworth (Ohio) church.

The (Old) Mennonite conference which was to have been held at Harrisonburg, Va., had to be postponed on account of the epidemic. For the same reason the Eastern Mennonite school at that place had also to be suspended for an indefinite period.

Reports coming in from all quarters indicate that in our churches throughout the country there have been many sufferers from the influenza epidemic. The closing of churches and Sunday schools has deprived the healthy ones of the consolation and fellowship that would have been so helpful during these trying times. Fortunately the ban on church gatherings has been lifted.

Brother I. A. Sommer, in one of his interesting communications, brings to us the following interesting items concerning the community in which the Berne church is situated:

"This community has recently experienced several unusually quiet Sundays. The first two were 'gasless', and then followed the state (Indiana) quarantine of the influenza epidemic. We hope to be relieved of the quarantine soon, too.

"Nearly two months ago Bro. J. P. Habegger accompanied to the harbor of San Francisco, Cal., the two missionaries for China, Sister Metta Lehman and Sister Christina Habegger. After the missionaries were on board the ship Brother Habegger, on his return to Berne, availed himself of the opportunity to make several calls on friends in California (Reedley, Upland, Los Angeles, etc.), Texas and Kansas.

"In June we had a big fire in Berne, which destroyed much valuable property, but, in spite of the war, a new stately building (a block of four front rooms) is in progress, which is far superior to the old ones.

"At present money is changing hands very rapidly for different reasons. It is hard to keep it long, especially the poor have constantly to be on the look-out to make both ends meet. There are many splendid opportunities to help others, and by doing so, in many cases, we are oftentimes helped ourselves, both physically and spiritually.

"'Let us not be weary in well-doing; for in due season we shall reap, if we faint not.'"

The Epidemic in Montana.

Birney, Mont. The influenza epidemic has broken out among our Cheyenne Indians in Montana. It has already claimed thirteen victims and a number of others will not recover. For a number of days my husband has been going from camp to camp visiting and caring for the sick. One day he treated 31 sick with medicines, ordered by the doctor, and two days later he returned tired and exhausted. That was the beginning of his sickness which has kept him bedfast for three days. We are expecting the doctor today. The rest of us are well, but who knows for how long? Still, we know that God protects.

Your sister,

P. A. Kliewer.

The man with a lofty aim is sometimes a very poor shot.

If long-range sympathy would cure the ills of humanity, we would have a happy world tomorrow.

TRYING TIMES IN ORAIBI

Oraibi, Ariz., Oct. 15, 1918.

Dear Editor:

I had thought of sending you a short letter for your church papers with every mail, as the mail only goes three times a week, but I did not get to write last Sunday night as it got so late and I was very tired, too. All the native Christians and their families are sick now except grandmother and Nellie. Sister Schirmer and her boy, Daniel, are sick, too. Bro. Duerksen is sick also, but I received a letter from him last night in which he says that he is gathering strength, and so it is quite a burden for Mrs. Duerksen to take care of all the sick at the mission, but the Lord gives strength. Here at the Oraibi mission Sister Schmidt's three Hopi children are sick and Samuel, the oldest of the two boys, suffers most of the influenza. Sister Holcomb is sick, too. Otto, his wife Maybelle, and James who stay at the chapel are improving and most of the other Christians are getting better, but of the heathen—men, women and children 10 have died in a week and some are very sick. Sister Bessie and her boy, Harry, were very sick, too, (this Bessie is the widow), but both are much better. One day she and her boy were so sick that they could not even build fire in the stove and could not get anything to eat as her father was away herding sheep. In many a home they are all sick. The animals stand tied up without food or water and the sheep in the corrals with no one to take them to grass and water. These native Christians here at the school village are all being taken care of by the mission workers and in every family there is at least one who is not sick. Most all the government employes here are sick or have been, and the doctor and field matron are not strong enough yet to get out among the people. There are just a few people here who have escaped the influenza. We still have had street preaching every night, but the last three nights I have been alone. Most of the people listen well, their hearts are tender and I have had much joy

ADVANCE IN PRICE

On account of the increased cost of material, etc., the publishers have advanced the price of the **Lesson Picture Roll** for 1919 to 90c. per quarter, or $3.50 per year. The price is the same for either the English or German edition.

The price of the Lesson Picture Cards remains the same, namely 3 cents per quarter or 12 cents per year.

in preaching due to the intercession of God's dear children, and the native Christians without exception, as they can not come on the streets themselves plead with God for their missionaries and the hearers. And I sometimes feel as though the grace of God just carries me along. And we plead with you to keep on praying for us all that God may have His perfect work in us all that we may fully preach the gospel with great joy to the salvation of many. One old grandmother said to me yesterday: "I had such swollen feet and legs I could not come and hear the gospel and I was afraid I would die before I was saved, but the Lord saw my need and heard my prayer and made my legs better so I could come down to my daughter where I can hear the gospel. Now I am very happy in Jesus and I am anxiously waiting to be baptized."

One man told me this morning that our preaching came with great power and the people were willing to listen and that some thought that this disease was a punishment from God for not heeding His Word. The man that said this is a heathen. The Christian Hopis have been examining themselves as to their walk, they also say that their walk is not what it should be and God is speaking to them. The day of grace soon will be over and we must faithfully preach the gospel till our blessed Lord comes to take us to be with Him.

With Christian greetings, yours in His service, **J. B. Frey.**

A later communication from Brother Frey brought the following information:

Oraibi, Ariz., Oct. 17, 1918.

Dear Editor:—Missionaries to Hopis and native Christians most all are sick, and Frank Jenkins, our native evangelist, from Moen Copi, is sick unto death and we would once more plead with the readers of our church paper to uphold us and this whole work before God in prayer that the sick may be raised up if it is God's will and that many souls may be saved and the church established.

Yours in His service,

J. B. Frey.

Another card, written the same day, informs the reader of the death of Brother Jenkins:

Oraibi, Ariz., Oct. 17, 1918.

Dear Editor:—I had just written you about our native evangelist, Frank Jenkins' sickness, and while I was writing that card his blessed Lord called him to be with Him in glory. Humanly speaking it is a hard stroke for the work, as he was such a willing and mighty preacher. We had started on the evangelistic tour through the villages. When we came to Oraibi many people were sick with the Spanish influenza. He got sick, too, and finally died with pneumonia, and, D. V., will be buried tomorrow near the mission. Pray for his family and the work. Yours, sorrowing,

J. B. Frey.

CHICAGO

Another quarter has come and gone, and with it the dedication of our new church building, a report of which was given to the papers a few weeks ago. A wonderful contrast to that of rented halls, where no systematic work could be done and where the close, individual and personal touch was almost out of the question. Our evening gatherings are larger than heretofore; many of the young people are coming which is indeed an encouraging scene to witness, for we know full well that the future spiritual welfare of the city of Chicago, of the state, of the nation, of the world, of the church of Jesus Christ, depends altogether upon how our boys and girls are morally and spiritually nourished; hence we are glad for the privilege, none greater, of spreading before them a table laden with just such food as will give them fatness of soul, thus enabling them to fight life's sternest battles, and be ready for an honorable discharge when He comes to make up His jewels.

In behalf of the workers on the ground I desire to express my sincere thanks to those who have been backing up this work, a little spot on the map of the world's mission field, from the very beginning with their prayers and their means, and are still following it up in helping to cancel the last dollar of indebtedness on this temple of God, at the request of the mission board.

I recently started to make a tour among the churches of Minnesota, South Dakota and Wisner, Neb., but got no farther than Mountain Lake, Minn., having receiced a telegram from Brother Hege that the Freeman churches were closed temporarily on account of influenza, and it would be necessary to postpone my coming to them to a later date. My visit, however, at Mountain Lake in the interest of the last one thousand-dollar "drive" for our new church was indeed a pleasant and profitable one so far as I was able to judge. They did so well that my journey farther west would have been more especially in the interest of a "worker's home", since the church is now nearly or altogether clear of incumbrances. Thank you, my dear people at Mt. Lake and vicinity. Never forget that God loveth a cheerful giver. The last day at Mt. Lake Brother Linscheid and I called at the home of one who was having some trouble with the federal authorities and was in no mood to be approached, but we had a very pleasant stay of a half hour with him. When I came home I was constrained to write him concerning the Master's cause in which we were all privileged to lend a helping hand. In a few days came a letter from him inclosing a check for fifty dollars for the Lord's work in Chicago. I mention this to show that very many of our people, if properly approached, are ready to freely contribute to the Lord's work in the face of the many trials and difficulties which they are called upon to bear, saying with Paul, by so doing that "none of these things move me." Some day the pleasure-seeking world will know that your self-sacrificing spirit was not in vain, but that all else was a failure.

Our Sunday school report for the quarter is as follows:

Membership 183
Average attendance 125

Finances:

Bal. from last quarter....	$249.62
Offerings received	238.00
Rec. from other sources..	31.37
Total	$518.99

Paid

Bal. on pews.....	$323.12
For supplies.....	40.89
Picnic dedication meals...	44.84
Flowers for sick.....	7.50
Total	$416.35

Balance on hand, $102.64

The present health conditions have very materially decreased our attendance this month, but never as low as a hundred thus far. Much to be thankful for.

Yours for still larger work in Chicago. **W. W. Miller.**
1420 W. 71st St., Chicago.

THE RED CROSS MEMBERSHIP ROLL-CALL

When "the greatest mother in the world" calls the roll the week of December 16-23, the hope of the American Red Cross is that the answer for the entire American people will be: "All present, or accounted for."

It will be the occasion for 22,000,000 adults and 8,000,000 children to renew their membership and for all others to join. One happy slogan of the roll-call announces that "all you need is a heart and a dollar."

Why does the Red Cross annually at Christmas conduct a membership campaign? Because it unites the people in an intimate way with the organization that they have supported so magnificently in the war fund appeals. In other countries one of the most impressive things about the American Red Cross is the size of its membership, attesting truly popular approval.

This Christmas, when our country is out in the deep waters of the war every dollar paid for an annual membership in the Red Cross will be a direct Christmas gift to our land, air and sea forces and to those who have felt the sting of war in a way that we in this country have not experienced. The ministers of the Red Cross will be as good a substitute for Christmas at home as can be furnished under the circumstances.

A general answer to the roll-call will add many millions of dollars to the Red Cross treasury for expenditures along the lines that now are fairly well known and heartily endorsed. The women of America, seeing in the Red Cross expension upon a universal scale of the mothering instinct, will be quick to answer "Here" to the roll-call, because service and sacrifice are womanly qualities and they are Red Cross qualities.

President Wilson, as president of the American Red Cross, says: "I summon you to comradeship!"

PAUL'S ROMAN CITIZENSHIP

The superiority of rights and privileges possessed by Roman citizens was infinite: legally it was great, but morally and socially it was to an immense degree more important. Wherever even a small body of Roman citizens was resident in any part of the "civilized world", they formed a sort of aristocracy, not amenable to the local magistrates or subject to the local law. It is remarkable that these privileges were so little abused. The reason was that it was possible for non-Romans to obtain admission to the privileged class. There was no impassable barrier.

Originally Roman citizens were resident in or close to the city. As the imperial power of Rome grew, the whole of Italy was absorbed in the empire, practically all free Italians were "Roman citizens". The term no longer implied birth in Rome, it might belong to a person who had never seen that city, but his privileges were exactly the same as if he had been born in the heart of the city. The term became a legal rather than a racial one. As the great empire absorbed more and more of the Mediterranean world, Roman citizens were found all over the conquered provinces. Very

soon the custom grew that the citizenship should be bestowed upon deserving and prominent members of the subject provinces The hold of the Roman empire upon the province was strengthened by this device, because every one who became a Roman citizen became also an upholder of the empire.

Besides this way of obtaining Roman citizenship through merit and usefulness to the Roman state, the same title and privileges could be got in other ways. If a Roman citizen set free one of his own slaves, this freedman became entitled to most of the privileges of a citizen, and his son inherited practically the complete citizenship. There was also an illegal way of obtaining the citizenship by purchase, or, as we should prefer to say, by bribery. A provincial who desired citizenship might bribe some influential Roman, and through his influence obtain the citizenship. The price which was required under the early empire was large (Acts 22:26); but in the course of centuries its value diminished. It was precisely because only a comparatively small proportion of the total population of the empire possessed the citizenship that it was valuable. As the proportion of citizens through the empire increased there was less dignity to gain, and finally, in A. D. 212 all free men of the empire were made citizens. There was after that no value in the Roman citizenship except in contrast with the position of a slave.

The influence and dignity of an aristocracy depends in the last resort on wealth. Care was taken therefore by the government that no Roman citizens should sink into poverty, and wherever a non-Roman acquired great wealth or made himself intellectually influential and distinguished, he was usually absorbed into the ruling caste, which thus strengthened itself.

Paul inherited the citizenship. The apostle was born somewhere about 1 B. C., and his father was therefore a citizen before that time. It may be that it was during the civil wars when the two rival Roman parties aimed at conciliating the support of the great cities of the empire. It is known that Tarsus was a staunch supporter of Julius Cæsar and of Augustus. A self-governing city like Tarsus could support one side only if the leading men chose that side. The father or grandfather of the apostle must therefore have been a supporter of Augustus or of Julius Cæsar, and it would be in the ordinary course if he were rewarded with the citizenship.

There can be no doubt that at this period knowledge of the Latin language was necessary for all Roman citizens. And we can say with confidence that on those occasions when Paul claimed the privileges of citizenship he did so in the Latin tongue. Similarly he appealed to the emperor (Acts 25:11), in Latin.

Paul was a Roman citizen; but he was also a Tarsian citizen. Tarsus was "no mean city", but the privileges of Tarsian citizenship did not extend beyond the immediate vicinity of that city.

The privileges which were conferred on Paul by his Roman citizenship were great. But, of course, they depended upon the proof that he was a citizen. And one of the most remarkable facts in this connection is that **no doubt is expressed when he claims to be a citizen.** His word is instantly accepted: in the first place, evidently because he spoke the Latin tongue, and in the second place, because it was a capital offense to claim unlawfully the possession of the citizenship. But even bearing in mind these facts, it still remains a striking situation that a despised criminal, believed to be an alien and a worthless person, stripped and on the point of being scourged with rods, should be believed the moment he uttered the few words which were required to claim the privileges. The first of the legal privileges was that the citizen was exempted from any degrading punishment, such as beating: it was a crime to order a Roman citizen to be beaten. In the second place, the Roman citizen had the right of appeal to the emperor. It cannot be supposed that this right of appeal extended to trifling matters. The supreme court of the empire could not be overburdened with trumpery cases from all parts of the empire, and the governor of a province was empowered (as has recently been found) to investigate each claim and to say whether or not the appeal to the emperor should be granted. Hence, in Acts 25:12, the appeal of Paul to Cæsar is formally admitted by Festus, the Roman governor, after he had discussed it with his official advisers, and found it worthy of transmission to the supreme court.

The question has been asked why Paul never claimed the privileges of citizenship (so far as the record goes) until he was beaten with rods in Philippi. There can be no doubt that previously he had been in similar positions, and he is not said to have claimed his privileges. In this case, together with Silas who also was a Roman citizen, he demanded his rights. The magistrates, recognizing that they had been guilty of illegal conduct, came to the prison and apologized.

It must also be borne in mind that Paul belonged to an aristocracy which, as we have seen, was comparatively wealthy. There can be no doubt that his family was an influential one in the Hebrew world. He himself was a marked man from his youth, already beginning to be a leader among the people and charged with important duties. His nephew was in a position to learn the secret plans of the Jewish leaders in Jerusalem. These are not the characteristics of poor Jews. Influence in the Jewish world comes mainly by wealth. The fact that he could make tents merely implies that his family were prominent in this specially Tarsian business, and that the sons were wisely brought up to be masters of the family business. It is only natural that he should be disowned by his own family when he (as they thought) abandoned the national religion.

Doubt has been expressed whether Paul possessed the right of voting and the privilege of holding Roman office. But voting had ceased in the Roman state when Paul was a boy. Those privileges had become a mere name. The public assembly of Rome never met, the power had been vested entirely in the hands of the emperor himself, who ruled as an absolute monarch under certain constitutional forms. The right of holding public office was in practise confined to a small number of privileged families in Rome or the neighboring parts of Italy. In this sense Paul did not possess those rights, because no provincial Roman citizen could possibly take advantage of them.

Paul was brought up as a Roman citizen in the fullest sense of the word, conscious of his privileges, knowing that he did rank legally on the same footing with the great men of the empire. It was an inheritance which was bound to exercise a certain influence on the development of his mind, and those who fail to see in the letters of Paul the expression of the mind of an aristocrat, are missing one side of his character. As a Jew he stood morally on a far higher level than those pagans among whom he lived and whom he employed as workmen. As a "citizen" he stood socially on a higher level than anybody except a small body of other "citizens". It is a revolution in thought and feeling when a boy so educated begins to convince himself that all nations are on the same level and that even the distinction of free and slave is artificial and contrary to the law of God and of nature.—Wm. M. Ramsay, in S. S. Times

COURAGE

By William C. Allen.

"Wait for Jehova, be strong and let thy heart take courage."—Ps. 27:14. R. V.

In the higher California mountains during early summer, the visitor sees what is locally known as the "sunflower". It is of a brilliant red color and is very large and showy. The guides will tell you that its name is derived from the fact that "it follows the retreat of the snow". It is eagerly welcomed just as are the exquisite anemones at the same season of the year in Colorado. It reminds us of the chrysanthemum which, after the glories of fleeting summer, blooms close to the chill of the wintry season.

Possibly we love the showy sunflowers, the blue anemones, the many-colored chrysanthemums, not simply because of their striking beauty and the cheer they afford, but because they valorously lift their pretty heads when almost all the other flowers have ceased to bloom. They live just as near to the destructive frost as possible. Do not those humble exponents of God's goodness suggest and speak to us of courage?

The soul of the sturdy Christian has a semblance to these flowers. Our lives are intended to interpret the beauty of our faith to others. We naturally revel in genial surroundings and companionships. We love the golden sunshine of approbation and human sympathy, but some of us —like the summer flowers — cannot withstand adversity. We seem more adapted to the heydey of life's summer, than for nearness to the blasting things of winter. Storms of opposition introduced into the high tide of our warmest experiences may, unless we are careful, destroy our spiritual beauty and beat us down.

It is our privilege to learn from the rich history of Christian experience that when God's people go to Him in prayer for fresh supplies of holy vigor, they receive it. Millions have testified that He has generously given them strength to withstand the storms of adverse circumstances that threatened to overwhelm them. I will not argue why this is, but the fact stands. Prayer involuntarily welling up in the human heart and finding expression vocally or in secret is in some way answered by the compassionate and gracious Father of us all. Do we not love Him for this?

Sir Wilfred Grenfell says, "Faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticise. It is only my part to ask. It is entirely His to give or withhold as He knows it best." This kind of faith produces the physical and moral courage that the child of God needs every day. Should we not more earnestly pray for it?

Let us go boldly to Jehovah's throne and plead for help in time of need. Let us ask that, like the growing bloom of the forest, our spirits may radiate Christ's wondrous love and beauty close to the chilling things of life. Let us imitate the gallant snow-flower. God gives His people courage. Is this not the glorious heritage of those who love His name?

San Jose, Calif.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Every now and then the newspaper press gives its attention to things relating to personal religion. Sometimes its criticisms are absurd and show a lack of familiarity with religious things that is appalling; at other times it does say something right and to the point. In a recent issue the Chicago Tribune pays its respects to the Bible and appeals for a wider study of its pages as a matter of culture. The article is really worth reprinting and is herewith presented:

"Although the Bible still leads all other best sellers, few read it. People still present Bibles to brides and grooms. People still present Bibles to children. Colporteurs still roam the country handing out Bibles among the villagers. Associations of devout enthusiasts still put Bibles in hotels. But the Bible is seldom read aloud in the home. And the type of American who daily reads his Bible in secret from a sense of duty is becoming more and more rare.

"Quite apart from its moral and religious bearings, the neglect of the Bible involves a cultural handicap worth noting. It involves a cramping of the popular vocabulary, as no other literary masterpiece is such a well of English pure and undefiled. It involves a dulling of literary perceptions, as literature abounds in Biblical allusions which every reader of the Bible instantly understands, but which only readers of the Bible ever can.

"It is mainly useless, we realize, to propose a course of self-enforced Bible reading for adults. We insist, however, that parents who want their children to get the most enjoyment out of life may well see to it that their children develop an acquaintance with the Bible. It is the basis of keen speech. It is the basis of intelligent reading. It is the basis of culture. And by culture we mean a capacity for enjoying the fine and beautiful things of this world and the capacity for producing some."

We have no complaint to make concerning the culture for which the Tribune appeals, but why be satisfied with lowly things when higher ones are possible? In Bible study we find an opportunity for soul culture—a thing that leads to eternal life. Can there be anything more foolish than to aim at something lower than that?

In many quarters during this recent epidemic the health authorities closed the places where liquor is sold and for the first time people had a taste of what a saloonless city or town may be. The police records in these localities immediately showed a reduction in the amount of crime usually handled by the officers. There were those, to be sure, who denounced the whole proceedure by which they were prevented from securing drink as an outrage. Many of them insisted that to take liquor away from one accustomed to its use would be criminal torture and in all likelihood would put that one in a condition to take disease. Others reasoned that since physicians need to order the use of liquor for the use of their patients the authorities were doing that which would make cures impossible. We are not a doctor and we are not in a position to say just exactly how liquor is necessary for the health of the community, but we have a strong suspicion that it is useless. Indeed, we are so strongly convinced as to its uselessness that we would take our chances of dying before our time if liquor could be abolished as a medicine altogether. We are confirmed in our suspicion that liquor is useless as a medicine by the facts that many successful physicians do not use it at all. Also, in at least one state liquor is forbidden even as a medicine and the death rate in that state is remarkably low.

Nothing is so much abused as the use of strong drink. In some towns during the closing of the saloons the authorities permitted the saloon men to sell the stuff by the quart to those who had an order from their doctor. Result: Every drinking man armed himself with such an order, made a bee-line for the nearest saloon and, instead of the usual glass he came away with a quart-bottle under his arm. Nothing else was to be expected but a regular deluge of drunkenness. People seized upon this as an argument for the open saloon. It was not. It was an argument against the open saloon. If the saloon had been closed how in the world would the liquor ever have gotten out? However, shutting off the making of strong drink, shutting saloons and forbidding the sale of intoxicants is becoming fashion. A sincere desire to put an evil out of the way on the part of the community, and honest officers who will be true to their duties are the necessary factors required. These will be sure to appear. Some ten years ago, when some enthusiasts were singing: "A saloonless nation by nineteen-twenty", some old wiseacres shook their heads and said: "Better make it nineteen-fifty." Today many of them see a light and are convinced that nineteen-twenty may see the realization of the vision. With the war ending and multitudes of boys returning from the battle field after many months of discipline which made the use of liquor impossible, no government, but one run by madmen, would dare to take the restrictions from liquor which have been placed upon it.

MY OWN STORY

Will you listen to the story of one Hindu woman's life?

I was born near the city of Allahabad, through which flows the sacred Ganges. My mother, as I first remember her, was very young and very beautiful; her large dark eyes, low, sweet voice, and gentle manners made her very dear to me.

My father was old, infirm, a drunkard, but in my mother's eyes a very god. When he abstained from food, she fasted; when he laughed, she was merry, and when he was sad, she wept. In his presence her eyes never left his face, lest she should fail to carry out immediately his faintest wish.

Since she had already borne a son, my mother was grudgingly forgiven the crime of bringing a daughter into the world, but my father's only interest in me lay in finding a husband for me and thus averting from his family the disgrace of having in it an unmarried daughter. We were not rich enough to pay the extravagant dowry a desirable husband demanded; so one bright spring morning, as I lay in my cradle, I was married to an aged Brahmin, who was making his yearly tour through the country for this purpose. He was old, half blind, decrepid, but he took my father's money, saved our house from dishonor, and left never to be seen by us again, but he left me irrevocably bound to him during his life and after his death.

Some years passed happily, for my mother loved me dearly as if to atone for my father's indifference. She never praised me, for that would surely have called down upon me the wrath of some evil spirit, but she taught me all she knew of the way to win happiness in this world and the next.

My first duty on awakening was to pray; then, as I walked to the spring, I must pick from a certain tree a twig of a certain length, and with it cleanse my teeth in a certain way. As do all good Hindus, I bathed daily, but at certain time of the year I with thousands of others flocked to bathe in a tank twelve or fifteen feet square, afterwards to drink of the filthy water and afterwards to pour some of it before a stone image so indescribably indecent I should not mention it here. All this was for my future good, but after the ceremonies of purification and sacrifice were over, I could lie, cheat or steal, as best suited my purpose. Poor mother! She knew no better. No one had ever told her.

One day she came to me weeping bitterly. I must leave my home. My husband was dead, and his widows must attend his funeral, and after that live with his people. Will you ever know what I suffered? A child of tender years torn from the only one I loved, wild with grief, yet not daring to utter a word for fear of more cruel treatment. On, on, we were dragged until we reached the river banks where the body was to be cremated. It was winter and the cruel winds of the Himalayas chilled my very bones as I stood knee-deep in the water while the body slowly burned to ashes.

But this was as nothing to the life that followed. It was one of absolute slavery.

All the distasteful and degrading work of the household was mine to do. My touch was pollution. I could not even bathe as did the other children. The ornaments I so dearly loved were taken from me. My head was shaved and I was dressed in the single coarse garment of the widow. Should the glance of happy people fall upon me, they shuddered and dreaded misfortune. Only once a day was I allowed to eat, and once every fortnight I must fast for seventy-two hours. Despised, a thing of contempt and reproach, do you wonder that I often thought with desire of the life of the nautch girl, who, fascinating, educated, accomplished, lived a life of sensual ease in the name of religion in the temple? Once I tried to escape and take up this life, only to be discovered, brought back, and forced to bear the cruel blows and angry words again. For some time longer I endured it, but at last one day, half crazed by my fasting and driven to desperation

by the treatment I received, I fled from the house, determined to drown myself in the holy Ganges. But as I ran through the narrow streets, I stumbled and fell, fainting, to the ground.

When I opened my eyes, I was lying on a cot in a long, low room. The room was filled with girls on other cots, and a Mem Sahib was sitting by my side, looking down upon me with the look I had last seen in my mother's eyes. It was all so sweet and peaceful, and I was so tired. I hardly dared speak lest I should dispel the dream. You will have guessed I was in your school at Allahabad.

They cared for my body. They cared for my soul, for I, the despised outcast, had a soul, they told me. They taught me, too, of Jesus' love for me, and now I try to tell others of His love for them. —Leaflet.

THE CHARACTER OF A MINISTER

The pastor's greatest asset is character. A sound and vigorous body is an important part of his equipment; a well-trained and well-sorted mind is of tremendous importance in his line of work; a pleasing manner, the chief medium of personal charm, is well-righ indispensible to his success; but more than physical vigor, or mental acumen, or personal attractiveness, or all combined, will character tell in his pulpit utterances and pastoral ministrations. "The best preacher is he who lives best." The secret of Paul's success as a gospel minister—and what a success! is to be found not so much in his learning, great as that was! nor in his keen, logical mind, superior as it was to that of any of the other apostles; nor even in his almost incessant, self-sacrificing labors, as in the fact of his Christ-likeness, revealed in his own frank and true testimony: "I live, yet not I, but Christ liveth in me."

The Importance of Character.— The principle stated is thoroughly Biblical. The most gripping portions of the divine revelation that have come to us are not so much from the record of what men have done, or of what men have said, as of what men were. Their deeds and sayings are chiefly important as indices of their character, and we draw our inferences and make our applications from what we thus learn of their soul attitude toward God and righteousness. The vital touch of Abel to all succeeding generations in sincerity in divine worship; of Abraham, believing obedience; of Jacob, human nature's victory through grace; of Joseph, private purity and public integrity; of Moses, discipline as a preparation for responsibility; of David, the saving grace of early ingrained piety. These are only a few of possible allustrations. The characters of many others are held up as a warning; the insincerity of Cain, the selfishness of Lot, the willfulness of Absalom, the sensuality of Samson, the dishonesty of Gehazi, the general wickedness of Ahab, and in the New Testament, the untruthfulness of Ananias. In all these, good and bad, the most vivid and vital and permanent impression that affects us come from the revelation of the character of each and the attendant consequences. They, being dead, yet speak to living men and women of the supreme importance of character. It is probably not too much to say of the Christ, transposing the remarkable tribute of Jean Paul Richter, that He was the mightiest mong the pure because He was the purest among the mighty. In His own day, it was a sense of His gentle and holy character, even more than His sublime words and miraculous deeds, that drew conscience-stricken sinners to Him. They knew Him to be the sinner's friend. And to the generations of men since the beginning of the Christian era that only sinless character has been shining as a great beacon light, and with increasing lustre and attractiveness with the passing centuries. The miracle-worker! Yes. But most of all the sinless Christ!

This principle, in its application to men and especially to those who have ventured into the holy calling of ambassadors for Christ, was expressed by Tennyson in the words attributed to Sir Galahad:

"My strength is as the strength of ten, because my heart is pure."

Spiritual Exaltation. — In my exaltation of the spiritual I have given bodily vigor and mental equipment a subordinate place, not because I underrate their importance, for I do not very well see how a man can be a successful minister of Christ without them; but I do not at all see how a man can remain in the ministry, to say nothing of success, without constant attention to his spiritual condition. No man is more ready to be cast out as good for nothing than the minister who has lost his "savor". Without it success is impossible. And I am not forgetting the Holy Spirit. "I believe in the Holy Ghost." But I am persuaded that some ministers are misled by the notion that the Holy Spirit does His work among men, through other men it is true, but in some sort of magical manner forever inexplicable to us and that it does not so much matter what men may be in personal character so long as they are in the sacred office. We know the source of this idea, and something of the spiritual harm done by it in some branches of the Christian church. It should have no place or favor among us. We need the Holy Spirit. Oh, how much we need the Holy Spirit! But not to enable us to do the work which is within the province of men to do, but to fit and empower us to do the work of God's men in the world. In a word, we need the Holy Spirit in order to have a holy spirit. The minister whose dominant characteristic is a holy spirit, is, all in all, the most effective minister. And a large element in the experience we call holiness is simple sincerity. It is to our influence what the perfume is to the flower; it is the atmosphere and fragrance of character. The average hearer demands a reasonable amount of intellectual culture and he enjoys an occasional flight of eloquence, provided the one can be furnished without evidencing an assumption of superiority and the other be not too long sustained; but what he demands more than aught in his minister is upright, downright, outright sincerity. He can overlook his ignorance and ignore his lack of rhetorical skill, but he can not pardon the man whose "voice is Jacob's voice" but whose hands are the hands of Esau". On the other hand, let a minister's constituency be convinced of his sincerity and honest good will toward them in all the work of the parish, then his pastoral visits will be welcomed, his expositions and exhortations appreciated, even his rebukes received in meekness, and his whole life be a benediction to his people.—Wm. Clark, in Herald of Gospel Liberty.

A PRAYER OF REPENTANCE

"O Thou, that holdest the stars in Thy right hand, and walkest in the midst of the seven golden candlesticks, Thou hast spoken through Thy mercy to me. And Thou hast given me an ear to hear Thy merciful words toward me. Lord, I repent. At Thy call I repent. I repent of many things in my ministry in Ephesus. But of nothing so much as my restraint of secret prayer. This has been my besetting sin. This has been the worm at the root of all my mistakes and misfortunes in my ministry. This has been my blame. Oh, spare me according to Thy Word. Oh, suffer me a little longer that I may yet serve Thee. What profit is there in my blood? Shall the dead hold communion with Thee? Shall the grave of a castaway minister redound honor to Thee? Restore Thou my soul. Restore once more to me the joy of salvation, then will I teach transgressors Thy ways and sinners shall be converted unto Thee. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou will not despise. Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem."—Alexander Whyte.

I can but bloom,—did the June roses more?
I can but droop,—did they not also die?
The Moment is: The After or Before
Hides all from sight,—canst thou tell more than I?
What matter if tonight come smiling snow
And death? The Power that makes, that mars, is One,
I know nor care not: when that Power bids blow
I ope my curled petals to the sun.
—Ednah Proctor Hayes.

THE C. E. TOPIC

Nov. 10.

Are You Afraid?

Luke 12:1-12.

God does not expect His children to be afraid. If we are, for any reason whatever, inclined to be fearful, it is a splendid thing to take up the Bible and go through it and note in how many places He commands His people to "fear not" or "be strong". There are examples in the Bible of those who did fear, but fear came upon them because of their own sins or their lack of confidence in God. God has given us every assurance that we need not fear. Read Paul's description of the Christian warrior in Ephesians, who is so thoroughly armed with the spiritual weapons of might that so long as he has his face toward the enemy he has absolutely nothing to fear. No armor is provided for the back. The one who turns his back upon dangers and duties is lost because God does not waste efforts in protecting a coward or a slacker. We are to be fearless because it is only by fearless men and women that the great work of God for righteousness will be accomplished.

The disciples who were afraid in the boat in the storm, and the slacker who buried his pound in the earth are examples of the kind of people we should not be. Confidence in God under every adverse condition is the proof of the kind of character that God demands of all those who call Him Father. The active employment of talents and abilities for righteousness and for the glory of God is expected.

The sinner must be a man of fear. He knows in his heart that he has offended God; that there

was no excuse for his wrong-doing: that all the wrong he has done has been a contribution of so much more misery to the sum of the world's troubles; that whatsoever he has sown is sure to be reaped and that sometime he must stand in the presence of his Judge to give an account of the deeds done in the body. He also knows, long as he may have lived, the hour is surely coming when he must pass out of life into death. There is nothing so much to be dreaded as to go into death unprepared. But no one so needs to go into the presence of his Maker. God has graciously provided a way by which all those who love and trust Him may joyfully pass out of this life. The testimony of multitudes of Christians upon their death-beds is one of the greatest sources of confidence to the Christian. He has the promise of God and what more can he need?

Man is keenly sensitive to pain, be it the pain of the body or the mind. This is a world in which pain is sure to come. Naturally there is an inclination to fear pain. But when the time comes that we must suffer we are free to turn away from the vain comforts of earth to those that God provides. His Son was a man to whom anguish of body and soul were no strangers but he faced them boldly and bravely and triumphant so giving us an example of fortitude. But he did more, he assured to us His sympathetic presence in all of our woes. With so great a help and comfort ever near us need we despair? Affliction, persecution, loss, disappointment, and death will come to us as they did to Jesus and triumph will be ours if we in all faith and submission repose upon Him and His promises.

All flesh is heir to disease. When we are threatened with serious illness we realize how weak mortals are, and how suddenly they can become helpless. It was to the afflicted ones that Jesus made Himself especially dear. He brought them to realize that they need not despair since He, the Great Physician, was with them. It is the comfort of the sick at all times to realize that "He is ever the same" and "with them always." Many a one who has thought little of the matter of life beyond has lived to thank God for the spell of sickness that drew him nearer to his greatest friend and helper.

Poverty is a dreaded monster, feared everywhere. But should we be afraid to be poor? The most of God's greatest and best men and women were poor. Our Lord Himself knew poverty. We need not fear to be in such good and great company, especially since we know that we are heirs to eternal life and the riches and grandeure of our heavenly inheritance.

Jesus warned us of the coming of wars and the afflictions incident to them. They are horrible things but what would they mean to us if we did not know that we were under God's special care and protection?

THE S. S. LESSON

Nov. 10.

Jacob Deceives His Father.

Gen. 27:18-29.

Golden Text—"Speak ye truth each one with his neighbor." Eph. 4:25.

Isaac had come to the time when he felt his days were short and so he made preparation for passing on the family blessing to Esau. We have been blaming the mother of Jacob for being partial to him to the disadvantage of Esau. Can we not see in the incident described that Isaac had a similar failing for Esau? The partiality that parents sometimes show to some children in preference to others is always sure to lead to trouble and heart-breaking experiences. Parents should realize that it is for them to do the best they know how for all of their children.

In our last lesson we noted how that Esau showed little concern about his birth-right which would be confirmed by the final blessing the father should give. In this lesson we observe that Esau seems to have had more regard for it. He was older now and possibly had more sense. Both Esau and Jacob knew how to appeal through the stomach. Jacob took advantage of it when he tricked Esau and Esau won and kept his father's favor by providing him with choice foods. It is remarkable to note how that in all ages men and women are so ready to sacrifice so much in order to satisfy the desires of the stomach for dainties. Appetite is a blessing when properly satisfied, when it is abused it becomes a physical, mental and spiritual curse and a cruel master.

Rebekah engineered the trick. It was no wifely or motherly thing to do. With the example of such a mother there is little wonder that the two sons were so far apart from one another. In pretending to be Esau in order to get a blessing by trickery Jacob proved himself unworthy of that blessing. No wonder that it was his children and not he himself who realized it. Rebekah had to bear the punishment for the discord she caused in the family. In a few days Jacob was to be sent away and she never saw him again. Isaac's partiality to Esau bore the same kind of fruit. It devided his family in a way that it could never again be brought together.

Jacob lied. He was a pretender and a deceiver. How could such a person be fit for a blessing so received? It did him no good, at least at that time, and only when his life and manner changed could he find peace and assurance. That required years of hardship, toil and anxiety. Like Jacob, the world is full of men and women who want to appear what they are not. Outwardly they wear the cloak of piety, of respectability and of charity, but only to gain their own wicked ends. Generally they fail miserably. No discipline succeeds fully. Frequently the deception is too transparent to deceive anyone and if it is not, the time is sure to come when exposures appear, and that in spite of all the care and skill devoted to concealing deceptions. Isaac could be deceived because he was blind, infirm and old. There is One who is never deceived. "Be not deceived, God is not mocked." He sees through the robes of piety the heart of the hypocrite. His keen eye penetrates the sheep-skin and within he sees the heart of the wolf.

The blessing Isaac had to give was to make the one receiving it the religious chief or priest of the family. Why such a trickster as Jacob wanted that at that time is a matter hard to understand. At heart he was mean and selfish and everything else that unfitted him for the high spiritual responsibility. It is one of the characteristics of the sinful heart to want at least to appear to be respectable and religious. All the outward signs in the world will never give one the good and pure heart that God demands from those who would be His servants and profit by His eternal blessings.

DEATHS

Sprunger. — Walter, son of Ulrich and Anna Sprunger, was born at Berne, Ind., and died at Fort Leavenworth, Kans., aged 29 years, 9 months and 14 days. The deceased was baptized and became a member of the Mennonite church at Berne, Ind., on April 2, 1915. He was a faithful member, an obedient boy, helping his father on the farm, endeavoring to walk in the footsteps of his Master and to be a shining light. He was the first of the three sons who have been called to camp within the present war period. Elden and Joel are the other two who have been in camp. Walter was called to Camp Taylor on Sept. 2, 1917, and stayed there a little over a year, till he was transferred to Fort Leavenworth, Kans., where he was only a few days when a telegram announced his death. One brother and one sister in their infancy preceded him in death. He leaves to mourn his parents, four brothers, two sisters and many friends. At the private funeral on account of the influenza epidemic, at his home near Berne, Ind., on Oct. 19, the Pastors P. R. Schroeder and S. F. Sprunger officiated and spoke words of consolation.

Sprunger. — On October 21, 1918, at Berne, Ind., Catharine Sprunger, wife of David N. Sprunger, aged 54 years, 10 months and 25 days, after a few days' illness of pneumonia. The deceased was a faithful member of the Mennonite church. She was born in Canton Bern, Switzerland, but in 1889 immigrated with her husband to this country, settling in this community. She is survived by her husband, four sons and one daughter. The funeral service was held at the home in compliance with the influenza epidemic ban on October 24, the Pastors S. F. Sprunger and P. R. Schroeder officiating.

CONTRIBUTIONS

CONTRIBUTIONS FOR THE RELIEF COMMISSION
For September and October.

Olive Amstutz, Bluffton, Ohio, $5; S. H., Newton, Kans., for Syria and Armenia, $5; ditto, for Ummel's orphanage, $5; anonymous, Berne, Ind., for Armenia and Syria, per S. F. Sprunger, $2; Joel Sprunger family, Elreno, Okla., for Ummel's orphanage, per S. F. Sprunger, $8.25; Karl H. Lehman, Berne, Ind., ditto, $5; Rev. Fritz Stucky, Gotebo, Okla., for Ummel's orphanage, per J. G. Regier, $5; Jacob H. Regier, Newton, Kans., for Syria and Armenia, ditto, $5; a friend, Newton, Kans., ditto, $10; Johanna Regier, ditto, $5; Mrs. Anna Suderman, ditto, $5; Mrs. Anna Weiler, Altona, Man., for the poor, per D. W. Friesen, $5; a friend, ditto, $20; Salem Sewing society, Butterfield, Minn., for Syria and Armenia, per H. H. Regier, $28.55; J. A. Ruth, Reedley, Cal., for Ummel's orphanage, $25; ditto, for war sufferers, $50; A. P. Neufeldt, Inman, Kans., for Syria and Armenia, per J. Lichti, $25; Sewing society, Pulaski, Ia., for the Red Cross, per Mrs. M. A. Niswander, $5; a friend, for the sufferers in Persia, $50.

Gratefully acknowledged,

P. P. Hilty, Treas.,
Donnellson, Ia.

CONTRIBUTIONS FOR COMMITTEE ON LODGES
For August and September.

From the Emmaus church, Whitewater, Kans., $40; from the Salem church, Dalton, Ohio, $10.70.

Gratefully acknowledged,

P. P. Wedel, Treas.,
Moundridge, Kans.

FOR LOS ANGELES

From Mother Dettweiler, $1; Sister C. C. Harder, $1; Sister Gertr. Paulus, $1; Bro. P. Lichte, $2; Salem church, Dalton, Ohio, $50; Bro. J. H. Regier, $50.

Wishing God's richest blessings,
Gratefully acknowledged,

P. W. Penner, Supt.

FOR CHICAGO

Mennonite S. S., Boyertown, Pa., 10; A. E. Luginbihl, Bluffton, Ohio, $5; Samuel Gratz, Bluffton, Ohio, $5; Joel Amstutz, Columbus Grove, O. $1; Jessie Amstutz, Columbus Grove, O., $1.

1420 W. 71st St. **W. W. Miller.**

NEWS OF THE WEEK

TEXT OF PRES. WILSON'S REPLY TO GERMANY

Washington, October 25. — The reply of President Wilson to the last German note follows:

"The secretary of state makes public the following:

"From the secretary of state to the charge d'affaires ad interim in charge of German interests in the United States:

"Department of State,
"Oct. 23, 1918.

"Sir:

"I have the honor to acknowledge the receipt of your note of the 22nd transmitting a communication under date of the 20th from the German government and to advise you that the president has instructed me to reply thereto as follows:

"Having received the solemn and implicit assurance of the German government that it unreservedly accepts the terms of peace laid down in his address to the congress of the United States on the eighth of January, 1918, and the principles of settlement enunciated in his subsequent addresses, particularly the address of the 27th of September and that it desires to discuss the details of their application and that this wish and purpose emanated, not from those who have hitherto dictated German policy and conducted the present war on Germany's behalf but from ministers who speak for the majority of the reichstag and for an overwhelming majority of the German people; and having received also the explicit promise of the present German government that the humane rules of civilized war-fare will be observed both on land and sea and by the German armed forces, the president of the United States feels that he cannot decline to take up with the governments with which the government of the United States is associated the question of an armistice.

"He deems it his duty to say again, however, that the only armistice he would feel justified in submitting for consideration would be one which should leave the United States and the powers associated with her in a position to enforce any arrangement that may be entered into and to make a renewal of hostilities on the part of Germany impossible. The president has, therefore, transmitted his correspondence with the present German authorities to the governments with which the government of the United States is associated as a belligerent, with the suggestion that if those governments are disposed to affect peace upon the terms and principles indicated, their military advisors and the military advisers of the United States be asked to submit to the governments associated against Germany the necessary terms of such an armistice as will fully protect the interests of the peoples involved and insure to the associated governments the unrestricted power to safeguard and enforce the details of the peace to which the German government has agreed, provided they deem such an armistice possible from the military point of view. Should such terms of armistice be suggested their acceptance by Germany will afford the concrete evidence of her unequivocal acceptance of the terms and principles of peace from which the whole action proceeds.

"The president would deem himself lacking in candor did he not point out in the frankest possible terms the reason why extraordinary safeguards must be demanded. Significant and important as the constitutional changes seem to be which are spoken of by the German foreign secretary in his note of the twentieth of October, it does not appear that the principle of a government responsible to the German people has yet been fully worked out or that any guarantees either exist or are in contemplation that the alterations of principle and of practice are now partially agreed upon will be permanent. Moreover, it does not appear that the heart of the present difficulty has been reached. It may be that future wars have been brought under the control of the German people, but the present war has not been; and it is with the present war that we are dealing. It is evident that the German people have no means of commanding the acquiescence of the military authorities of the empire in the popular will; that the power of the king of Prussia to control the empire is unimpaired; that the determining initiative still remains with those who have hitherto been the masters of Germany. Feeling that the whole peace of the world depends now on plain speaking and straightforward action, the president deems it his duty to say, without any attempt to soften what may seem harsh words, that the nations of the world do not and cannot trust the word of those who have hitherto been the masters of German policy, and to point out once more that in concluding peace and attempting to undo the infinite injuries and injustices of this war, the government of the United States cannot deal with any but veritable representatives of the German people who have been assured of a genuine constitutional standing as the rulers of Germany. If it must deal with the military masters and the monarchial autocrats of Germany now, or if it is likely to have to deal with them later, in regard to the international obligations of the German empire, it must demand, not peace negotiations, but surrender. Nothing can be gained by leaving this essential thing unsaid. Accept, sir, the renewed assurances of my high consideration.

(Signed) "ROBERT LANSING,
"Frederick Oederling, charge d'affaires of Switzerland, ad interim, in charge of German interests in the United States."

BERLIN REPLIES WILSON; AGAIN ASKS FOR TRUCE

Copenhagen, October 28.—Germany's answer to President Wilson's latest communication says:

"The German government has taken cognizance of the answer of the president of the United States.

"The president is aware of the far-reaching changes which have been carried out and are being carried out in the German constitutional structure and that peace negotiations are being conducted by a people's government in whose hands rests, both actually and constitutionally the power to make the deciding conclusions.

"The military powers are also subject to it.

"The German government now awaits proposals for an armistice, which shall be the first step toward a just peace, as the president has described it in his proclamation. (Signed) "SOLF."

London, Oct. 28. — The German reichstag, by a great majority, has adopted a bill placing the military command under control of the civil government, according to an Exchange Telegraph dispatch from Copenhagen.

London, Oct. 28. — It is understood in authoritative quarters that the allied governments will not reveal their armistice terms until Germany has replied to President Wilson's last note.

A crash has come in the personnel of the German high command. General Ludendorff, reputed to be the brains of the German army—the man who promised the Germans he would crush Great Britain and France before the United States could get under way in a military sense—has resigned his position as first quartermaster-general and Emperor William has accepted his resignation.

General surprise was caused in Berlin Saturday afternoon by the fact that the daily report from German headquarters was not signed, as usual, with the name of Gen. Ludendorff.

Later the following announcement was issued:

"The emperor, accepting the request to be allowed to retire of Infantry General Ludendorff, the first quartermaster-general and commander in time of peace of the Twenty-fifth Infantry brigade, has placed him on the unattached list. The emperor decided at the same time that the lower Rhenish infantry regiment No. 39, of which the general has long been chief, shall bear henceforth the name of Ludendorff."

His resignation, it is believed in London, will still further shake the faith of the German people in their military machine.

In the resignation of Gen. Ludendorff Germany loses what often has been described as her "military brain".

STATING TERMS FOR ARMISTICE

Washington, D. C., Oct. 30. — Incomplete and tentative armistice terms have been formulated by the military advisers of the supreme war council sitting at Versailles and cabled to President Wilson for his approval. In brief the terms so far received are:

1. Withdrawal of Teutonic troops from invaded territory within a specified period, to be fixed by the allied commanders.

2. Surrender of all ordnance and ammunition for same.

3. Withdrawal of German forces beyond the Rhine.

4. Demobilization of the Teutonic armies, except a limited number of troops for policing purposes.

5. Surrender of frontier fortresses, including Metz and Strassburg.

6. Release of all allied prisoners of war, German prisoners of war to be held until completion of restoration of devastated territories.

7. Surrender of a specified number of German submarines.

Washington, D. C., Oct. 30. — The allies have agreed to make peace with Germany on the lines mapped out by President Wilson, according to information emanating from a responsible administration source last night.

Marshal Foch and his associated military advisers have pronounced an armistice with the central powers practicable, provided allied interests be properly safeguarded.

The military advisers of the allied nations are now formulating the terms of the proposed armistice and some of the conditions already have been submitted to President Wilson for approval.

Surrender of military power and guarantees for the faithful performance of contract sum up the terms on which Germany will be permitted a cessation of hostilities.

Whether Germany will accept terms tantamount to a surrender remains to be seen, but with Austria and Turkey seeking a separate peace with the allies, the impression is strengthened that the end of the war is not far distant.

Military officials here, however, are still predicting that it will require further fighting to force Germany into submission to allied terms, unless these terms should be weakened.

The conditions so far formulated are not complete and only those upon which Great Britain, France, and Italy are in accord have been cabled to President Wilson, according to the understanding here.

REBEL AUSTRIAN GERMANS DEMAND SEPARATE PEACE

Paris, Oct. 30.—The executive committee of the German parties in Austria has formed a provisional government, according to a dispatch from Vienna, and has decided to send a separate note to President Wilson.

The Arbeiter Zeitung of Vienna declares that Germany and Austria-Hungary will capitulate without delay.

Steps for the formation of a German state in Austria followed fast upon other moves by various nationalities, who are rapidly bringing about the disintegration of the dual empire.

Archduke Joseph has issued a proclamation stating that Emperor Charles has charged him with the task of securing the complete independence of Hungary, a dispatch from Budapest says.

The emperor's action, however, failed to satisfy the Hungarian leaders, and according to Vienna reports they have proclaimed an independent and anti-dynastic state, under the leadership of Count Michael Karolyi, in agreement with the Czechs and South Slavonians. The proclamation of independence adds that peace will be aspired to at once, and Hungary will join a league of nations, her integrity and unity being the first aim.

GERMAN FEDERAL COUNCIL AGREEING TO AMENDMENTS

Copenhagen, Oct. 30. — The German federal council has approved the bill amending the imperial constitution in the form as adopted by the reichstag, according to a Berlin telegram.

[The reichstag on Saturday amended the constitution by placing the military authorities under the control of the civil government. The measure was adopted by a large majority. The retirement of Gen. Ludendorff has been reported as having been due to the passage of the measure by the reichstag.]

Paris, Oct. 30. — Extremely important decisions were taken at the meeting of the crown council held under the presidency of Emperor William at Berlin on Saturday, says a dispatch from Zurich to Le Journal.

GERMANS FEARING WORST ARE FLEEING THE CITIES

London, Oct. 30. — Civilian departures from the lower Rhine and part of Westphalia, which were begun on a small scale when the first allied bombs hit Cologne, have developed into a panic flight, according to The Hague correspondent of the Daily Mail. All the banks are being stormed by depositors who are withdrawing their savings in German bank notes of as high a value as are obtainable, the one hundred mark note having an appreciable market value over lower currency. But even small notes of one mark are being taken eagerly.

Not only are some of the banks at their wits end for legal currency to pay out deposits but in places, especially Cologne and Dusseldorff all except local, and therefore valueless currency has disappeared as if by magic.

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196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. Hail to the King (chorus, soprano and alto duet, soprano solo) (III)
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282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III).....Davis
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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ANNOUNCEMENT

Concerning the Shipping of Goods to India and China.

The Board of Foreign Missions has found it advisable to appoint Bro. and Sister P. W. Penner, 227 So. Ave. 20, Los Angeles, Cal., as shipping agents for all goods that our mission friends may want to send to India or China. Their address will be the center for collecting and sending the goods and for information about the goods most needed. They will soon make some announcements themselves.

Hoping that this will facilitate this part of our mission work materially, I am announcing this in behalf of the board.

P. H. Richert.

ANNOUNCEMENT

On account of the influenza epidemic the Pacific District conference is postponed indefinitely, likely till the middle of January, 1919. Definite announcement will be made later. Almighty God is speaking strongly and insistently to nations and their rulers. May they heed His voice. We, as His own, will humble ourselves in the dust and plead for mercy, for He gives grace to the humble.

The Officers
of the Pacific Distr. Conf.

IN MENNONITE CIRCLES

The Year-Book, published by the Eastern District conference, has made its appearance containing information of value regarding our church. It may be obtained through the Mennonite Book Concern, Berne, Ind.

Churches throughout the country which have had to suspend services on account of the epidemic of influenza are again resuming their usual meetings. The extent and the damage done by the plague is only beginning to be realized. In one city, Philadelphia, and that was typical of many others, the plague claimed more victims than the war did for our entire nation so far.

Small talk often starts big trouble

NOTES AND COMMENTS

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you want to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, then a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Sel.

Among the recent additions to the Daniel B. Dyer museum in Kansas is a cabinet of rare old books and literary curiosities. Resting side by side are two Bibles, one, the first complete folio and royal quarto edition of the Bible printed in the United States in the year 1791 in Worcester, Mass., by Isaiah Thomas, and the other, a copy of the smallest edition of the Holy Bible in the world. The little volume contains both the Old and New Testaments. There are 876 pages in it. The space required to hold the large volume beside it would hold 845 of the little ones. The first complete edition of the Book of books printed in English was by Miles Coverdale. It was produced in 1535, while the first complete translation into old English was by Wycliffe in the year 1382.

Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has received an invitation from the faculty of the University of Upsala, Sweden, to visit the university and deliver a course of lectures in the near future on the Olaus Petrie Foundation, taking as his subject "American Christianity and Church Unity."

PRAYER AND PRAISE FOR MISSIONS

Will the readers of the Mennonite humbly and trustingly bring before God the following requests daily.

He assures us that before we call He will answer

Pray:

That God will raise up a consecrated Christian physician for our field in India and China.

That God may bless the health of our missionaries while faithfully working in the trying climates.

That, if it be in God's plan, permission may be obtained for Bro. and Sister P. W. Penner to return to India.

That God may open up the way for Bro. Noah Burkhalter and his fiance, Sister Adah Good, Sister Frieda Spranger, Bethel Deaconess Home, and Sister Mary Jones, Reedley, Cal., to go to India.

That sufficient money be provided for the support of the children in the extreme southern part of our field in India. About one hundred natives in this section have accepted Jesus Christ as their personal Savior and have been baptized; these natives are too poor to take care of their children and unless they are taken up into the Christian schools, they will be taken by the Hindu priests; $15.00 will support one child in the day school for one year; $25.00 will support one child in the orphanage for one year.

That God may open up all closed doors in the way of Brother and Sister H. C. Voth, Goteho, Okla., Sister Christina Habegger and Sister Metta Lehman, Berne, Ind., going to China.

That they may have a safe voyage and that they may readily adapt themselves to new conditions.

That God may awaken a great interest among our people in Jewish mission work. A Reader.

RELIGION AS SOME BOYS IN THE CAMPS REGARD IT

(Extracts from letters written to the editor from friends in service.)

"This army life certainly is a new experience to me. So far it just appears to me like my freshman year at college. It seems that the permanent men have it in for the new man, for they do certainly rub it in on us. But a fellow who keeps his head and does as they tell him, gets along fine. It is hard work at times, but all you have to do is stick to it. The fellows here are a rather cosmopolitan bunch. College fellows, high school boys, regular mechanics and street rough necks, all mixed together certainly do make some bunk mates. It is, however, as you said, the religious element is influential. You will find, however that many of the fellows do know how to make blue flashes even though they do go to church.

W."

"As to religion in the army I do not believe that there are many without religion. But the religion existing in some cases is not what it is in civil life. The way I feel about it is that the men prefer the cool formal religion to the wild fanatic type of showing it on every occasion. Another thing about most of the fellows is that they are not in favor of the hypocritical kind of religion for Sundays only. There are also a few, and a very few, who are confirmed atheists. The only thing that will wake up these fellows is getting up against the real thing. I do not believe that there is a man who comes to the 'hell of the front line' who comes back with the feeling that there is no God."

W. L.

"Rev., I must tell you about the wonderful Y. M. C. A. we have here. I think it is one of the best, if not the best, in France today. They have very good shows every evening with the exception of Wednesdays and Sundays which are reserved for church service they have very good services then. I also joined the Anti-Swearing club. I think it is a good thing to belong to for I believe we don't need to swear."

R. W.

[illegible] the Y M C A [illegible] playing American [illegible] music. Just day before yesterday I heard American music for the first time in about a month, so you should appreciate our Victrola. I have heard American and French music played by military bands over here. Native bands at that! Ooh, lah, lah! But I like American music best of all. Tell B S that I shall appreciate a cornet solo by him when I reach old U S A. Seven of the fellows and seven Y M C A workers had a little lunch together last night and maybe we didn't have a fine time! One of our bunch sang a few solos and he tells me that he is going to continue vocal lessons in Philadelphia when he reaches the States. So do not be afraid that you will not have enough talent for an entertainment next year."

I. R.

"I know you will be glad to hear that I am leading a good Christian life, attending services regularly at the Y M C A and can honestly say that when the [illegible] I left the old folks at home and [illegible] I have led a good clean Christian life while serving my country in the Army of Occupation."

W. H.

THE HOSTESS HOUSE IN CAMP

By Frances I. Gaither.

Every Hostess stopping at a [illegible] camp leaves behind a great many women. Some are met by the men the camp [illegible] All [illegible] make them [illegible] a bungalow taped [illegible] to [illegible] finally, on the [illegible]

Here [illegible] are served in [illegible] tea rooms, log cabins [illegible] and [illegible] there [illegible] and while groups [illegible] are [illegible] brought [illegible] to [illegible] groups in [illegible]

sometimes the women who are [illegible] do not know how to find [illegible] they are seeking. There [illegible] information clerk who, with [illegible] clue than a man's name, [illegible] to locate him, and an [illegible] is sent for him.

The woman wants to stay several days. The same information clerk has a list of homes near by camps, of whose respectability she has assured herself, and she secures the visiting woman a room. It happens often that the woman, ignorant of the cost of travel these days, lacks funds to take her to her journey's end. This is a matter which the information clerk also takes into her clever hands.

Very, very often the mother or wife arrives too late; the man has gone overseas. There is a quiet little room in the house where the woman is taken and comforted till she recovers from the blow. Tragically often in the days when the Spanish influenza was epidemic, the woman, called to camp by a telegram, arrived too late and in the same quiet little room two women got on their knees and one asked God to comfort the other and sustain her on her journey home.

Over in France the girls who step from a train in Paris are met by a woman from the Hotel Petrograd who lifts the problems of destination and luggage from their bewildered brains and takes them to this home for American girls. Here they meet other girls, every one of them having traveled three thousand miles from home just to show she was willing and glad to add her contribution to this world's work of winning the war.

These girls have room and board, recreation, entertainment, and the best Christian influence in this little bit of home in France, they are watched over as carefully as if they were in their own homes. Just what this must mean to anxious parents at home is realized by all who know what life means in Paris for a young, unprotected girl, ignorant of French ways and unable to speak a word of its language.

"But who," you ask, "is doing all this? The American government?"

The American government is interested in the work to the extent of encouraging and commending it, but it is not doing it.

Every Hostess House in the United States, and they are spread over many acres, the Hostess House in Paris and one in Russia, represent one of the many war activities of the Young Woman's Christian association.

The Hostess House is its conception; it is ready to put one in every military encampment, but does not do it until the commandment has requested it. There are seven Hostess Houses for the colored race, and as many more in process of construction. Every one has proven its need, and won the commendation of the commanding officers.

In constructing these houses, the Young Woman's Christian association adds another marker to the grave to the tradition that no woman shall be allowed in a military camp. It has proven that if the women are cared for when in camp, if a place is given for the women and men to meet, a higher plane of morality is reached than when they met on street corners outside the camp.

The Hostess Houses are furnished with cheerful draperies, easy, comfortable chairs; there is always a piano and a victrola; there is always a table covered with the latest magazines and newspapers. In every quiet corner there is a writing desk with its blue triangle stationery serving as a reminder of the letter to be written home. There is a cafeteria with home cooking, a welcome change from the monotony of the mess hall.

The boys gather here as if in a parlor at home. They meet their women folks here; they come when there is no woman to see; they tell the information clerk their troubles; they show the house-mother their pictures and letters from home. They relive home and home associations when in the Hostess House, and it is good for them.

The Hostess House ideals of democracy, sacrifice, service, community interests, and patriotism have come into American life to stay.

THE AMERICAN RED CROSS IN THE HOLY LAND

By John H. Finley,
Amer. Red Cross Commissioner to Palestine.

I reached Jerusalem in the late afternoon of a summer's Saturday, on foot, over the barren hills, for I could not bring myself to approach and enter the Holy City in a car that had not been as yet hallowed (as thousands of Fords and other cars have been, by their Red Cross markings and ministrations), but by the following Tuesday this, our first car, had been consecrated to such service, and I rode out to Bethany, accompanying one of our doctors in his visits to refugees from the Jordan valley, the first specific work of the American Red Cross in Palestine.

We found on our arrival, however, that these particular refugees had been sent a little way out from Bethany, and while the doctor was getting his directions I found time to enter a little field a few steps beyond the wall at the roadside and see the winnowing scene as doubtless two thousand years ago in that very field "nigh unto Bethany". Up on the cliff and back in the fields, toward Jerusalem, some distance from the Jericho road, where the army lorries and ambulances were flying back and forth, attended by the gray clouds of dust, the refugees had been sent. And so it was that I climbed up through the narrow streets to that now forsaken part of the village to which the Master came at the end of some of His harassed days in Jerusalem, near the place, perhaps, where Martha met Him after the death of her brother, Lazarus, for He "had not come into the village". Not far away were the broken walls of the one-time house of Lazarus, and a few steps from the house the tomb itself, deep in the earth, where, according to tradition, Lazarus was laid and whence he came forth as we, lighted by candles, from the deep grotto.

After stopping for a moment at the ruins of the reputed house of Simon the leper to look out over Bethany to the Dead sea, a narrow stretch of which could be seen, I passed through a field with olive trees, under whose shadows boys were herding goats, and soon caught sight of a large modern building, from which I could hear the mingled voices of men, women and children.

As I approached I saw out on the bare hill in the sun a group seated in a circle, one of their number playing upon an improvised instrument of one string—the poet who sang of the deeds of his incomparable chieftain. The medley of noise and misery from the house near by seemed not to disturb his quiet rhapsodies. Here in the abandoned monastery, from which the Turks had driven out the former occupants, were gathered a hundred or more refugees from Salt and the country about, great, stalwart men in picturesque garb, usually marked with color, women of stately bearing, who had faces of fine profile, but marred, according to our standards of beauty, by the blue tatto on the cheek or chin, and children who would all have been beautiful if they had not, most of them, had half or wholly blinded eyes. All of these had to leave their ancestral dwelling places and rich fields off towards the

mountains of Moab, which could be indistinctly seen upon the horizon—had to leave them at almost a moment's notice with only what they could catch up and carry on their backs. They were miserable in their idleness and sickness and, as I imagine, nostalgia, housed promiscuously as in a great, cheerless tenement house, which had been left by the enemy without a fragment of furniture or with ornament. The English military authorities have given food and have improvised shelter for these refugees and so kept them from absolute starvation and exposure. It is the opportunity of America, through the Red Cross, to supplement these barest necessities by helping to minister to the sick and the especially needy of those who were living peacefully in war's track and who fled to the English for protection. It was with such motive that the Red Cross doctor, representing America, was there, going from room to room in that great caravanserai, examining men, women and children "sick of divers diseases" and telling the muktar (the head of the little community) what to do in each case, sometimes putting the capsule or powder into the rough hands of the muktar for his administering.

Returning by the way of the white road around the Mount of Olives, we found our way to another such temporary encampment in the squalid and ill smelling rooms and balconies of what had been a Turkish prison. Here conditions were pitiful, and indications of typhus were said by the doctor to be present. The muktar complained of the water and showed a Turkish horse bridle that had been drawn out from the well with the half serious intimation that the horse had gone in with it.

Everything possible is being done to give sanitary and comfortable refuge to these wanderers, but inevitably it is difficult to make the provision at this great distance, especially when the enemy has carried away everything serviceable and often polluted what has been left. Too much praise cannot be given to the English medical officers and doctors, who have vigorously taken hold of these problems. But so serious is the condition in which they found things that it seems a Herculean task to cleanse the land which the British forces have again recovered for civilization.

But the most appealing of these groups of refugees was that encamped out on the other side of Jerusalem, a part of them on the hills in tents and the rest down in the valley, where tradition has it the wood was found for Christ's cross from two trees that grew there. Altars stand over these traditional sites in the midst of the great monastery of the Holy Cross, with a large interior court and many balconies and stairs. Here the exiles sit or wander listlessly about, as did the ancient children of Israel by the streams of Babylon. Among them was their priest, with whom the leading men of the community, the American Red Cross doctor and I were invited to take coffee. There were only two tiny cups, but the coffee was prepared and served with as much ceremony as if it were offered in the golden cups of Solomon.

These men of dignified manner, of fine, strong face and gaunt frames belonged to the out-of-doors. They doubtless lived in huddled houses when at home among the hills overlooking the Jordan valley, but, while they would have been at home in palaces, they seemed to be as lions in cages, longing for the free if not altogether secure air of their hills, and so it was that they seemed to be nearest home in the tents with the ever-blowing winds swirling about their loose garments. It was the children, however, who made the strongest appeal, and it was touching to see the kind concern which these great, rough men had for them.

The American Red Cross has compelling work here in doing what it can for these little war exiles, for their health, their happiness, their comfort, their education, for these children, as well as ours, are to have a part in the reconstruction of the broken world. And is there anything more important aside from "winning the war" and healing the sick, than preparing these little ones of th earth for their mighty tasks?

"BACK-TO-SCHOOL"

"The school is your training camp. Don't be a deserter." This is what the Children's Bureau of the United States Department of Labor is saying to the thousands of children who are leaving the schools for industry, dazzled by the present high wages offered. Jobs that offer very little training and less hope of a future are being taken unquestioningly by the youngsters who "don't like school anyway" and think they are "old enough to work," or who feel the urge of home necessity.

The Children's Bureau has just announced a Back-to-School drive whose object may be stated in the president's words, "That no child may have less opportunity for education because of the war." The drive will attempt two things: To return to the schools and keep there the children who have deserted them for industry, and to keep the children now in school from leaving prematurely. The actual work of the drive will be done through the Child Conservation Section of the Council of National Defense which is organized into state, county and local units. In each school community committees are being formed whose first duty will be to study child labor and school attendance laws. After that they will go to the county superintendent, the school principals and teachers to get accurate lists of the children who have not returned to school. Then begins the real work of getting the children back. Parents will be called upon, and the committee members will talk over with them why it is important not only to the child but to the country that he be well prepared for work before attempting it. Where the reasons for leaving were pecuniary an adjustment will be attempted so that the child can return. The bureau urges that the adjustment take the form of a scholarship similar to those in practically all of the colleges, and in certain city school systems. The average amount of school scholarships is $120 a year, and it is hoped that as a result of the drive an average of at least one will be founded for each of the 281,000 school houses in the United States. The Red Cross will help to keep in school those children who have a father or brother in the service.

The refusal of the federal government to employ children in essential industries gives point to the bureau's contention that they should not be allowed to be employed to furnish a cheap source of labor for non-essentials. The War Labor Policies board which is composed of representatives of all the departments directly concerned in the prosecution of the war, has made a definite ruling that children under 14 shall not be employed on war work and that children between 14 and 16 shall not be employed on war work for more than 8 hours a day or 6 days a week, or between 7 p. m. and 6 a. m.

This action has been followed by a general order to all branch offices from the director of the United States Employment Service. The order states that the policy of the Service is to discourage all children under 16 from leaving school. If a child under 16 is placed federal standards of child labor will be followed unless the standards of the particular state in which he works happen to be higher. In that case the state standards will be observed. An effort to put the children in suitable and 'developing' positions will be made, and so far as possible the conditions under which they work will be investigated.

The United States Boys' Working Reserve refuses to give federal recognition to boys under 16 who are employed on farms or in industry. It maintains that children under 16 should be kept in school by all the pressure that can be brought to bear, on the ground that the future welfare of the nation depends on the educational training of its youth.

The opening of the schools for the fall term gave the Children's bureau an opportunity to find out to just what extent children were leaving school prematurely, whether those who had worked on vacation permits were returning, and, in general, the conditions among working children. A series of inquiries were made in typical industrial and commercial centers to throw light on these and other questions. The cities studied include New York, Philadelphia, Chicago, Boston, Baltimore, Pittsburg, Washington, Wilmington, St. Louis, Cincinnati, Louisville, and several smaller cities. In Washington it was found that this year 1,095 permits to work either outside school hours or full time had been granted under the law which permits children of 12 or 13 to work, if, in the opinion of the juvenile court, the poverty of the family justifies it. In 1916-17 only 277 such permits were issued. This is a gain of 295 per cent. The number of children from 14 to 16 who were granted regular working permits rose from 727 in 1916-17 to 1,917 this year—an increase of 164 per cent. In Wilmington 61 per cent. more children have taken out permits this year than last. Practically all of this 61 per cent. have definitely left school to enter industry on full time.

Reports of greatly increased shifting from job to job seem to indicate that the child is not finding in his work a steadily progressing training. The figures do not show that children are staying at their jobs more steadily because of higher wages, or that they are staying long enough to gain from their industrial training experience which will make them increasingly useful.

The bureau emphasizes the fact that the success of the drive depends largely on an educated and intelligent public opinion which will insist upon the complete enforcement of child labor and

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

By the time the readers of The Mennonite will have received this issue, the elections will have passed and they will know what kind of a will the citizens of this nation have expressed at the polls. To the voters generally the president has appealed for a congress that will support his administration so that in the eyes of the enemies it will not appear as though the American people were not altogether in accord with his policies. It is not in our line to discuss politics. However, as a matter of practical politics, if it is right for one office-holder to ask for an expression of confidence at the polls it cannot be altogether wrong for the president to ask it. But why should the voters who have some ideas as to what the president is doing in regard to the war be asked to express their will? The president has carried the war to the liquor interests, why should the voter not be allowed to say whether he thinks the president has gone far enough? In some quarters there are wet candidates who are appealing to the public to protect their "liberties". In other words they want their supporters to register their disapproval of all temperance legislation. We should like a chance to express our disapproval of the liquor traffic that is responsible for the loss of the birthright of millions of children in a way that would protect their liberties. The sale as well as the manufacture of all strong drink could be stopped for good. If the authorities with that power in hand are unwilling to stop it, we should elect to office men who will compel its stoppage.

Sometimes we hear a comparison being made between the good pastor and the good preacher. Comparisons are seldom fair, indeed an old proverb says: "Comparisons are odious." The minister is supposed to combine the dual office of pastor and preacher. Frequently he is more of the one than the other. Sometimes he is either a pastor and no preacher or he is a preacher and no pastor. Occasionally he does not measure up sufficiently to be classed either as a pastor or a preacher.

The unfortunate thing about the situation in which some ministers find themselves is that they are expected to be pastors when they make better preachers, or preachers when their gift lies in pastoral work. Having said so much of the dual duties of the minister we nevertheless venture the opinion that the difference is more imaginary than real. The true minister lives a life that finds expression in his words and acts. Words cannot be divorced from actions unless there is hypocrisy. The complaint of his being more of one thing than the other is one of those vague things that may mean little or much, just as the one making it wants to read a meaning into it. We know of no meaner knock to give a pastor than for one of his parishioners to complain because he does not visit enough, when there is no occasion for visiting. Many ministers go gadding about, listening to gossip, if not carrying it from house to house themselves, when they should be at home in their libraries at study or prayer. Many able-bodied parishioners who expect the pastor to come running after them to hear their whine when they are peeved and stay away from church need converting more than pastoral soft soap. To be sure, we do not want to ignore the legitimate pastoral work that goes with every ministry, but we think there is more dignity in the ministry than to make of the minister just a social hummingbird that goes buzzing from house to house eating sweets and looking pretty.

But here is the minister who must labor under the indictment of being no preacher and that usually from one who could not give an intelligent definition of preaching to save his life. If successful preaching draws crowds we will have to strike out as good sermons those that Nicodemus or the woman of Samaria heard. If it does not please the hearers we will have to cut out nearly all of Paul's addresses. If it is free from disagreeable truths and direct personal applications then even Peter's celebrated sermon was an absolute failure and the less to be said of it the better. Preaching is not eloquence. Students of elocution don't amount to anything as preachers. It is not the delivery of splendid literary productions. The most effective sermons often offend a cultivated literary sense. Preaching is presenting Christ in a way that men will learn to know Him. Successful preaching, as we generally regard it, means that it will move men to accept Christ, but we must never forget that some of the greatest and best preachers delivered their message to a wicked and stiff-necked generation, the results of their preaching were recorded in heaven, not on earth.

"BACK-TO-SCHOOL"

(Continued from page 3.)

school attendance laws, and demand that each community shall see to it that its children are not deprived of schooling because of poverty. The school welfare committees are urged to secure for their communities the visiting teachers, vocational advisors and similar means of guarding the school child's well-being which have proved their value in other localities.

WORD-WIDE SUNDAY SCHOOL NEWS

A New Day at the Holy Sepulchre.

When the governor of Jerusalem learned that a thousand American Christians, representing different sects, were coming to that city to hold a World's S. S. convention, he asked whether a thousand soldiers would be sufficient to keep the peace of the convention. Why? For generations scenes of riot and even bloodshed had occurred year after year between the rival Christian sects at the Church of the Holy Sepulchre in Jerusalem in the Ceremony of the Holy Fire on the Saturday before Oriental Easter.

This rioting was due partly to fanaticism and bitterness between the Christian sects celebrating this "miracle" at the same moment, and partly to the brutal roughness of the Turkish troops who were on guard.

Knowing these things the governor could hardly credit the statement that not a single soldier was needed to insure the peace of the Sunday School convention, especially where so many denominations were represented. But after witnessing the spirit of unity among these Sunday school people as they gathered in the convention under two great tents upon the reputed site of Calvary, after noting the unselfish spirit of these workers as they met on behalf of the world's childhood and youth, noting, too, that the address of the Samaritan High Priest was interpreted by a Jewish Rabbi, he sent his deputy to say that while he was disturbed concerning their coming, he bid them God's speed and a cordial welcome at any time to Jerusalem.

And now, for the first time at this last Easter, the Ceremony of the Holy Fire was celebrated at the Church of the Holy Sepulchre without the presence of Turkish soldiers. The English were in command at Jerusalem and had determined that this year the ceremony should be observed without the presence of a single soldier. It was a bold decision to make but the plan was actually carried through greatly to the credit of Colonel Storrs, the military governor, who was present at the church with his staff. There was intense excitement. The church was packed to the doors. The Greeks, the Armenians and Copts were there—intensely jealous of each other. At times it seemed as if rioting was just about to break out, and as the priests within the tomb passed out the sacred fire through tapers there were a few moments of struggle.

Rev. Stephen Trowbridge, the World's Sunday School secretary among the Moslems, was with Mr. Cleland asked by the governor to stand in front of the mass of Armenians to keep down any turbulent spirits. The Greeks proved the most noisy and troublesome, but on the whole the ceremony passed off very peaceably. The governor later sent Mr. Trowbridge the following note:

"Dear Mr. Trowbridge:

"Pray accept my very sincere thanks for the invaluable help rendered by Mr. Cleland and yourself today in the Church of the Holy Sepulchre. The peaceful celebration of this historic service without the presence of armed forces has undoubtedly shed lustre upon allied Christendom, of whom you two are honored representatives in Jerusalem.

"(Signed) R. Storrs, Col.,
"Military Governor."

A cable from Cairo, dated October 18, states "A solemn function has just been held at the Holy Sepulchre in Jerusalem, in thanksgiving for liberation of the holy land from the Turks. Consular representatives of all the allied nations attended."

Every Picture Means a Scholar.

During these war days fewer Bible picture cards have been sent to the missionaries for use in their work. The effect is clearly noted in a photograph that recently came to the World's Sunday School association from India. A Sunday school was shown and 15 were present. In former days, when a larger number of picture

cards had been received, that same school had an average attendance of seventy-five. Missionaries from every field abroad state that "every picture means a scholar." A picture card is a large reward and is given often not merely for attendance but for committing verses and even chapters from the Bible to memory. In a certain city in China the missionary was able to obtain a real clean-up in one of the sections by giving a picture to each woman who would remove all rubbish from in front of her house. Our home land is rich with pictures. Every Sunday school class or individual member can help forward the Sunday school work abroad by sending used post-cards and left-over Bible pictures to the missionaries. The pictures will win scholars and the teachers will seek to win souls. For all information write to the Surplus Material Department, World's Sunday School Asso., 216 Metropolitan Tower, New York City. Be particular to indicate your denomination, distinguishing between "North" and "South" if necessary. You will receive a card of introduction to a missionary and a leaflet giving all details of the plan. More than 28,000 introductions have been placed in this manner.

The Organized Adult Class in Buenos Aires.

South American Sunday schools are adopting the proved plans of the schools here in the home land. Many men's Bible classes are doing good work in addition to building up their own organization. This work has been developed by Rev. George P. Howard, field secretary for South America, of the World's Sunday School association.

The First Methodist church of Buenos Aires, Argentina, has such a class and the teacher, Jay C. Field, just wrote about his class to W. C. Pearce of the International Sunday School association. He said in part, "We have just completed the organization of a Men's Bible class of the First Methodist church, Buenos Aires. We have adopted almost without change the constitution found in your book on "Adult Bible Classes". We are working now for charter members and will close the list just as soon as you can send us the certificate as shown in said book. We have been having an attendance of eighteen to twenty-four men and have been studying Ward's "Poverty and Wealth". We are now beginning "Meeting the Master". We hope to have considerable growth in the class this year. We have already ordered considerable supplies for the class work."

QUITE OTHERWISE

The Chinese are funny people, and manage to do things exactly opposite to us. For instance, when writing a letter we put our address and date inside the letter, at the top. They put it on the envelope outside and at the bottom. We never enclose our visiting card, but put our signature at the end of the letter. They always enclose a card, but no signature. There is a special way of folding their large thin red paper cards, and when you take one out of the envelope it looks like a person kneeling down and beseeching you to read the letter inside.

Again, our seat of honor is on the right. Theirs is on the left. Thus Chinese cannot understand why in St. Matthew 25 the good sheep are on the right side and the goats on the left. Our pupils in school always face their teacher. Chinese scholars always stand with their backs to the teacher while they are repeating their lessons.

Our carpenters mark their boards with white chalk; the Chinese use string dipped in black ink. Our compass points to the North; theirs points to the South. Our beds are soft and springy; theirs are hard and bricky. When writing we use a hard pen; they use a soft brush. We shake one another's hands; they shake their own. At dinner we have dessert last; they have it first. We put the candle into the candlestick; they put the candlestick into the candle.

At a shop in England you can buy a tool complete; in China you buy the iron part and fix a handle on for yourself at home. Our schools are silent; theirs are noisy—the more noise the better, for it shows they are working hard. In England, when a person is sick, we like the room private and quiet; in China the house is crowded with relatives, all making as much noise as they can.—Bible Gleanings.

THE NATURE CURE

"Consider the lilies!" Go to nature, you wrinkled, careworn, caretorn souls! Go to nature and consider the workings of the Lord in the flowers of the field. This is the real "nature cure", and it has the advantage of being recommended by the Savior Himself. We are to sit down in the presence of the wild flowers and seek their secret, and ask what suggestion they have to make for the living of an acceptable life in Christ.

I confess there is nothing which makes me more ashamed of my moral and spiritual poverty than just this contemplation of the wealthy glory of the fields. Here is beauty as the Master purposed and designed it. Here is His standard. And then I look at Himself, and I realize that I am a discord in His creation. The house eclipses the tenant, and I have no worthiness to sit side by side with their loveliness. It is surely the purpose of God that in beauty of life I should vie with the flowers and eclipse them. A moment's consideration reveals to me how infinitely distant is this attainment, and how mean and stingy is my life compared with the grace and grandeur of the field. — Rev. J. H. Jowett.

DEFINING CHRISTIANITY

Once in a while we can read a statement purporting to be a definition of Christianity, but oftentimes the definition does not define, but is vague and even misleading. We know of not better definition than the one word Christianity, or, in others, "It is Christ within, the hope of glory". The quoted passage tells us at least where the kingdom is to be found and what it embodies, for Christ dwelling in the heart will manifest Himself in innumerable ways for the glory of God and the good of mankind. The fact is, the Bible gives no definition other than by inference or suggestion, where it is located and its consequent fruits.

It is difficult to limit a great thought and fact by a definition. A gentleman was asked which translation of the Scripture he preferred, made the significant reply, "My mother's." So Christianity is the best defined by what it accomplishes in human hearts and lives, the product of such a glorious transformation. It is best not to dogmatise too much concerning Christianity. Its concrete demonstration in redeemed lives is much better and more influential for good than volumes of dogmatic statements minus a concrete illustration.

A person may subscribe to the articles of the church and yet be no living demonstration of the truth and fact of Christianity. Christ within, the hope of glory, brings the soul into possession of the essence of it. There is no Christianity separated from Christ, for nothing transforms and beautifies character and life as when He is enthroned in the heart and allowed to sway the life. Some one has said, "Christianity is the author of the heart of man towards Christ." It is that, but much more, for Christ is a living incarnation of Himself in His children.

The consistent Christian life is the best definition of Christianity and of the attitude of the heart of man towards Christ.

The consistent Christian life is the best definition of Christianity this world has ever had or ever will have. Christ declared, "Ye are My witnesses" — witness of its reality, its power, its transparency, its transforming efficacy and its marvelous glory.—Evangelical Messenger.

A hundred years ago during the French Revolution, when religion was abolished by the French parliament, when Sunday was done away with, the clergy were hunted into the thickets like beasts of prey, and none might conduct or attend a service on pain of death, did people go without this means of grace? No! From time to time a messenger hurried with a mysterious watchword from house to house, because he knew the inmates would risk their lives to get the communion. "The black swamp", he would mutter, and pass on without greeting or farewell. But the persons addressed understood him. About midnight, men and women, dressed in dark clothes, would meet silently by the dark swamp below the village, and there by the light of a carefully guarded lantern, one of the homeless priests would give the symbols of the body and blood of the Lord to the faithful. They all knew that at the moment, before the alarm could be given, soldiers might be upon them, and a volley of grape-shot might stretch them bleeding and dying on the ground. What matter? Man might kill the body, but Jesus said that He would raise them up at the last day.

THE C. E. TOPIC

Nov. 17.

Reforms that Need Our Aid.

Amos 8:4-10.

Reformation like regeneration means to make over but the word regeneration goes farther, it means to be born again. Reformation is a work of man; regeneration is the work of God. The one who has been born again has also been reformed. It is impossible to go through the new birth without giving outward evidences of the fact that all may note and understand. We have plenty of people who have reformed, but not been regenerated. But there is no such a thing as having been regenerated without having also undergone a reforming process. Men and women reform by quitting old ways and habits that are bad and taking on good ones that make them better members of so-

ciety. Very frequently, like the man in the Bible, they ask: "What lack I yet?" as though they had done everything that is required of them. A surrender to the will of God and an absolute obedience to all He requires is still wanting. They must also do that or their reformation is of little profit in securing to them the advantages of eternal life.

But we must not ignore reforms. The Christian is to be the "salt of the earth" to keep it for better things and the "light of the world" to drive away darkness. God wants men to improve, and they may be improved. A tree may grow out of the ground crooked, or it may not give promise of the kind of fruitfulness that the husbandman expects. He does two things. He ties the twig to a stake and makes it grow straight, then he grafts it and insures the kind of fruit he wants. He certainly will not bother about grafting a twisted, crooked twig until it is made straight and respectable. In a large measure God places the task of straightening out in the hands of His children. He Himself then attends to the process by which a new and better life is implanted.

The story of Christianity is one of continually reforming. The good things in the world today would not be possible were it not for the influence of Christianity. Political freedom saw its dawn when the nations of the earth had Christ preached to them. Woman only came to be regarded as man's equal with the establishment of Christianity. Slavery disappeared with the triumph of the gospel that proclaimed all men equal in the sight of God. Institutions of charity and benevolence go hand in hand with the gospel. The great cure for poverty is not more money in the world, but more men and women to live the Christ-life of love and self-denial. Wherever evil in its worst shape lifts its head, one will find a challenge to Christianity to do its best and when it does that evil will be conquered.

What reforms need our aid in our day?.

We need the reform that will completely overthrow the demon rum. No single curse has done so much evil as this has done. Various schemes have been tried to limit its power. It cannot be limited. It must be utterly destroyed. This task may be accomplished (1) by Christians themselves abstaining from the use of liquor; (2) by their efforts to educate the masses as to its dangers and evils; (3) by their exercise of the power vested in them as citizens that can make the manufacture and sale of the stuff impossible. We need a reform that will make this world a clean world. This is to be accomplished (1) by clean personal lives, free from anything immoral; (2) by keeping the mind free from filthy thoughts; (3) by educating children as to the sinfulness, the corruption and the misery caused by immoral lives; (4) by making and enforcing laws that will protect the public, especially the youths, from the suggestive evil things that appear on the stage, on the screen and in print.

We need a reformation that will give the poor their just rights. It must begin with a realization that God has made this world for all His creatures and the accident of birth or situation does not give title to live in luxury while multitudes are in dire want. The problem of poverty will be solved when (1) Christians are consistent in their business dealings; (2) when laws are favorable to poor and rich alike; (3) when the poor learn to take care of and use sensibly that which they already possess; (4) when a spirit of unselfishness and generosity possesses the world.

Other reforms include the breaking down of ignorance and the establishment of universal education; the cultivation of the spirit of peace upon earth that is consistent with the spirit of Jesus Christ; a wider knowledge of the laws of health; a better understanding of the needs of children, etc. All these and many others may best be settled when the true relation of Jesus to them is understood and remedies applied in the spirit He inspired.

THE S. S. LESSON

Nov. 17.

Jacob Fleeing From His Angry Brother.

Gen. 28:10-22.

Golden Text—He hath not dealt with us after our sins; nor rewarded us after our iniquities.—Psa. 103:10.

It does not take long before the fruits of our evil-doing begin to ripen. Jacob had cheated his father and his brother. He had lied to his father and wronged Esau. Many people think they can do a mean trick and get away with it. Sooner or later—generally it is sooner—they are forced to realize that much as they have wronged others, they have done themselves the greatest injury. Jacob lived by his wits, Esau by his strong arm. Woe to the trickster who tricks himself into the hands of the one who has more strength than cunning. Esau threatened to kill Jacob. In this he proves himself as bad, if not worse, than his brother. No matter how much injured one feels himself to be, one has no right to take the law of God in his hands to take life. If Jacob was a bad man, how much worse was Esau. We sometimes wonder when we read the Old Testament why God used so many unscrupulous men, or why He used any of them. The world was bad and primitive at that time with the true knowledge of God in one family. There is yet little to commend Jacob as being worthy of God's special blessing, but there is considerable less to commend any one else. After all God's blessings come, not because we deserve them at all, but because God is gracious and ready to confer them upon those who do not deserve them.

Rebekah, upon discovering the purpose of Esau, set upon a plan of saving Jacob's life by sending him away to her father's people in Paddan-aram where he was to seek a wife for himself. Rebekah's favoritism and the part that she played in deceiving her husband and cheating her son brought its punishment. She was never to see her favorite son, Jacob, again. We can imagine how her heart must have longed for him and how bitterly she must have realized that the greatest measure of the blame for the separation lay upon her. When parents are responsible for the glaring faults in the lives of their children they have nothing to expect but that sometime they must pay bitterly for the wrong they have done.

Can we imagine a person more lonesome than Jacob on the night he lay down on his hard stone-pillow gazing up to the stars and about to the towering mountains that almost touched them? Alone, homeless, friendless and in danger with his conscience burdened with the wrong he had done and his soul fearing the just retribution that might overtake him. Light sleepers are the greatest dreamers. Jacob's rest surely was not that of one at peace with himself. If ever a man needed God, Jacob did that night. God needed him too. It is the pleasure of God to choose the worthless and use them for some worthy cause. If this were not so there would be little chance of our ever having a part in God's great work. God gave Jacob a vision and it changed his life. When once we have a vision of better things before us we have an incentive for going on with a stout heart. The realization of visions depends upon ourselves. It took many more years before Jacob was ready for another vision. The vision showed Jacob a way to God and brought him to realize that God had an interest in him and would come down to help. In our dark hours we have the possibility of similar visions. God always opens the way to His throne and He is always providing those means that will help us and make us better.

Jacob was afraid. First he fled from the anger of his brother, but now he had been standing in the presence of God. If the wrath of man may be terrible how much more terrible must the wrath of God be? The very thought of a sinful person in the presence of a holy God is sufficient to make us fear. He called the place Bethel—the house of God. It was a milestone not only in his life but in the lives of the whole people of God. We have our Bethels wherever we find God. If our sins drive us to Him for forgiveness, if our lonesomeness, if our helplessness or our fears drive us there, He is ready to reveal Himself to us and help us.

The promise he received was given because God is faithful and because He would be true to Jacob's father as well as to Jacob. It was a promise in the realization of which others would share. Jacob's answer was a bargaining. We would not think it very noble, but God overlooked Jacob's selfishness and was true to His promise just the same. God does not hold all of our weaknesses, unlovely though they may be, against us when He blesses us.

SUBSCRIPTIONS MUST BE PAID IN ADVANCE

In compliance with a recent ruling of the War Industries board it is necessary that all subscriptions to periodicals are paid in advance. We therefore kindly request our readers to take notice of this and not to fail to send in the renewal at the proper time. tf

DEATHS

Hirstein. — John A. Hirstein was born the 22nd of December, 1891, and received on confession of faith into the Mennonite church of Summerfield, September 24, 1905. During his life time he was associated with the work of the church, willing to contribute his share to promote the kingdom of God. He attended Bluffton college and completed an agricultural course at the University of Illinois. As a Christian young man he was well equipped intellectually for a promising life of usefulness and service. He shall be missed in his dear home, in the church, and in the community. It was God's will to take him out of our midst through influenza on Oct. 21, at 12:15 p. m. He arrived at an age of 26 years and 10 months. Funeral services were held in the house on Wednesday, Oct. 23, at 2 p. m. To the bereaved relatives we extend our heartfelt sympathy and pray that God may be their comforter.

NEWS OF THE WEEK

TERMS OF ARMISTICE OPEN TERRITORY TO ATTACK HUNS

Washington, November 6. — Terms of armistice under which the land and sea forces of what once was the Austro-Hungarian empire have laid down their arms were announced simultaneously in Washington and the allied capitals. They accomplish complete surrender and open Austria and Hungarian territory for American and allied operations against Germany.

From this drastic document it may be stated, may be gleaned an accurate outline of the conditions nearing completion in the supreme war council at Versailles under which Germany may have a cessation of hostilities.

The terms under which the debacle on the Italian front ended, include:

Complete demobilization of Austrian forces.

Surrender of one-half of all artillery and military equipment.

Occupation by American and allied forces of such strategic places as may later be selected.

Use of Austrian railroads for operations against Germany.

Evacuation of all invaded territory, leaving behind all equipment and supplies, including coal.

Surrender of a part of the Austrian surface and submarine fleets and disarmament of others under American and allied control.

Surrender of all German submarines in Austrian waters.

Repatriation of allied and American prisoners without reciprocity.

Evacuation of Austrian territory roughly corresponding to the boundary lines claimed by Italy under the Italia irridentia, or treaty of London program. The right of occupation by allied forces is reversed, local authorities to maintain order under allied supervision.

The terms of the armistice are to be carried out under the direction of Marshal Foch, who will designate material to be turned over and supervise the movement of Austro-Hungarian forces to the rear.

All German troops in Austria-Hungary, Italy or the Balkans must be out or interned within fifteen days.

Destruction of property by retreating forces is specifically forbidden.

Ships to be surrendered include fifteen modern Austrian submarines, three battleships, three light cruisers, nine destroyers, twelve torpedo boats, one mine layer and six Danube monitors to be designated by the allies. All other warcraft are to be concentrated and disarmed under allied direction.

Free navigation of all Austrian waters by both the war and commercial fleets of the allies is provided for.

The Danube route is to be kept open by occupation or dismantling of fortresses to be selected by the allied commander. The existing blockade of the allies against Austria remains unchanged, Austrian ships being liable to capture where found, except where a commission, to be named later, provides otherwise.

All enemy naval aircraft are to be put out of commission and concentrated under allied control. All Austrian harbor and other equipment in occupied Italian ports is to be left untouched.

All fortresses protecting Austrian naval bases or stations are to be occupied and the arsenal at Pola is specifically surrendered. All allied craft held by Austria are to be returned immediately.

The only organized military force Austria is permitted to retain is limited to that necessary to maintain order in her own borders.

TURKEY IS OUT WITH ARMISTICE IN FORCE

London, November 1. — By the terms of an armistice with Turkey, effective at noon yesterday, free passage of the Bosporus is assured to the allies and immediate repatriation of British war prisoners is to be made.

This was announced to the house of commons yesterday by Sir George Cave, the home secretary.

Other terms, it is learned, comprise the occupation of the forts of the Dardanelles and Bosporous necessary to secure the passage of the allied warships through the Bosporus to the Black sea.

General Townshend, the British commander captured at Kut-el-Amara, was liberated several days ago by the Turks, Sir George announced, in order to inform the British admiral in command in the Aegean that the Turkish government asked that negotiations be opened immediately for an armistice.

A reply was sent that if the Turkish government sent fully accredited plenipotentiaries, Vice-Admiral Calthorp, the British commander, was empowered to inform them of the conditions on which the allies would agree to stop hostilities and would sign an armistice on these conditions in their behalf.

The Turkish plenipotentiaries arrived at Mudros, island os Lemnos, early this week, and an armistice was signed by Admiral Calthorp on behalf of the allied governments, to come into operation at noon yesterday.

An official announcement today said the entire Turkish which had been opposing the British on the Tigris had been captured. It is estimated that the prisoners number approximately 7,000. The text of the statement reads: "The hard fighting on the Tigris which began October 24, ended on the 30 with the capture of the entire Turkish force opposed to us on that river. The prisoners are estimated at about 7,000, with much material."

General Marshal, the British commander, has been conducting a vigorous offensive in Mesopotamia for forty days.

It is impossible to publish the complete terms, but they include:

Free passage of the allied fleets through the Dardanelles to the Black sea.

Occupation of the Bosporus and the Dardanelles forts as necessary to guarantee the security of this passage.

The immediate release and return of all allied prisoners of war.

ARMISTICE TERMS MIGHT BE GIVEN OUT THIS WEEK

London, Nov. 1. — The preliminary conversations which lately have occupied the allied representatives in Paris have been completed, and more important discussions now are beginning according to reports reaching official quarters here. To take part in the discussions, Andrew Bonar Law, chancellor of the exchequer, went to France, crossing the channel in an airplane, as he had done on a previous occasion.

The scope of the deliberations of the allied representatives has not been announced, and, although it is stated from a reliable source some official declaration of armistice terms possibly may be made before the end of the present week, nothing definitely is known about them.

Some commentators believe the deliberations will be protracted beyond the time originally intended. Unofficial reports and speculations on the armistice terms continue to occupy a prominent place in the newspapers.

Suggestions put forward by the British delegates, the Daily Express says in an editorial, probably will be adopted, with some modifications, by the rest of the allies. The proposals were put forward, it adds, with the definite idea of preventing Germany from resuming hostilities when once an armistice is granted and also of getting adequate guaranties for the signing of a peace treaty based on President Wilson's fourteen points.

ELECTION RESULTS

Chicago, Nov. 6. — Congressman Medill McCormick defeated Senator James Hamilton Lewis, the Democratic whip, in the contest for the United States senatorship from Illinois yesterday by an estimated plurality of 40,000.

A closer contest was indicated in the race for the two seats for congressman-at-large, from Illinois. Richard Yates, former governor and William E. Mason, incumbents, were leading their Democratic opponents, William E. Williams and Michael E. Cleary, but they possessed no such advantage as McCormick showed in the senatorial race.

Detroit, Mich., Nov. 6. — The election of Commander Newberry, U. S. N,. as United States senator is indicated by a majority ranging from 30,000 to 45,000. Returns from 305 precincts, chiefly in the lower peninsula, give Newberry 23,403 and Ford 15,878.

In the same precincts Sleeper, Republican nominee for governor, polls a slightly larger vote than Newberry and has a substantial lead over Bailey.

If the senatorial ratio is maintained, Newberry can lose Wayne county by an overwhelming majority and still win by 25,000.

Topeka, Kans., Nov. 6. — Reports from all over the state indicate that the Republican candidates, state, senatorial and congressional have been elected. From every congressional district reports show the Republican candidates in the lead. The election of Capper for senator and Allen for governor by big majorities appears certain.

In Ohio, Governor Cox, Democrat, was leading former Governor Willis.

Rhode Island has a Republican sweep, electing a senator and all three Republican congressmen.

In South Dakota the election of the Republican ticket was claimed.

In Utah, Democrats appeared to have carried the congressional and judicial contests. In Vermont the Republicans are retained in control.

Wyoming results were slow, with Senator Warren and Representative Mondell, Republicans, leading.

West Virginia, with little more than half heard from, showed the probable election of David Elkins, Republican, to the senate, but the vote in the congressional districts was very close.

In Wisconsin the re-election of Governor Phillipp, Republican, was claimed.

In Pennsylvania, the Republican state ticket was overwhelmingly elected.

With 374 elections reported and 61 congressional districts in doubt, 24 Republicans won seats now occupied by Democrats and the Democrats gained seats from eight Republicans and one Socialist.

New York, Nov. 6.—Early today more than twenty-four hours after yesterday's balloting began it was not apparent whether the Democrats or Republicans would control the next congress.

Party managers on both sides predicted they would have substantial working majorities, but the returns showed between fifty and seventy-five congressional districts unreported and the line-up so close that the scales might easily be turned in favor of either party.

The contest for the governorship of New York between Gov. Whiteman and Alfred E. Smith, Democrat, was so close that it appeared the soldier vote would settle it.

Some well known figures in public life may be retired, prominent among them Champ Clark, speaker of the house of representatives, who last night was reported beaten by 400 votes, but today was running very close to his opponent.

DRUNKENNESS IS CUT 70 PER CENT.

Official statistics, just compiled, of forty-three formerly wet cities in Indiana, show that drunkenness has been reduced 70 per cent. and arrests for all causes have dwindled by 35 per cent. during the first six months in which the Indiana dry law has been in operation. This report, compiled by the Anti-Saloon league from the official statistics of each of these cities, has just been issued, and shows that if the first six months' experience under the prohibition law is any criterion, the law is certainly proving a very valuable factor in elevating society in Indiana.

There were 8,504, or 35.2 per cent. fewer arrests for all causes in these forty-three Indiana cities during the six months covered in the report, while 4,545, or 70.6 per cent., less arrests for drunkenness were made during this period. These figures are, of course, in themselves, remarkable, yet when it is taken into consideration that when the state was wet arrests were not so frequently made as under prohibition, because in most places drunks were then not apprehended unless they became helpless or troublesome, the remarkable reduction in the number of drunks is even more impressive, as under the dry law a person is arrested as soon as he becomes intoxicated. This is done because, in many cases, the police are able to secure evidence which will lead to the apprehension of the party selling the liquor.

In Fort Wayne 125 arrests for drunkenness were made during the first six months' operation of the dry law, against 713 for the same period last year. Arrests for all causes in this city during the first half year of the drouth amount to only 862, against 1,401 for the same period in 1917.

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154. **Glory in the Highest** (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
164. **The New-Born King** (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City" ..... Gabriel .12
194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. Hail to the King (chorus, soprano and alto duet, soprano solo) (III) ..... Beirly. 12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
281. **While Shepherds Watched Their Flocks** (soprano or tenor solo, chorus) (II) ..... Solly .08
282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) **Christmas Bells** (chorus).....Beirly .1.
290. **Angel Voices** (chorus) (I) .....Fearis .08
329. **Hark! What Mean Those Holy Voices** (chorus) (II).....Westhoff .08

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

The series of revival services for which Eden church, Schwenksville, Pa., has been planning, has had to be postponed.

The Committee on Lodges of the General Conference has sent out a questionnaire to the various conference churches with the request that it be promptly filled out and returned to Rev. P. P. Wedel, Moundridge, Kans.

In the First church Sunday school, Philadelphia, last Sunday was designated as the day of remembrance with small gifts to our missionaries in India and China.

Rev. J. B. Baer, formerly pastor of the Summerfield (Ill.) church, and Rev. Franz Albrecht of Beatrice, Neb., will spend the winter in California.

Rev. B. W. Harder of the Whitewater (Kans.) church has been visiting churches and Mennonite families in western Kansas and Colorado during the past weeks.

A special meeting of the ministers of the Eastern District conference was called in Bethany church, Quakertown, Pa., to discuss matters of vital importance to the churches.

Rev. and Mrs. Gasser have at last been able to get the necessary permit and passage to continue their journey to their home land in Switzerland. They are, if all has gone well on their journey, safely at home with their friends in Switzerland. War conditions made it necessary for them to remain in this country since last February before the necessary permissions could be gotten. Incidentally they have been subjected to a number of annoying disappointments.

Bro. James E. Weirs of Philadelphia, Pa., who is with the Medical Dept., U. S. A. A. E. F., writes from France: "It has been my privilege to help in the last ten days in the taking care of the boys who were gassed. Whoever is responsible for the use of this hellish stuff was certainly a partner of the Satanic majesty himself. My work has been especially of treating eyes that have been affected by gas and it is heartbreaking to see how they suffer from it. War, when fought by men, is bad enough, but when the opponents are maniacs it becomes a true hell. Many things which I thought were untrue before coming over here I have seen myself or have been verified by boys who have seen them."

On account of the closing of the churches during the influenza epidemic, the communion service in the Deep Run church, A. M. Fretz pastor, was postponed to Nov. 24. Preparatory and baptismal services in the afternoon. The Perkasie congregation will observe communion the same day at 3 p. m., preparatory service Friday evening previous. The other communions in this pastoral church were held as follows: Springfield, Nov. 3; Bowmansville, Nov. 10.

A special memorial service for the late Prof. Irvin Haury was held in Bethel college, October 2 at which President J. W. Kliewer made an address.

Irvin Haury, oldest son of Prof. G. A. and Mrs. Clara Haury, was born in Halstead, Kans., on July 23, 1892. The next year his parents moved to Newton and this city remained his home for the rest of his life. His earlier education was received in the city schools of Newton, and continued in Bethel college from which institution he was graduated with the A. B. degree with the class of 1916. A year later he received his Master's degree at the University of Kansas. He had majored in the Romance languages and was appointed as teacher of Spanish and French in his Alma Mater, Bethel college. This work he performed in a way that reflected credit on himself and on the institution that employed him. While teaching here he was married to Miss Cora Molzen on March 26, 1918. Two months later he responded to his country's call to service and was inducted into the United States army at Camp Funston. His kindly temperament and his speaking knowledge of four languages especially fitted him for his duties in the receiving station. At this work he was busy until within 24 hours of his death. Almost at the same time when his wife read the letter in which he reported the perfect overseas examination he had just passed, he was stricken by the virulent disease which brought about death in 18 hours. He passed away on September 28, 1918, at the age of 26 years, 2 months and 5 days. His parents, three brothers and his young wife are his immediate relatives to mourn their loss. But we with them have our faces turned toward the resurrection morn. On August 28, 1910, the departed had given public utterances to his faith in Him who is the resurrection and the life, by uniting with the Mennonite church through the rite of baptism.

Writing from Janjgir Bro. E. B. Steiner says: "Since the Mennonite has not been coming, we have learned very little about what goes on in the churches. So we shall anxiously wait for the papers. There was fear of a famine, but the rains have fallen more heavily for a week and it is believed that the crop of rice is saved. The work is progressing. Souls are inquiring into our religion. Two evangelists are touring the villages."

NOTES AND COMMENTS

Several of the Protestant denominations having work, or related work, in France and Belgium, have under consideration common plans for the strengthening of the Protestant churches in France and for a great evangelical movement in that country and Belgium.

At the call of the administrative committee of the Federal Council of the Churches of Christ in America, a conference was held on October 23, consisting of representatives of the Lutheran, Baptist and Methodist Episcopal churches and those of the Presbyterian and Reformed Alliance.

Rev. Chas. S. Macfarland, chairman of the United Committee on Christian Service for Relief in France and Belgium, who had just returned from his visit as commissioner to France, from the Federal Council, presented to the conference the open doors of opportunity for evangelical service in these nations.

Noah was the first man of whom there is any account given to celebrate a day of thanksgiving; and his act so pleased the Lord that he made a covenant with him declaring that "while the earth remaineth seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease." —Gen. 8:22.

With this issue the minutes of the last General conference will appear. The delay in presenting them was due entirely to the physical disability under which the English secretary of conference had to labor during the past year. Thanks are due to Brother P. R. Schroeder of Berne, Ind., the present secretary of conference, for the appearance of the minutes in the form in which they appear. Papers read at conference have appeared in The Mennonite at various times during the year, a number of them having been translated into English.

We are expecting a great revival of pure and undefiled religion after the war. Satan is getting in his innings in these days of turmoil we have no doubt. Moral barriers are being beaten down and the claims of the gospel of Christ relegated to the discard. But the forces of truth and righteousness are pressing ahead also. Men and women are thinking more seriously than for several decades past. Wounds are being made that heaven only can heal. The vanity of the things that are seen is becoming only too apparent and the cruelty of the spirit of the world only too real. The heart and the flesh are crying out for the living God.

Revivals of religion are as normal to the life of the true church as spring freshets after the winter frosts. For a long while we have been cold and sterile, but the scorching heat of unprecedented

mad and suffering is loosening the grip of death, and when "Johnny comes marching home," we shall be surprised if it be not to the step of a new tune.

In that day evangelism will be a simpler and a sweeter thing than it has shown itself in some of its phases of late years. It will not be so difficult to "work up" meetings then. Evangelists will not be compelled to rely on worldly methods to get crowds and to get support. Christians will be more eager to do personal work, and more of them will have learned the difference between social service and salvation. Churches into which young converts will be received will no longer be refrigerators to congeal them, and the glory of the Lord will seem to flood our gates.

Yes, we are looking for a great revival of religion when we beat the enemy to his knees. God hasten the day. Dr. Jas. M. Gray.

At least 400,000 starving children must now look for their very life to America. The Sunday schools of the United States and Canada hear the cry from far-away Bible lands. To help provide food $2,000,000 is asked from the Sunday schools here at home as well as from the countries where the World's Sunday School association is active abroad. Last year about $1,000,000 was gladly given by these schools at the Christmas season. This year the need is much greater and double the amount furnished last year is the minimum to meet the need now.

The Sunday School Dept. of the American Committee for Armenian and Syrian Relief has prepared a special exercise for use at the Christmas season in connection with the special Sunday school offering for this important and urgent work. The title of the exercise is "The Magi of Today." The program is prepared by Anita B Ferris which is in itself a guarantee of its excellence.

In the program there are ten speaking parts and provision is made for from five to fifteen other parts according to the ability of the school. It is a strong program at once dignified and entertaining. It may be used in connection with a Sunday service or on a week night according to the wish of the school. It bristles with interest and information and it is characterized throughout by swift movement and human interest.

The platform arrangement is simple and easily within the reach of small schools while it may be elaborated for use in the larger schools that desire it. This program will be supplied without cost to any Sunday school that will carry out the plans of the committee for an offering for the work of the Armenian and Syrian Relief.

The schools that use the program will find it to be full of inspiration and satisfactory from every point of view.

The Young Men's Christian association of North America makes the following call to the week of prayer for young men:

The week of prayer for young men for the year 1918 falls within a spacious, momentous and fateful time. Truly we are living in great days; great in upheaval and overturning, for literally old things are passing away and all things are becoming new; great in adventure and constructive achievement; great in sacrifice and suffering, for see the 11,000,000 and more war-filled graves and the many other millions of the mutilated and the maimed, and the countless sorrow-stricken and anxious homes; great in the discovery and releasing of men's latent capacities for heroism and unselfish devotion; great in the challenges summoning men to enter with wide plans and God-touched spirits into new and better days.

Such days call for men, and call for men at their best. They must be men of comprehension, that they may have understanding of their times. They must be men of the finest loyalties—loyalty to undying principles and loyalty to our divine Lord and His undying cause—that they may not miss the way, and that they may indeed be true leaders. They must be men of contagious character and with a passion for helpfulness. To furnish such indispensable men, and likewise the secure foundation for such manhood — Christ-like boyhood, is the high mission of the Young Men's Christian association.

Times like these not only demand all that is best in men but also call us to prayer that the power of the Living God may be manifested. The Association Movement, like everything else in these days, is being tried as by fire. Our dangers are so many and so grave, our tasks so greatly exceed our powers, and our opportunities so far transcend our visible resources, that nothing short of a fresh wonderful accession of superhuman wisdom and might will suffice. Therefore, let us during the days, November 10 to 16, give ourselves to prayer and likewise call upon our entire brotherhood and its multitude of friends to pray.

This year our week of prayer synchronizes almost completely with the United War Work campaign in which the association is to have such a large and, we trust, such a worthy part. All our discerning leaders and friends recognize in this an added summons to intercession. Without sacrificing convictions and without compromising our distinctive character, may every member of the movement, for the sake of the boys in uniform at home and abroad, on land or on sea or in the air, and for the sake of our Lord and Master, use the countless new contacts and the wider fellowship into to which the president has called us..as an unprecedented opportunity to witness, to co-operate and to serve.

CORRESPONDENCE

Woodlake, Cal., Oct. 23, 1918. Dear Readers of the Mennonite: —It is very seldom that we read anything about Woodlake either in the Bundesbote or the Mennonite. I want to bring to the minds of the readers that we still have a Mennonite settlement here and that we have an organized church of which Bro. J. J. Engbrecht of South Dakota is the pastor. Bro. Engbrecht has now been with us for a month and has a very nice start at reviving the church spirit which dwindled somewhat during the absence of a pastor for some three months. We certainly welcome Bro. Engbrecht to our midst and hope that the good work which he has begun will continue and we ask the Lord to bless His efforts.

Our community is not very large up to the present time, but we hope to see more Mennonites locate here in the future. A certain man, upon arriving at Woodlake about three years ago, is said to have remarked to his friend, "We have now found Paradise." He was mistaken. Although we think very much of Woodlake, we must say that things here are earthly. People here must work to earn a living as they must anywhere else, but we can say that we have many good things here that cannot be found in every locality. Fruit, both citrus and decidious is the main product of this territory although agricultural farming is carried on to some extent in localities not so near to the foothills. The fruit grown here is not easily surpassed in quality by fruit grown in other parts of the state and in the eastern market is considered to be of the very highest grade. All things taken into consideration, our products, our climate, the beautiful location, etc., should induce other of our Mennonite people to locate here. Any of our eastern friends wishing to make a change should not forget and first visit Woodlake before deciding upon a location.

We have an attendance at our Sunday school and church services an average of perhaps 30, including children. Our small group feels the need of a church building, but up to this time our number has been somewhat small for the undertaking to build one, consequently we have been holding our meetings in the grammar school building which offers a fair meeting place but certainly does not take the place of a church. We hope that in the near future a church may be built here.

The Fourth Liberty Loan drive has come to a close and according to reports the sum asked for was subscribed or perhaps oversubscribed. It is wonderful how people respond to our government's request to make it a loan. We often ask ourselves, what is the non-combatants' duty in regard to these loans. When we remember that our non-combatant boys as well as all others in the service must be provided with clothing, food and shelter, and must have medical attention when sick or wounded, we cannot help but feel it our duty to obey the request of our government and make it a loan so that it has the means to take care of the men in the service.

The thought comes to me, if the people respond to the request of our government as they did, so that the men in the service may be supplied with the earthly needs, why should not the Christians of the land make another kind of Liberty Loan drive, if you would call it so, this loan to be used to bring to all men the heavenly things which are of much more importance than the earthly things, and liberate the masses which are living in darkness. Should not our Master's request to bring the gospel to all nations, have at least as much consideration as our government's request? Would such a loan not help to work wonders in our mission fields all over the world, and especially so after this great struggle is over and the fields are ripe for the harvest? From such a loan we would not expect the interest and principal to be repaid us in this world, but it would surely be rewarded in the beyond.

Schwenksville, Pa. — For good reasons the revival services for which preparations have been made, have been postponed. After a period of gasless and churchless Sundays we may again renew interest and zeal in the services of

the sanctuary. The pastor has announced that he is always prepared to visit the sick, but cannot always know it. He desires that when such is the case that a member of the family drop him a card. This is a good plan that would apply well in other places. John and Eugene Markley have been called to the service, the former has been placed in the mechanical department of the university of Pittsburg, and the latter in the S. A. T. C. class at Ursinus college. There are four of the Markley family in the service.

Communion services are announced as follows: Bertolett's, Nov. 3, Schwenksville, Nov. 10; Preparatory service Saturday, November 9. In connection with this service there will be baptism and reception of new members. The following letter from Bro. John C. Markley might interest the readers:

— "Pittsburg, Pa., Oct. 20, 1918.
Dear Rev. Grubb:

I arrived safely out here last Tuesday evening and since, have enjoyed life, as a soldier generally does under the condition. Our barrack is located on top of a mountain which overlooks part of the city of Pittsburg. Not much of it can be seen on accouat of the dense smoke that hangs over it.

There is a fine bunch of fellows here, although there are some rough-necks in the crowd, which, of course are found everywhere. At present I am in the motorcycle section of the motor mechanics department. I like the training we get here, although the training I received thus far I already received while at the garage.

We are quarantined at present on account of the "flu". Little is known here about the outside world on account of being restricted from leaving the grounds. I have been appointed acting corporal and have seven men under my care. If no better man is found I will probably remain a corporal. The survival of the fittest, you know. We get fine eats here and plenty of what we get, although there is not much of a variety.

We expect to get about two months' training here and then be sent to some other training camp or across. News will be appreciated here, for you know I am over 300 miles from home and nowhere to go. Remember me to the folks.

Has the church any need more pressing than the hunger and habit of prayer?

It is the mission of the church to give the whole gospel to the whole world.

FUNERAL SERMON
By J. W. Kliewer.

Preached at the funeral of Irvin Haury at Bethel College, October 2, 1918.

Text:—"The cup which my Father hath given me, shall I not drink it?" John 18:11b.

It is almost with fear and trembling that I address myself to the task of speaking on this text, lest it seem sacrilegious to draw any parallel between the experiences of the Son of God and those of any human being. My text was suggested to me by the remark of a friend that he made when the news of the death of Irvin Haury reached us. He said, "When a young man like that is taken away it seems as though something were wrong." Many of us undoubtedly thought the same thing. This remark and these thoughts imply two things: the one is, that the departed was a young man above the average; the other is, that dying at an early age seems especially cruel.

The departed was born into better than average surroundings. Nearly all of his life was spent in an educational atmosphere. Unlike some other youths, he did not tire of the opportunities that surrounded him daily. He applied himself diligently to the acquiring of a liberal education. In this endeavor he was interrupted by impaired health. Nothing daunted, however, he went to the western part of our country, spent his time in the open air, regained his health, came back and continued his education until he had acquired two academic degrees. He spoke four languages with considerable fluency and read several others. This is undeniably a creditable accomplishment even though on account of the war the untutored mass is under the mistaken impression that to be one hundred per cent. American one must be a monolinguist. Because of his unassuming ways the departed was loved by all classes with whom he was thrown in contact. He was popular with the students. The faculty had absolute confidence both in his ability and his application. In the army his circle of friends was widening both among officers and privates. Even with the western laboring gang he was a welcome visitor, as he would talk with them to gain more facility in the expression of Spanish.

Now this promising life is suddenly cut off. We say too soon. We say this especially in view of the fact that but six short months ago he stood here in this chapel with his bride. Then the bridal wreaths sent their gladdening perfume through this room. Congratulations were extended to the happy couple. The future looked rosy. Today stern reality dispels all happy dreams. The tie to last "till death do you part" has been most cruelly severed. Instead of congratulations condolences are in place. No profusion of floral gifts can equal the simpler chaplet of that evening. Why? What is wrong? Death has blown his chill breath over us. Is it wrong to think that something is wrong? No. Is saying so quarreling with God? To speak otherwise might be but a pious lie.

Is there, however, no silver lining to the cloud that is overshadowing us? Yes. Where there is a silver lining to a cloud there must be a rift in it that will widen, if we but wait. Where there is a silver lining, there must still be a shining sun. This hidden light, this hidden hope we find in our text. The Son of Man had to approach death. He feared it. After wrestling with the problem he conquered his fear. Now he utters the calm conviction that his death has a place in God's plan for him. Death is still awaiting him, but its sting is gone. The serpent is still an unpleasant thing, but it is without its poison fangs and hence its terror is gone. The cup to be emptied is still a bitter one, but it is in the Father's hand.

Man is God's highest creature, but he is not a perfect creature. It seems as though in his growth towards perfection it is best that he should live in an imperfect world. Hence we live in a world in which by necessity there is death as well as birth, in which there is the capacity to suffer as well as there is the capacity to enjoy. And somehow this suffering has a cleansing result. This cleansing takes place not only in the ones suffering but also in those who are made aware of the suffering of others. At times we may be almost tempted to accuse God of being severe with us, but here we see that God also suffered, He still suffers. His suffering is for others, it is vicarious. The tremendous conviction creeps into our souls that we too may suffer vicariously. "The light affliction which worketh a far more exceeding and eternal weight of glory" may be to benefit others as well as the one suffering.

In reading God's Word we find the time came when the Son of God had to suffer if men should be saved. Somewhat later the most conspicuous exponent of the Christian religion, the Apostle Paul, gives utterance to the far-reaching thought that if we suffer with Christ, we shall also reign with Him. With a deep humility and yet with a deep gladness filling our hearts, each one of us can say, "I also can suffer vicariously." It would be heterodox to claim that our suffering can have the reach that Christ's had. But it would be equally unbiblical to claim that our suffering is a Christian suffering and merits the Christian's reward, if it does not have the motives of Christ as its basis. This motive is, bringing about a betterment to man. Whenever lower ideals and higher ideals have clashed the result has always been suffering. But the result of this suffering was nobler living. In the Bible we have the somewhat mysterious expression that Jesus, the captain of salvation of the sons of glory, was made perfect through suffering. This perfection cannot well refer to His character, but must undoubtedly refer to the perfection of His mission. He could not have effected a full salvation without suffering for those whom He wanted to help. In this connection let us think of it that if we would be glorified with Him, we must also suffer with Him in the work of uplifting humanity.

In the course of human history the time has come when the cruel idea of government by the divine right of kings clashes with the more humanitarian idea of government of the people, by the people and for the people. Such clashing of ideas always entails suffering. It brought suffering when a part of our country thought that human beings can be bought and sold like any chattel and the other part of the country opposed this thought. The suffering at such times is not only on the part of those who go to the battle field to spill their blood but also on the part of those who bear the heart anguish at home. Not only the vanquished suffers, but also the victor. It needs must be so, else wars would be waged for mere glory of war and little efforts would be made to stop its ravages. That is the very sin of which Germany is guilty today and why it has lost the friendship and respect of the entire world.

Irvin Haury is a victim of this clashing of the lower and the higher ideals. You who mourn his loss as immediate relatives will feel the burden of this war more heavily and your suffering will be keener than the rest of us will experience. Of course, all of this comes to you because there is an enemy not only of this country but of all that makes for the saving of mankind, and yet, this cup of bitterness, which is yours to be emptied, is still in your Father's hand. He, and not the enemy, has the upper hand in this world.

(Continued on Page 4.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The American people, through either the stupidity or the criminal greed of a news agency, were treated to the most cruel deception in history the other day when from one end of the country the announcement was made that the war was over. The disappointment was keen everywhere when it was realized that the whole thing was a groundless hoax. Many of us felt that there should be a law to reach and severely punish such triflers with the emotions of the people. Our only comfort now remaining is that at any rate the war cannot go on forever and will probably stop soon. Should the end come within a week or so, as many feel it will, we fear that too many will remember the cry of Wolf, Wolf! too well to appreciate or enjoy its meaning.

However, the false alarm did show several things. The intense excitement and joy everywhere plainly showed that the people want peace and will be happiest when it does come. We have noticed that crowds, swayed by the same emotions, act pretty much the same everywhere. When the trainloads of soldiers passing near our window at a certain point where they are likely to get notice from a crowd, as they continue on their way overseas, always act the same way and make about the same kind of noises. So when reading the accounts and hearing the descriptions of the crowds that turned out to celebrate peace in many cities we learn that they all did about the same thing. A description of the laughing, crying, flag-waving, confetti-throwing crowds that we saw before the city hall in Philadelphia would just as well fit a New York crowd if city hall were changed to Broadway or any other city if its chief business thoroughfare were substituted. Everybody just wanted to be glad and join with some one who was just as glad. To be sure, some people will never have a sense of the fitness of things and some rowdies appeared, later, the booze-hunters gave evidence of their desiring to celebrate. But, taken as a whole, our cities never had bigger, happier and less disorderly crowds than on the day we were so badly humbugged. One particular noticeable characteristic of the crowds was the absence of bitterness. Some hearts were pained with the thoughts of those who would never return or would come back blind or crippled. Others expressed their pity for the victims of the stupidity of their rulers in the countries of the enemy. It was after all a nice trait of the American character that when they thought the supreme moment of peace had come they could only just be glad. Too bad that this joy had to turn to bitter disappointment, but, as some one observed, we enjoyed it immensely while it lasted.

A year has passed since the meeting of our General conference in California. At that time our nation was only really beginning to get ready for the remarkable part it was to have in making the world a decent place in which to live, as they were then saying. The first select men at that time had just been sent to the camps and a comparatively small force was on the other side. We were at that time just beginning with the difficulties that perplexed us with regard to our peace position in its relation to the spirit and the activities of the age. We have had a chance to try out our theories. Whether they stood the test to our own satisfaction or to our dissatisfaction is a matter we do not propose to discuss in this article. Our thoughts now turn to the end of the war which we hope and believe will come soon, perhaps before Christmas. How different we are from what we were a year ago! We have learned many things and to our homes and the homes of many of our friends sorrows have come. A year ago, like the rest of our American people, we were inclined to be hasty and given to snap-judgment. Snap-judgment got Germany into the world war and didn't keep us out of it. For one thing we should learn to be more deliberate and far-sighted. With the next General conference only two years away, we wonder whether we will be changed in our attitude toward other Christians and toward ourselves. The hour for a newer and changed America has struck and we hope that it will mean a soberer and broader-minded nation—one that knows the value of struggle and suffering sufficiently to prevent their recurring. Our change as a conference in these years, we venture to predict, will be as great. We will, or should have visions of greater tasks and of more harmony and sympathy with one another's trials in our efforts to establish and maintain the Master's kingdom.

FUNERAL SERMON
(Continued from page 3.)

though at times like these it may seem otherwise. When a better humanity emerges out of this cleansing as by fire, as by God's help it must, then will come the glory for all this suffering. The betterment will undoubtedly be more glorious than we can now dream. We have somehow fallen into the way of being content to expect that the result will be a world safe for democracy. That would be much, but that would merely enthrone man. We must look for the time when God will reign in the hearts of men.

Ultimately all words of comfort on an occasion like this must radiate from the hope in the resurrection life. That life must bring the balance to the things so unequally meted out in this life. We do not know much about that life. The men who claim to know much about it think too highly of their knowledge, for revelation does not show us much of that future into which we would like to peer curiously. We know enough, however. He who in our text speaks so calmly about death, has taught us that the future life is an eternal life, that it is worthy to endure the severest tests and trials for it, and that it, too, is in the Father's hand. Let this be your final comfort.

THE C. E. TOPIC
Nov. 24.
Count Your Mercies.
I Chron. 29:10-14.

It is always wise to take a regular stock account. One does not know how to proceed wisely until one is exactly sure of what one has. In the world of business confusion and ruin are bound to stare the one in the face who does not concern himself whether he is making or losing money. In our spiritual relations it is very important that we appreciate the blessings we have. (All mercies are blessings and all blessings are mercies that we do not deserve.) In checking up mercies any person must be amazed at the number that God sends. Even the vilest sinner should know that he is getting an unlimited amount of blessings daily. He should realize that he does not deserve them and, like the apostle, he should confess concerning the comfortable state in which he finds himself. "By the grace of God I am what I am."

The Christian who has a greater realization of his unworthiness and a still greater appreciation of the goodness of God should never neglect to check up on the mercies that he is enjoying. Not that he is in a position to recognize them all, but he is ever finding how many more he enjoys than he suspected. It is right that there should be a special time for special thanksgiving. From the days of Noah to this hour God's people have found special blessing in devoting a special occasion to praise and thanksgiving for the many good things that have been enjoyed. Our national Thanksgiving day represents one of these occasions. In the Christian church every service is an occasion of thanksgiving. The most solemn of all the services, the Lord's Supper, is in a part a thanksgiving and no one should pray without including in his prayer an expression of gratification. In counting our mercies in the study of the topic for this day we will consider them as they apply to us: (1) personally; (2) spiritually; (3) as a church, and (4) as a nation.

1. Our personal benefits are many. Most of us enjoy good health. Those of us who have been ill have been restored. None of us have gone hungry or naked or without shelter. How many millions of the earth's people do not have these things to be thankful for? We have enjoyed a measure of prosperity and the measure was large, pressed down, shaken together and overflowing. Now, as never before, people have means in their possession and the widest opportunity for enjoying them. We have enjoyed the blessings of friendship and companionship. God certainly has not left us alone and lonesome in the world. The only reason why we have all these things is because God so wills it.

2. Our spiritual opportunities are as numberless as our physical ones. We still have His Word that all who will may benefit by God's great revelation of the plan of salvation. We have learned to know that ours is a God who sees, who knows and who hears and the prayer of faith never falls upon the ear of a God who is deaf. Let misfortune deprive us of all that the flesh values we may still be happy in the thought that we have Jesus—the Pearl of greatest price—and having Him all other things that we might lose are not of the slightest consequence. The presence of God with us in the spirit is a reality that gives us strength, comfort, assurance and wisdom.

3. The church is living in an

age when nothing but the shortcomings of its people may hamper it. Christians may serve God in our land without a fear of opposition. Conscience is free. The doors to service and opportunity are as wide open as providence can throw them. Thousands of houses of worship open their doors to welcome the worshipper. Men are freely giving money to enable the church to realize its visions of service and salvation. In our individual churches we have many mercies to enjoy. The means of grace have always been ready to us. Numbers have been added to the fold and the ministry has been free and absolutely unhindered from without.

4. As a nation, still at this writing in the greatest war, we can count it a mercy that peace seems so near. We have suffered, but we have been spared nearly all of the horrors that others have had to endure in this conflict. We have had more than enough so that we have been able to feed others less fortunate than ourselves. We have many God-fearing, praying men to lead us. We now see the dawn of better things throughout the earth.

THE S. S. LESSON

Nov. 24.

Jacob Wins Esau.

Gen. 33:1-11.

Golden Text.—"A soft answer turneth away wrath." Prov. 15:1.

Jacob's life was one in which strange things had a part. Little did his parents realize that in distant lands he would spend many years, finally to return, see severe affliction and in the end be buried as a prince in Egypt, a nation venerable in its civilization and culture even in that time. While in Padan-aram Jacob matched wits with his father-in-law. He came to his house a penniless wanderer. He left, after some years, a rich man with flocks, herds, servants and a large family. He had asked God to take care of him and he was better taken care of than any one could anticipate. It was not that Jacob deserved such special blessings. There were many things in his life which were positively unlovely, but God planned, through him, to keep alive a knowledge of Himself and to bless all the families of the earth. It is remarkable to note with what unworthy instruments God often carries out His purposes. We may rest assured, however, that since God chose Jacob there must have been something in his life that God recognized that made him more worthy than Esau or any one else to perpetuate the knowledge and blessings of the only true religion.

Jacob was returning home heavy-laden, but the shadow of the past loomed large before him. Familiar landmarks reminded him of the past when he was fleeing from the wrath of a brother whom he had wronged. No one can suppose that even if his wrong-doing succeeds he can forget it. Like so many ghosts, the shadows of our evil past rise to perplex and frighten us. Memory is a wonderful blessing, bestowed upon us by a wise Creator, but when memory is loaded down with recollections of things that were not right it becomes a tyrant. In reading the lesson and the verses leading up to it we note concerning Jacob: (1) that he was returning to his native land in accord with a prayer he had made to God many years before. Prayer is answered in God's way and in His good time. God sometimes answers the prayers of the unworthy. (2) He realized the possible consequences of the wrong he had done years before. There is nothing so certain as reaping what one sows. A guilty conscience is a most uncomfortable comparison. The sins and follies of youth may not bother one for a long while, but as the years roll on one is forced to realize in a most effective way that a harvest, whether we want it so or not, surely follows a sowing. The fact that Esau was a man who did not at one time appreciate the value of his birthright did not by any means give to Jacob the right to cheat him out of it. It does not matter against whom we sin, be they good or bad, the wrong we do stands charged against us. (3) Jacob prayed to God for help. The only refuge for the wrong-doer is with God. Jacob claimed God's protection as a mercy. He recalled the promises made to his father. The promises and mercies of God are open to the vilest sinners to claim if they will have them. Jacob's prayer, recorded in the previous chapter, should be carefully studied in this connection. (4) On the eve of meeting with Esau he wrestled with God. To Him he had to confess that he was Jacob, the supplanter, and God gave him the new name, Israel, a prince with God. What a change! From a deceiver to a prince—one who has power with God. The change is no greater than every saved person must pass through. From a vile sinner he becomes a child of God. (5) Jacob sent his brother presents. Perhaps to appease his wrath or may be to pay as far as he could the wrong he had done. He could not bring back the past and undo the wrong, but he could do all in his power to make things right.

In arranging for the meeting, Jacob put those he thought the least of in the most dangerous place and those he loved best in the place where escape would be easier. His sin of favoritism, inherited from his mother stayed with him. Later his favoritism to a child was to cost him dearly. (6) The meeting turned out better than he expected. In spite of quarrels there was rejoicing and reconciliation. It was the sensible thing for Esau to forget the past. Old sores, opened up, only add to miseries. When they are forgiven and forgotten the possibility for happiness and joy find a way open to them.

RESOLUTIONS ADOPTED AT THE TWENTY-FIRST SESSION OF GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Held at the First Mennonite Church, Reedley, Cal., Aug. 31 to Sept. 7, 1917.

1. Resolved, that we take the question of Military Exemption up for discusion at the first session tomorrow.

2. Resolved, that the chairman appoint a committee of seven persons, which is to have its meeting during the ensuing business deliberations, to draw up a resolution in regard to the present war situation and the position which the conference should take in the first period.

3. Resolved, that the following time schedule be alopted; Forenoon sessions from 9 to 12 o'clock; afternoon sessions from 2 to 5 o'clock; evening, sessions from 7:30 to 9 o'clock.

4. Resolved, that we admit and welcome into the conference the congregations recommended by the committee.

5. Resolved, that the report of the officers be approved and accepted.

6. Resolved, to refer the reports of the District conferences regarding non-resistance to the Committee of Seven for revision, so that the committee can report to conference.

7. Resolved, to accept with thanks the invitation of the Commercial Club of Reedley, to take us out for an automobile ride Wednesday afternoon.

8. Resolved,

(a) to create a special committee for the administration of the denominational interests in the present war situation, which committee shall be authorized to represent the conference during the next conference term in as far as existing circumstances may require. Said committee shall consist of seven persons.

(b) that the resolution which is to be submitted by the special committee of the Western District conference, be taken up by the conference for future consideration.

9. Resolved, that Bro. S. K. Mosiman be requested to see to it that duplicates of the Military Exemption Resolution be made in a manifolder in sufficient quantity, that one may be given to each delegate by tomorrow.

10. Resolved, to admit and welcome into the conference the First Mennonite congregation of Mountain Lake, Minn., the Bethlehem congregation near Bloomfield, Montana, and the congregation near Hydro, Montana.

11. Resolved, that the document, which was presented in Washington, D. C., on July 2, 1917, by the Mennonite commission, be approved and adopted by the conference.

12. Resolved (see Resolution 8a and b.).

13. Resolved, that the Committee of Seven be instructed to work in harmony and co-operation as far as possible, with all the branches of the Mennonite church and with other organizations that maintain the same principles.

14. Resolved, that the conference call the attention of the War department to the fact that numerous Local Exemption boards decline to act according to the requirements of the conscription law (Subdiv. I, Sec. 20), which grants exemption from combatant service to such sects and religious organizations whose creed and principles forbid them to take part in war in any form, and request information, as to what course to pursue in such cases.

15. Resolved, that the Committee of Seven be formed through nomination and election.

16. Resolved, that during the time intervening between this and the next conference, all points referring to our creed, that may arise until then, shall be assigned to the Committee of Seven.

17. Resolved, to adopt the resolution of the Committee of Seven.

18. Resolved, that the resolution (that the conference report to the War department, that the Exemption law has been disregarded in numerous places, as far as it has to do with our people, and that we inquire what to do in such cases), be adopted.

19. Resolved, that inasmuch as the conference of the Central Illinois Mennonites take place at Washington, Ill., on September 4 and 5, we send a greeting to the same in the name of the Prince of Peace, and that we inform the brethren by telegraph what steps this conference has taken regarding the war situation.

20. Resolved, that the letter from India to the General conference be referred to the Board of Foreign Missions for reply.

21. Resolved, that the conference, through the Mission Board, immediately request permission from India for Brother and Sister P. W. Penner to enter.

22. Resolved, to approve and accept the report of Foreign Missions.

23. Resolved, that the right to vote be given to our missionary sisters as well as to our missionary brethren.

24. Resolved, that the Board of Home Missions be instructed to supply the spiritual needs of our drafted young men, according to their best judgment.

25. Resolved, to assign the administration of orphan support to the Board of Home Missions.

26. Resolved, that the Home Mission board be encouraged to mediate between congregations that desire to have protracted meetings, such as revival meetings, Bible study series, etc., and persons that are able to do such work.

27. Resolved, the General conference heartily thanks all those of our faith that have assisted in the city missions of Los Angeles, Chicago, and Altoona, Pa., without financial remuneration.

28. Resolved, to approve and accept the report of the Board of Home Missions.

29. Resolved, to adopt the first joint resolution of the Foreign and Home Mission boards.

30. Resolved, that a committee be formed from within the two boards, for the purpose of submitting a plan whereby a common basis for the calling and appointment of workers may be provided.

31. Resolved, that the executive committees of these two boards make this committee.

32. Resolved, that we extend Resolution No. 33 of the General conference, held at Bluffton, Ohio (19th General Conference), to include such ministers with whom we are not acquainted, that wish to preach in our congregations.

33. Resolved, that we refer the matter of an American Jewish mission to the Home Mission board, to investigate the same and to report at the next General conference.

34. Resolved, that the recommended Year Book be printed both in the English and in the German languages, (i. e separately).

35. Resolved, that the Year Book be compiled by the Board of Education, and then printed and sold as cheaply as possible by the Publication board.

36. Resolved, that the question as to whether a Sunday school and Young People's convention be held in connection with the General conference, be answered with "No".

37. Resolved, that we approve and accept with thanks the report of the Board of Education.

38. Resolved, that we encourage the Board of Publication to carry in stock the books that are necessary in our schools.

39. Resolved, that the question regarding the authority of the editor be referred to the Board of Publication.

40. Resolved, to approve and accept the report of the Board of Publication.

41. Resolved, that we publish a so-called Year Book.

42 Resolved, to attach as note to the treasurer's report of the Emergency Relief commission, that henceforth no support be sent to the Meek family.

43. Resolved, to approve and accept the report of the Emergency Relief commission.

44 Resolved, that the conference accept the first proposition of the Pacific Distr. conference, referring to the sanitarium near Upland, California. In the vote which was taken by ballot the majority decided in favor of the offer of the Pacific District conference

45. Resolved, that the Lodge committee's proposed addition to the constitution, be accepted.

46. Resolved, that the conference give the following explanation: "That it does not class under Secret Societies such organizations that have a necessary commercial or occupational secret, among themselves, but rather such organizations of a more or less social character, that exclude from participation therein all such that have not been formally initiated and have not pledged to keep certain things secret, or such that require certain oaths of their members at an initiation, or practice a religious rite of some kind or another, and of such a general nature that even those who deny Christ, can take no offense thereat."

47. Resolved, to adopt the recommendation of the Lodge committee: That the conference elect a committee of five members for the next conference term, for the maintenance of the position of the conference in reference to the lodge question, and that the following be the particular duties of said committee:

(1) To provide for the instruction of the members of our church about the evil of lodges, through articles in our church papers, through recommendation of suitable reading matter, and through occasional sending out of speakers.

(2) In doubtful cases to help the congregations come to a definite decision about the character of a particular alliance.

(3) To notify congregations, when they have come under suspicion of tolerating members of lodges, to receive their possible vindication, and to help them remove unfounded suspicion. Should a congregation need help, and be willing to accept the same, for the removal of the lodge evil out of its midst, the committee should promptly comply. The committee shall endeavor to treat such congregations with consideration, according to the injunction of Scripture: "Brethren, even if a man be overtaken in a trespass, ye who are spiritual, restore such a one in a spirit of gentleness." Disciplinary action against a congregation shall not be incumbent upon the committee, as the conference reserves this right for itself.

(4) The committee shall report to conference in full about all its investigations, actions and discussions. As a matter of course the conference retains the right to uphold or reject the possible decisions and actions of the committee.

48. Resolved, to approve and accept the report of the trustees.

49. The auditing committees recommend, that the chairman appoint one or more auditing committees three weeks before the conference session, the members of which shall reside in the locality or localities where the treasurer or treasurers whose books and accounts are to be audited, reside. The books and accounts could then be audited before conference. The committee or committees could send their report to the secretary of the conference. Thereby the various treasurers would be spared the labor of sending books, accounts and papers to the place of conference.

Committees:

J. H. Richert	John H. von Steen
R. A. Goerz	H. H. Wedel
Wm. Dyck	Joseph F. Goering

E. J. Neuenschwander

50. Resolved, to accept the report of the Historical society with thanks.

51. Resolved, that the Program committee may have one meeting for each program (once in three years).

52. Resolved, that the chairman-elect (J. W. Kliewer) be authorized to inform the officers of the Federal Council of the result of our vote on the question of future membership in the Council, with statement of reasons in the way he suggests.

53. Resolved, that we answer the following request with "yes":

Request to the Conference:

Friends of the Sunday School and Young People's organizations each desire to arrange a short evening program during the next conference. Would the conference permit this if it is possible to make arrangements with the program committee about the time and place of meeting? Presented by C. E. Krehbiel, P. R. Schroeder and nineteen others.

54. Since Bro. Kliewer resigned from the office of chairman, be it resolved that we proceed to the election of a new chairman.

55. Resolved, that we elect a chairman by open nomination.

56. Resolved, that we have an evening session, in order to make an appropriate close.

57. Resolved, that we suspend the rules, that we may have an open election for the important office of chairman.

58. Resolved, to adopt the proposition for the supervision of the sanitarium.

59. Resolved, that we urge all our conference churches to send representatives to the All-Mennonite convention as far as possible.

CHANGE OF ADDRESS

The address of Bro. I. K. Freed, treasurer of the Eastern District conference Home Mission fund, is in the future: 2308 W. Cumberland St., Philadelphia, Pa.

DEATHS

Hertzler. — In Norristown, Pa., on October 14, 1918, Mary E., daughter of John N. and Catherine Kile Hertzler, aged 13 years, 4 months and 2 days.

Hertzler. — On October 20, of the same family, Harry, aged 2 years and 1 day. Both interred at Chalfont Lutheran cemetery. Services by Rev. A. M. Fretz.

Gross. — George Washington Gross, son of Christian Gross, late of Line Lexington, and his wife, Ella, nee Landis, of Bedminster, now the wife of J. Clarence Fretz of near Bedminsterville, was born February 22, 1893; was a motor machinist; was called into the National service: Left Perkasie on September 19, with several others, to take a course at the University of Pittsburg, along the line of his trade, for army service; was married to Sarah Alma Detweiler of Blooming Glen on Feb. 24, 1917. Though a strong young man, pronounced 100 per cent. healthy by the Local Examining board, an attack of the terrible scourge now raging laid him low. His wife received a telegram on Monday, the 14th, that he was seriously ill. She immediately went to the Pittsburg hospital and was by his side when he passed away, on Wednesday morning, the 16th of October, 1918. Aged 25 years, 7 months and 24 days. His remains were brought to Perkasie on Saturday morning. He was a member of the Deep Run Mennonite church. The funeral was held on Sunday afternoon at the residence of Howard Steinhauer, on Fourth street. Interment in the Trinity Lutheran cemetery. His letter of commendation from the camp where he was staying states that he was a "Christian soldier". Rev. A. M. Fretz officiated at the funeral.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS For October.

General Fund.

Mission society, Pulaski, Ia., M. K. Goerz, $60; Lizzie C. Ruth, Upland, Cal., $25; Bethel college church, Newton, Kans., P. J. Wedel, $29.43; Infant class, Bethel college church, P. J. Wedel, $13.87; S. S., Menn. church, Hydro, Mont., P. J. Schroeder, $32; Bergtal church, Pawnee Rock, Kans., J. Ruediger, $26.25; Mrs. H. Schroeder, Goessel, P. H. Richert, $10; Garden township church, Moundridge, Kans., C. A. Vogt, $119.67; mission friend, Plymouth, Neb., $100; S. S., Bethany church, Kingman, Kans., H. Prehcim, $29.71; S. S., Garden Twp., Moundridge, Kans., M. G. Vogt, $53.-29; S. S., Bethel church, Inman, Kan., D. Friesen, $45.75; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $20; Salem church, Wisner, Neb., J. Boehr, $39.06; Leah C. Krehbiel, Clarence Center, N. Y., $13; Bethel church, Mt. Lake, Minn., A.A. Penner, $350; S. S., Menn. church, Ruff, Wash., Mrs. J. C. Jantz, $5.44; Menn. church, Hillsboro, Kans., A. J. Kohfeld $53.30; Menn. church, Great Deer, Sask., J. D. Buller, $20.20; Thomas Cook & Son, money returned, $149; S. S., Bergtal church, Korn, Oklahoma, P. T. Heidebrecht, $13.70; John K. Lichti, Fairmead, Cal., $4.50; Bethesda church, Henderson, Neb., D. A. Janzen, $315.-57; mission friends, Upland, Calif., $200; Tabor church, Goessel, Kans., J. S. Schmidt, $122.91; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $102.32; Christian church Moundridge, Kans., A. H. Kaufman, $24.25; S. S., Christian church, Moundridge, Kans., A. H. Kaufman, $30.25; Menn. church, Hydro, Mont., P. J. Schroeder, $10; Y. P. S. First church, Mt. Lake, Minn., P. G. Wall, $10; mission friends, Los Angeles, Cal., P.W. Penner $20; Menn. church, ditto, $12.59; Menn. church, Winkler, Man., J. Hoeppner $260; First church, Reedley, Cal., R. H. Ruth, $60; mission friend, ditto, $10; S. S., Hoffnungsfeld-Eden church, Moundridge, Kans., D. J. Goering, $330; A. S. Heidebrecht, Hydro, Okla., $5; mission box, Berne., by S. F. Sprunger, $14.50; birthday gift, ditto, 46c; mission friend, ditto, $20; P. Liechty, ditto, $60; mission friend, ditto, $75; mission friend, W. S. stamp, ditto, $5; First church, Reedley, Cal., H. J. Krehbiel, $35.60; Menn. church, Laird, Sask., C. F. Sawatzky, $85; Mennonite church, Beatrice, Neb., J. H. Penner, $449.25; mission friend, Halstead, Kans., J. E. Amstutz, $35; Mennonite church, Deep Ground, Laird, Sask., P. Regier, $491.25; S. S., Menn. church, Deer Creek, Okla., J. S. Dester, $37.50; Menn. church, Deep Run, Pa., A. M. Fretz, $24; mission friend, Philadelphia, Pa., for a doctor in India, $18; M. D. Garber, Bordeaux, Wyo., $50; Samuel Hilty, Beaverdam, Ohio, $50; Menn., church, Edenburg, Man., B. J. Ewert, $30; Menn. church, Gretna, Man., B. J. Ewert, $10; Sewing society, Morse, Sask., Gertrude L. Buhr, $191; mission friend, Moundridge, Kans., G. Enss, $100; Rosenort church Eigenheim, Sask., J. J. Epp, $113.90; mission friend, Beatrice, Neb., $30; Maria Schirmer, Hoteville, Ariz., $150.

Fund for Special Gifts.

Mission friend, Marion, S. D., H. J. Brown, for house in China, $25; Sewing society, Laird, Sask., M. K. Goerz, girls' school, China, $75; J. A. Unruh, Goessel, Kans., P. J. Richert, for Champa as needed, $10; Sewing society, Mt. Lake, Minn., Mrs. D. Ewert, Champa and Mauhadei, $40; S. S., Allentown, V. Boyer, orphans in India, $20; S. S., Bethel church, Mountain Lake, Minn., B. N. Hiebert, for China, $25; Sewing society, Freeman, S. D., J. M. Regier, for Samuel, Janjgir, $25; Y. P. S., Altona, Man., D. W. Friesen, evangelist in China, $40; mission friend, Newton, Kans., Manda, India, $7.50; Y. P. S., First church, Newton, ans., H. H. Suderman, Sondersmg, India, for $25.00; Sylvia L. Tschantz, Columbus, Ohio, edueation of child in China, $25; Y. P. S., Hoffnungsau church, Buhler, Kans., J. J. Dyck, for children in India, $16; L. Dirks, Aber-

deen, Ida., for Tranadi, Mauhadei, $25; Anna Dester, Halstead, Kans., J. E. Amstutz, girls in China, $15; mission society, Pulaski, Iowa, M. K. Goerz, education of Wiens' children, $35.50; S. S., class, Deer Creek, Okla., J. S. Dester, helper in China, $35; Ladies' Aid, Butterfield, Minn., Mary Linscheid for Busby, Mont., $30; ditto, for Birney, Mont., $10; ditto, for Lame Deer, Mont., $10; J. Kroeker and P. H. Pankratz, Henderson, Neb., for Evan. C. D. Nundy, Janjgir, $85; Mrs. J. J. Kroeker, Henderson, Neb., for Mina, Janjgir, $32; J. J. Krocker, Henderson, Neb., teacher, Jangir, $35; S. S., Bethel church, Mt. Lake, Minn., B. N. Hiebert, Christmas in China, $25.

For Lepers.

Sewing society, Laird, Sask., M. K. Goerz, $75; Y. P. S., Deer Creek, Oklahoma, D. Latschaw, $21.47.

Mission Auto.

Mission friends, S. Dak., N. Dak., and Minn., H. J. Brown, China, $42; mission friends, Halstead, Kans., J. E. Amstutz, for China, $12; R. Riesen, Hillsboro, Kans., India, $50; S. S., Friedensberg church, Avon, S. D., T. M. Boese, India, $7; Christian church, Moundridge, Kans., P. H. Krehbiel, China and India, $44; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $48; Bethel church, Mt. Lake, Minn., A. A. Penner, India, $50; mission friend, Beatrice, Neb., Wm. Wiebe, India, $15; Gnadenberg church, Whitewater, Kans., J. Z. Harms, India, $23; mission friends, Pretty Prairie, Kans., J. N. Graber, $8; mission friends, Donnellson, Iowa, P. P. Hilty, $25; Bethany church, Henderson, Neb., D. A. Janzen, $2; P. G. Schmidt, Goessel, Kans., P. H. Richert, $3; mission society, Mt. Lake, Minn., Mary Bargen, China, $20; mission friend, Salem church, Munich, N. D., M. Fast, India, $22; J. J. and H. B. Fast, Mt. Lake Minn., China, $27; First church, Reedley, Cal., H. J. Krehbiel, China and India, $49.72; Anna Dester, Halstead, Kans., J. E. Amstutz, China, $50; Ella Penner, Halstead, Kan., J. E. Amstutz, China or India, $1; Menn. church, Pratum, Oregon, P. Steffen, $13; mission friend, Mt. Lake, Minn., A. A. Penner, India, $17; ditto, China, $250.

With sincere thanks,

Gustav Harder, Treas.
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

CONTRIBUTIONS FOR CHICAGO

For October.

Esther Amstutz, Dalton, O., $2; Mr. and Mrs. Peterson, Chicago, $5; Busy Bees class, First Menn. church, Chicago, $12.37; Mennonite Aid society, Geary, Okla., $5; H. A. Penner, Omaha, Neb., $10; B. Rempel, Butterfield, Minn., $50; H. U. Schmidt, Hillsboro, Kans., $3; a friend, Halstead, Kans., $25; H. R. Ackerman, Phila., Pa., $1; H. H. Schultz, Mt. Lake, Minn., $5; Adam P. Dirks, Pawnee Rock, Kans., $10; friends, Beatrice, Neb., $25; a friend, ditto, $5; ditto, for Hebrew mission, $15.

1420 W. 71st St. **W. W. Miller.**

FOR JANJGIR MISSION

St. John's C. E., Pandora, O., per John Geiger, for Tulsi, one year $25; Grace S. S., ditto, Wm. B. Amstutz, for Simon, 2 years, $50; ditto, for Itwari, 1 year, $36; Swiss Mission society, Bluffton, Ohio, per Mrs. W. S. Gottshall, for Bible woman, $25; Charity Circle class, Grace S. S., Pandora, Ohio, per Magdalena Neuenschwander, for Lillie, $15; friend, Los Angeles, Cal., for evangelist, $50; Mrs. John Moser, Pandora, O., per John Geiger, $10; Mrs. S. S. Welty, ditto, $2; Mrs. Rosa Geiger, ditto, $1; Mrs. Marian Zimmerly, Dalton, O., per M. C. Lehman, $50.

Gratefully submitted,
E. B. Steiner.

NEWS OF THE WEEK

HERE'S THE PRICE GERMANY MUST PAY FOR ARMISTICE

1. Cessation of operations by land and sea and in the air, six hours after the signature of the armistice.

2. Immediate evacuation of invaded countries, Belgium, France, Alsace-Lorraine, Luxemburg, so ordered as to be completed within fourteen days from the signature of the armistice.

3. Repatriation, beginning at once and to be completed within fourteen days, of all inhabitants of the countries above mentioned, including hostages and persons under trial or convicted.

4. Surrender in good condition by the German army of the following equipment: 5,000 guns, 2,500 heavy, 2,500 field, 30,000 machine guns, 3,000 mienenwerfers, 2,000 airplanes.

5. Evacuation by the German armies of the countries on the left bank of the Rhine. These countries shall be administered by the local authorities under the control of the allied and United States armies of occupation.

6. In all territory evacuated by the enemy, there shall be no evacuation of inhabitants, no damage or harm shall be done to the persons or property of the inhabitants. No destruction of any kind to be committed.

7. All civil and military personnel at present implied on ways of communication shall remain. 5,000 locomotives, 50,000 wagons and 10,000 motor lorries in good working order, with all necessary part and fittings, shall be delivered to the associated powers within the period fixed for the evacuation of Belgium and Luxemburg. All barges taken from the allies shall be restored to them.

8. The German high command shall be responsible for revealing all mines or delay-action fuses on territory evacuated by the German troops and shall assist in their discovery and destruction. The German command shall reveal all destructive measures that may have been taken, such as the poisoning of wells, under penalty of reprisals.

9. The right of requisition shall be exercised by the allied and U. S. armies in all occupied territory.

10. An immediate reparation without reciprocity, of all allied and United States prisoners of war. The allied powers and the United States shall be able to dispose of these prisoners as they wish.

11. Sick and wounded who cannot be removed from evacuated territory will be cared for by the Germans.

12. All German troops at present in any territory which before the war belonged to Russia, Roumania or Turkey shall withdraw from the frontiers of Germany as they existed August 1, 1914.

13. Evacuation by the German troops to begin at once and all German prisoners, civilian and military agents now in the territory of Russia to be recalled,

14. German troops to cease at once all requisition and seizures with a view to obtaining supplies intended for Germany in Roumania and Russia.

15. Abandonment of the treaties of Bucharest and Brest-Litovsk.

16. The allies shall have free access to the territory evacuated by the Germans on the eastern frontier.

17. Unconditional capitulation of all German forces operating in East Africa within a month.

18. Reparation with reciprocity within one month of all civilians interned or deported who may be citizens of other allied or associated states.

19. The following financial sufficients are required: Reparation for all damages. While such armistice lasts, no public security shall be removed by the enemy which can serve as a pledge to the allies for the recovery and war losses.

20. Immediate cessation of all hostilities at sea and definite information to be given as to the location and movement of all German ships.

21. All naval and mercantile marine prisoners of war of the allied and associated powers in German hands to be returned without reciprocity.

22. Surrender to the allies and the United States of 160 German submarines including all submarine cruisers and mine-laying submarines with their complete armament and equipment.

23. The following German war ships shall be disarmed and thereafter interned in neutral piers or in allied ports: Six battle cruisers, 10 battleships, 8 light cruisers, including two mine-layers and 50 destroyers of the most modern type. All other war ships are to be laid off and completely disarmed.

24. The allies and the United States of America shall have the right to sweep all mine fields and obstructions laid by Germany outside German territorial waters.

25. Freedom of access to and from the Baltic to be given to the naval and mercantile marines of the allied and associated powers.

26. The existing blockading condition set up by the allies and associated powers are to remain unchanged.

27. All naval aircraft to be concentrated and immobilized in German bases.

28. In evacuating the Belgium coast and ports Germany shall abandon all ships, all arms and stores of all kinds.

29. All Black sea ports are to be evacuated by Germany. All Russian war vessels seized by Germany in the Black sea are to be handed over to the allies and the United States of America. All neutral merchant vessels seized are to be released. This armistice agreement shall be effective for thirty days after signing.

CROWDER CANCELS ALL THE OUTSTANDING DRAFT CALLS

Almost the first action of the War department after announcement of the signing of the armistice with Germany was the cancellation of all army draft calls, under which more than 300,000 men had been ordered to entrain for camps before November 30.

Urgent telegrams, prepared three days ago at the direction of Provost Marshal General Crowder, were sent to all Local Draft boards directing that the movement of 252,000 men under orders to entrain between today and Friday be stopped immediately. The telegrams reached most of the boards in time, but a few men are known to have started for camp. Secretary Baker said, however, that wherever possible their immediate return to civil life would be arranged.

GERMANY CLAIMS SHE'S STARVING

London, Nov. 13. — Germany has requested the president of the United States, according to a German wireless from Berlin, to arrange immediately for the opening of peace negotiations, there being a pressing danger of famine.

The message was sent by Foreign Secretary Solf to Secretary of State Lansing. It said:

"The armistice being concluded, the German government requests the President of the United States to arrange for the opening of peace negotiations.

"For the purpose of their acceleration the German government proposes first of all to take into view the conclusion of a preliminary peace as to what place and at what time the negotiations might begin.

"As there is a pressing danger of famine the German government is particularly anxious for the negotiations to begin immediately."

AUSTRIAN RULER ALSO ABDICATES

London, November 13. — Emperor Charles of Austria has abdicated, according to a Copenhagen dispatch to the Exchange Telegraph company quoting advices from Vienna.

It is reported that a general strike would be reported in Vienna today.

Victor Adler, leader of the Austrian Socialists, and foreign secretary in the German-Austrian cabinet formed in Vienna October 31, is dead, it is reported.

London, Nov. 13. — Conflicting reports were received today regarding the present whereabouts of William Hohenzollern and what disposition the Dutch government would make of his person. It was generally agreed, however, that he would be interned, if such action already had not been taken.

The Hague correspondent of the Daily Mail declared the ex-kaiser had been interned in a chateau between Arnheim and Utrecht.

A Reuter dispatch from Amsterdam quoted a high authority as saying he would be interned.

Amsterdam, Nov. 13. — Field Marshal von Hindenburg is not in Holland, according to a telegram from the semi-official Wolff bureau of Berlin. He remains at main headquarters and adheres to the new government.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9½x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

LAST YEAR	
A Sunday School Teacher Sold	55,000
A Minister Sold	50,000
A Y M C A Sold	3,000
SO CAN YOU!	

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

The calendar makes a welcome and useful gift for Christmas, New Year or birthday.

Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

Prices Remain the Same

One copy - - -	*25c*
Five copies - -	*$1.00*
Twelve copies -	*2.25*
Twenty-five copies	*4.25*
Fifty copies - -	*8.25*
100 copies - -	*15.00*

Daily Thought Calendar

This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An Ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

Price:

Single copies, each	$0.35
5 copies	$1.60
12 copies	$3.60

Christmas Services for Sunday School

The Guiding Star (R)	The Gift Divine (L)
Echoes of Bethlehem (R)	Under the Christmas Star (L)
Glad Tidings (R)	Christmas Memories (L)
The King of the World (L)	The Promised King (L)
Message of Joy (R)	King Forever (L)
Christmas Hosannas (R)	The Gift Day (L)
The Prince of Bethlehem (L)	The Royal Guest (L)
The New Born King (L)	Hail to the King (L)
Memories of Bethlehem (L)	The Angels' Song (L)
Merry Christmas (L)	The Child Divine (R)
	Gold, Frankincense and Myrrh (L
	Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows: Postpaid, 6c per copy; 65c per dozen; $5.00 per hundred.

Cantatas for Sunday Schools

King of Kings (L).....16c	The King of the World (L).....15c
The Heavenly Herald (L).....15c	Around the Manger (L).....15c
The Holy One of Israel (L).....15c	A Christmas Dream (L).....15c
The Search for a King (L).....15c	

Octavo Anthems for Christmas

GRADES OF DIFFICULTY

(I Simple) (II Medium) (III Difficult)

1. **Hallelujah Chorus** (from "The Messiah") (III).....Handel .06
   Simplified so as to be available for the average church choir.
39. **Fear Not** (solo, soprano; duet, soprano and tenor, chorus) (II) From the cantata "The Shepherd King".....Gabriel .12
40. **Sing, O Heavens** (solo, soprano or tenor, chorus) (II) L. O. Emerson .10
72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus) (II). Closing with "Oh, Come All Ye Faithful".....L. O. Emerson .15
74. **O, Little Town of Bethlehem** (chorus, duet for soprano and alto) (II) 10
98. ~~**The Birth of Our Savior (full chorus throughout) (III). Celsor-Rich**~~ .08
125. **Christmas Anthem** (duet, alto and tenor; unison chorus; full chorus) (II).....Davis .10
126. **The Angel's Song.** "It Came Upon the Midnight Clear" (chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus) (II).....Gabriel .12
127. **All Hail the Morn** (full chorus) (III).....Sanford .10
153. **The Star and the Wise Men** (male quartet with alto obligato) (I) From the cantata "Jerusalem".....Gabriel .06
154. **Glory in the Highest** (chorus from the cantata "Jerusalem") (I).....Gabriel .06
164. **The New-Born King** (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City".....Gabriel .12
194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III).....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II).....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. **Hail to the King** (chorus, soprano and alto duet, soprano solo) (II) .....Beirly. .12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
281. **While Shepherds Watched Their Flocks** (soprano or tenor solo, chorus) (II).....Solly .08
282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III).....Davis
   (b) **Christmas Bells** (chorus).....Beirly .1c
290. **Angel Voices** (chorus) (I).....Fearis .08
329. **Hark! What Mean Those Holy Voices** (chorus) (II).....Westhoff .06

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, NOVEMBER 21, 1918. No. 46.

BROTHERHOOD MEETING

Thanksgiving Day, Thursday, Nov. 28, at Zion Church, Souderton, Pa.

A Call to the Men of the Eastern District Conference.

The Schedule:

2:30—Business Meeting.

5:00—Social Hour and Supper.

7:30—General Meeting.

A well worth-while program is in preparation. The committee has secured Dr. Samuel Mosiman president of Bluffton college, for the occasion. He will be present at all the meetings and his address will be the feature of the general meeting. Everybody—ladies as well as the men—is invited to attend this meeting. Let the attendance from the various churches signify a fitting recognition of Dr. Mosiman's large work in the Mennonite church.

Supper will be served by the ladies of the Souderton church for which a reasonable charge will be made. Do not fail to be on hand for the social hour and let there be an abundance of good fellowship.

It will be a source of satisfaction in later years to know that you were present at this first meeting and affixed your name as a charter member of the organization.

The leading idea of this new organization may be said to be a mobilization for service, so that when the occasion arises, we shall stand ready collectively to render service. To illustrate, if an organization of this kind had stood ready at the beginning of the war to take up the matter of donating ambulances, how much better it would have been than our present procedure.

The constitution to be adopted calls for one dollar membership dues, and all male members of congregations are eligible. The committee is desirous of interesting the younger men and boys as well as the older members.

We trust there will be large delegations at Souderton on Thanksgiving day.

The Committee.

People who give advice are seldom stingy about it.

IN MENNONITE CIRCLES

Word has just reached us of the safe arrival of Rev. Gasser and family in Bordeaux on the 9th of November.

Since the influenza is yet in a number of congregations and the president and vice-president could not attend in December, the Middle District conference is indefinitely postponed.

Goshen college, an Old Mennonite institution which has been closed on account of the influenza epidemic, reopened its doors on November 5, however with the possibility of closing again on account of another threatening epidemic.

The new college building at Hesston, Kans., will, if nothing prevents, be dedicated on January 2.

The brethren in Souderton are at present in the midst of a series of evangelistic services. The pastor has the assistance of Rev. Warren Shelly.

The proposed new church at Hutchinson, Kans., could not be erected on account of war conditions. Now that the war is over there is prospect of its speedy erection.

The ministers of the Eastern District conference held a special meeting on Wednesday, the 13th, which nearly all the ministers of the conference attended.

Bro. J. W. Bagley of Germantown is assisting Rev. A. M. Fretz in conducting services in Perkasie, Pa., at times when Bro. Fretz is compelled to be absent with his other charges.

The meeting of the Pacific conference could not be held at the time set on account of the epidemic. It is proposed to hold it sometime during the middle of January.

The proposed monument to Rev. William Rittenhouse, the first Mennonite minister in America, to be placed on the grounds of the Germantown (Pa.) church, is about to materialize, according to information given by the pastor of the Germantown church.

NOTES AND COMMENTS

Three great Lutheran bodies, The General Council, The General Synod and the United Synod South have merged and will be known as the United Lutheran church.

Good old Dr. Tyng said at one time: "In my church I haven't hesitated for years when the choice came between one child and two old men to take the child," and the life and prosperity of that church under Dr. Tyng as its pastor showed the wisdom of this Christ-like way of estimating childhood.

The archbishop of Greece is visiting America, desirous of learning as much as possible about Protestant church institutions. He seems to believe that co-operative movements are possible and that the Greek church and the Protestant church have many things in common. He shows a warm sympathy with Protestant missions in the East, especially with educational and charitable work. He feels, however, that such missionary work should be confined to the conversion of the Mohammedan element.

1917 was a year of disaster. An earthquake that destroyed the city of Guatemala added to the record of disasters and horrors that marked the year, quite apart from the tragedies of the war, as one of the most dreadful in modern annals. Early in the year 1917 an earthquake occurred in central Formosa, killing 300. Later in the same month 550 were killed by an earthquake on the Island of Ball, on the Malay archipelago.

In April many were killed in Tuscany and Umbria, in Italy, by an earthquake. Shocks occurred in different parts of the world throughout the spring, the most severe being in San Salvador, where fortunately no lives were lost, though serious damage was done. Heavy damage was done in July in the Samoan islands, with losses of life. In August an earthquake in New Zealand caused serious destruction. In September Colombia felt a series of shocks lasting for two weeks, with the destruction of hundreds of houses and some losses of life. A disaster of another character, but belonging to the record of misfortunes of the year, occurred in Halifax harbor on the 6th of December, when a munitions ship was destroyed by collision with another vessel and over 1,500 lives were lost, with a property loss of $50,000,000.

Now comes the Guatemala quake, the full effect of which is not known, but which has doubtless taken a heavy toll of life and has rendered 125,000 people homeless. Rarely has the earth trembled so violently and so generally as during the past year. The full toll of deaths from the shakes will perhaps never be known, as many of the disturbances occurred in remote places.

In the light of recent events Robert Ingersoll's remarks concerning his visit to the tomb of Napoleon have an apt application. Scoffer, as he was, he could see the useless and terrible agony one such as he could inflict upon humanity.

"A little while ago I stood by the grave of Napoleon—a magnificent tomb of gilt and gold, fit almost for a deity dead—and gazed upon the sarcophagus of rare and priceless marble, where rest the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world.

"I saw him walking upon the banks of the Seine, contemplating suicide. I saw him at Toulon—I saw him putting down the mob in the streets of Paris—I saw him at the head of the army of Italy—I saw him crossing the bridge of Lodi with the tricolor in his hand—I saw him at Marengo—at Ulm and Austerlitz. I saw him in Russia where the infantry of the snow and the cavalry of the wild beasts scattered his legions like winter's withered leaves. I saw him at

Leipsic in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba.

"I saw him escape and retake an empire by the force of his genius. I saw him on the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea. I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the kisses of the autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man, and go down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder known as 'Napoleon the Great'."

OUR MONTANA MISSION

Busby, Mont., Oct. 30, 1918.

Dear Readers of The Mennonite:

To report sickness at the present time will not seem like anything new since there is so much sickness all around and so many deaths. These are times that should set us thinking and not only to thinking, but to acting. Our Indians are thinking, but how much action will result from their present thinking time eternity only will tell. The influenza has struck us here and it has been quite severe, about 70 deaths have been reported on this reservation which means about 5% of the total population, some of these deaths were not due to the influenza but by far the most of them were. When it came onto the reservation it spread with appalling rapidity and before we realized that there was any sickness around several had fallen victim to it among them one of our members, a very strong and healthy woman; and then a strenuous time began. Every house was full of sick, in some places there were none well to look after the sick. It was during this time that one should be able to be at several places at the same time to deal out medicines and necessary food, to look after the sick and the dying, to make boxes for coffins and to bury the dead. So far we have lost four of the members at this station and will likely lose another one. This is a hard toll, but we are glad that they had accepted the Savior while the opportunity was theirs. One young woman who was tubercular had asked to be received into the church and she had received the first instructions for the rite, but she became sick and was called away before receiving the rite, I fully believe, as a ripe sheaf into the heavenly garner.

Time and again the Indians have been asking where this disease comes from and why it has come. This gives us another opportunity to bring them the gospel. We had to miss but one Sunday service, on the following Sunday we did not expect any attendants, but were pleasantly surprised to have a small group gather to hear the Word. May this stir these people as well as all the people up to more serious thinking and to an action Godward.

The Lord has been very gracious to us the workers, while some have been quite sick, none has been called away, for which we are truly grateful. We ask your continued interest in the work and your earnest intercession in behalf of us, the workers and these people.

Yours till He comes,

G. A. Linscheid.

WHY DO I BELIEVE IN MISSIONS

J. D. Moyer.

I believe in missions because others do. Why should anybody hesitate to believe what others do when it is the truth, yea, a Bible truth. On the one hand I would be afraid not to believe in missions; on the other hand, it would embarrass me, or, in plain English, I would be ashamed of myself. I would be afraid lest I were displeasing God by disbelieving against a better light, committing sin; I would be ashamed for fear people would think I did not understand what I read, or did not read the Bible at all.

What is the message in God's Word concerning missions? Hear what the angel said to the shepherds watching their flocks at night in the same country when Jesus was born: "Fear not, behold! I bring you good tidings of great joy which shall be to all people," yes, to all people. The Prophet Isaiah speaks about missions in these words: "The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of God."

We heard the testimony of angel and prophet. How has man expressed himself in relation to missions? Only a short time after the angel had spoken to the shepherds, about forty days, Simeon, a just and devout man upon whom was the Holy Ghost, declared that the child, namely Jesus, would be a light to lighten the Gentile, and the glory of Thy people Israel. To my mind, God's people and the Gentiles were then, are now and always will be the only people on the face of the earth.

On that memorable first day of Pentecost for the new church, Peter, filled with the Holy Ghost, in the most wonderful sermon ever preached by man, said, the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. Paul in his letter to the Romans writes: "I am the apostle to the Gentiles." That is, a missionary. So Paul was chosen a missionary by Jesus Himself. In the same epistle Paul declares whosoever shall call upon the name of the Lord shall be saved. This statement he follows immediately by a series of questions; How, then, shall they call upon Him on whom they have not believed? and how shall they believe on Him of whom they have not heard, and how shall they hear without a preacher? Has this a missionary ring?

I believe the last words of near and dear ones are those which we remember the longest. So, it seems, Jesus left His most important words to His disciples until last. When Christ met them at Bethany for the last time, just before He ascended up into heaven, He said as His last words, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria," and concluded with, "Unto the uttermost parts of the earth."

I have touched upon in part of the direct testimony as to God's will about missions and to the indirect testimony of the Holy Ghost as he moved God's servants to testify. Shall their testimony in full be sufficient to teach us His will, or will we wait for still more? I fear that with the rich man we will be disappointed by waiting.

I believe the Christian church as a whole believes in missions and engages in the work. The Moravian church, in proportion to its membership, does more for missions than any other denomination. Bishop Levering gives us the secret why this is so. He says, "When a man or woman unites with the Moravian church we try to make them feel that they are entering a great missionary society."

What can you and I do for missions in particular as to taking the work up in person? The poet gives us the answer:

"If we cannot cross the ocean
And the heathen lands explore,
We can find the heathen nearer,
We can find him at our door."

Having in mind Jesus' question, What shall a man give in exchange for his soul? we should all realize, in part at least, that a man's condition here bears but a small comparison to that in the world to come. That heart is as cold as ice and as hard as steel which has no sympathy for father, mother, brother or sister who are in distress or need, and does not come to their relief. In a much broader sense, in Paul's sense when he says, "and he made of one blood all nations", man is man's brother wherever found.

It seems to me when we think of the superstitious beliefs of the heathen and his degraded condition, it were well worth all the personal sacrifices and the money spent for missions just to elevate these benighted and unfortunate people to a higher and nobler plane of living. Last October I read in a high-class magazine a statement which its readers do not question that there were fifty million soldiers under arms at the various fronts. No account before or since gave me a fuller understanding of the magnitude of the present war. I also read there were seven hundred millions, which is exactly fourteen times fifty million, Hindus and Buddhists who have the hair of their heads cut short believing for every hair sacrificed a million years will be secured for their souls in paradise. They also believe that the River Ganges is sacred water, besides they have what they call "wells of purification". Along the river bank, in one unbroken line, descend broad staircases of stone, and on these steps stand thousands of Hindus, praying, talking, meditating, bathing, or carrying away in jars the waters of the hallowed stream; a "well of purification" is a tank about thirty feet deep, supposed to have been dug by one of their gods, and that it is yet partly filled with his sweat. The pool is almost filled with rotten flowers and of the filth of thirty millions who bathe themselves before they step into the sacred waters of the Ganges. The priests serve this water out in ladles in exchange for money. A single swallow of this filthy mixture, it is said, is warranted to drive out every particle of sin from the vilest criminal on earth. As the

writer states he saw at least a dozen people drink this loathesome water, we cannot doubt the correctness of the statement.

These are what we may term of the more harmless superstitions practised by the heathen. But let us not forget that there are many others of which some are too horrible to think about.

"Let us help the weary pilgrim,
Which we meet upon the way,
With a kindly word and action,
With a loving deed today."

GOSPEL REMEDIES

Are you weary? "Come unto Me, all ye that labor and are heavy laden ,and I will give you rest." Matt. 11:28.

Are you carrying heavy burdens? "Cast thy burden upon the Lord, and He shall sustain thee." Ps. 55:22.

Are you anxious and troubled? "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

Are you tried and tempted? "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13.

Are you in doubt and perplexity? "I will instruct thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8.

Are you poor? "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5.

Are you despised? "He is despised and rejected of men; a man of sorrow and acquainted with grief." Isa. 53:3.

Are you discouraged? "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14.

Are you weak? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40:31.

These are but a few samples. The dispensary is full — no lack in quality or quantity — free, "without money and without price". Come, for here is balm in Gilead; and the great Physician is there. — Sel.

The longer you look at giants the bigger they grow.

POWER OF LITTLE THINGS

"There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?" John 6:9.

If any one will do his best to use what talent he has, he will be successful. What matters it how small the lad or the loaves when we place our all into the hands of the Christ? He can multiply our power and gift till we bless thousands. Therefore we should never forget to rightly estimate the riches of the Silent Partner in our firm.

St. Martin, upon entering a certain city, saw a beggar asking alms. Having no money to give, he took his knife and cut his cloak in half, giving the beggar one of the halves. That night he had a dream. He saw Jesus, who had on his shoulders the half of his cloak he had given to the beggar, and he heard the sweet words, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Our little gifts go a great way when they reach the Master. He increases our influence and our charities till they become world-wide, blessing the giver with joy and the multitude with plenty. He will make our little efforts by His miraculous power work together for the greatest good.

How much did earth's poor ones leave? Elijah let fall an old mantle for Elisha as the chariot rolled him up the avenues to his mansion. Jesus left a seamless coat, but not even that could his weeping mother take for herself. Paul left a holy life and the immortal Epistles, worthless to those who refuse to follow his example. Lazarus left a worn-out body at the rich man's gate when the angels bore him away to the palace of the King. The apostles and martyrs left bleeding bodies for glorified spirits. Wondrous exchange! Having nothing, yet possessing all things; poor, yet making many rich! E. W. C.

PROGRAM FOR THE WEEK of PRAYER FOR CHURCHES

Sunday, January 5.
Texts Suggested for Sermons and Addresses.

"The Lord reigneth; let the earth rejoice . . . clouds and darkness are round about Him; righteousness and justice are the foundation of His throne." Psa. 97:1, 2.

"Quicken me according to Thy Word. . . . Quicken me according to Thine ordinances. . . . Quicken me, O Lord, according to Thy loving kindness." Psa. 119:154, 156, 159.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech 4:6.

"Ye have need of patience that, having done the will of God, ye may receive the promise." Heb. 10:36.

"Behold, I have set before thee a door opened which none can shut." Rev. 3:8.

Monday, January 6.
Thanksgiving and Humiliation.

Thanksgiving—
For great deliverances and all the surprises of the divine mercy.

For the welcome given to the call to duty and for any unveiling of the will of God.

For all experiences of answered prayer and the conscious pressure of the hand of the Most High. Psa. 116:1-8; 40:6-13; Isa. 43:1-7.

Humiliation—
For continued unworthiness in the face of much sacrifice on our behalf.

For failure to recognize and to proclaim fully the reality of the living God.

For all hesitating faith, for half faith and for faith without hope.

Scripture Readings—
II Sam. 23:13-17; Mal. 2:17-3:6; Ezek. 37:1-10.

Tuesday, January 7.
Church Unity Throughout the World.

Thanksgiving—
For the growing desire to express visible unity in the churches.

For clearer recognition of the excellences in the churches differing from our own.

For greater willingness to apply the prayer of our Lord that we "all may be one."

Prayer—
For the divine blessing on all movements towards unity.

For the deliverance of the churches from moral and spiritual impotence.

For fortitude and initiative to meet the demands of a new day.

For a deepened confidence in the Holy Spirit, the Lord and Giver of life.

For new power to do the will of Christ in all preparations for reconstruction.

For an enlightened faith in the coming of our Lord and His kingdom.

Scripture Readings—
Isa. 11:11-16; John 17:20-26; Eph. 3:14-21.

Wednesday, January 8.
Nations and Their Rulers.

Penitence—
For failure to recognize national sins and for all false pride.

For all hatred, and for all that is unchrist-like in politics and warfare.

For selfishness and slackness in divinely appointed tasks.

Prayer—
For perseverance in all high and burdensome duties.

For grace to know and to follow the counsels of God for the nations.

For willingness to make every needed sacrifice to further divine ends.

For victory over evils within and enemies without.

For the gift of an intelligent international mind.

For the dedication of national consciousness to the will of God.

Scripture Readings—
Isa. 9:8-17; Amos 7:1-9; Isa. 19:19-25; Rev. 19:11-16; 21:22-27.

Thursday, January 9.
Missions and Missionaries.

Thanksgiving—
For the sustained and increasing contributions to missions abroad.

For the manifest bankruptcy of human religions under the challenge of Christianity.

For the maintenance of work with depleted staffs and under serious difficulties.

Prayer—
That the glory of the person of Jesus Christ may be increasingly recognized.

That many who now admire Him may be led to adore Him as Savior and Lord.

That opportunities for evangelization in the native labor camps of Europe may be fully used.

That many Christian soldiers may dedicate their lives to the winning of the world.

That wisdom and statesmanship may be given to all missionary leaders.

Scripture Readings—
Psa. 2; Isa. 35:; 1 Tim 2:1-7; Rev. 7:9-12.

Friday, January 10.
Families, Schools, Colleges and Youth.

Prayer—
That the Father's blessing may rest on all who mourn because of broken homes.

That mothers and guardians may be strengthened for their new responsibilities.

That a larger number of our homes may be dedicated by daily household prayer.

That young women may be protected and inspired in the new calls to labor.

That young men may be strong against all the special temptations of present toil.

That the tide of new ideas flooding the minds of youth may be guided unto noble ends.

Scripture Readings—
Jer. 31:15-20; Joel 2:28-32; Col. 2:16-23; 11 Tim. 2:1-5.

Saturday, January 11.
Home Missions and Social Regeneration.

Prayer—
That the churches may gain a new conscience concerning social unrighteousness and economic inequality.

That grace may be given to readjust all methods of work in fidelity to the gospel of Christ.

That definite victory over sins both of the flesh and of the spirit may be achieved.

That the Jewish people in this era of new hope may be won to the allegiance of the Christ.

That the governmental plans for Palestine may honor the gospel of Christ.

That God may be glorified in all things.

Scripture Readings—
Luke 4:16-30; 11 Peter 1:1-11; Rom. 10:1-15; Rom. 11:25-32.

The light that is hid under a bushel will soon go out. The Christian who does not shine for Jesus will lose the love of Christ.

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

PEACE AT LAST

The great throng of men and women from all conditions and states in life that swayed before Old Independence Hall in Philadelphia, when the word came that peace at last was assured, burst out, without any promptings from anyone, but their own feeling of gratitude and reverence for the occasion, into the familiar strain, "Praise God from whom all blessings flow." This doxology has been sung millions of times in all sorts of places and under all sorts of conditions by all kinds of men. But here, at the shrine of liberty in the City of Brotherly Love, it had a special significance.

It is needless to review the events of the past four years, with the anguish of soul and pain of body that accompanied them. Sufficient it is to say when the cannon ceased their chorus at 11 o'clock last Monday, the end of the costliest and most horrible of all wars had come. Victory perched on the side of the defenders and shame, humiliation and abject defeat were the lot of the side that set out to win the whole world for itself and in attempting to do so, added many new words of hate and horror to the already long list of terrible and destructive things listed in the world's vocabulary. Death has reaped a rich harvest over many battlefields, famine, pestilence and misery were his boon companions. Many a fair land was laid in ruins and ashes by its conquerors who then with brazen arrogance called the desert a place. Hoards, delighting in the name of the ancient horror, the Hun with "Gott mit uns" on their girdles and the sacred heart on their banners overran towns and villages committing crimes and unspeakable horrors. From every quarter of the globe men and means were rushed to stop the awful inrush of lust and murder. Millions died. Multitudes lived doomed to a living death of suffering and uselessness. On land and sea, over the earth and under the earth, with the air men breathe and the water they drink as well as the food they eat, no opportunity was lost to send death and despair upon humanity. Where but in hell could such a horrid and universal state of misery have been imagined?

We thank God it is now over. Those responsible for it we leave for their punishment in the hands of God and outraged humanity. But who ended it? No one nation can take all the credit to itself. We cannot say that being prepared for war insured peace: It did not. It brought war. No one now can say that the introduction of the most horrid and destructive means and methods of warfare ended it. The side that fathered them is the side that went down in ignomy. It surely was not the wisdom of statesmen or the lead of rulers that brought peace; statesmen blundered and more rulers are discredited and outcast now than ever before in the world's history, and, if the signs of the times are to be read, we will note that many more will fall from power and fame to shame and contempt. Peace only came because God commanded it. The prayers of the millions the world over, the cries of the maimed, the dying, the widows and the orphans, the poor and the afflicted, have not fallen upon the deaf ears of an impersonal unsympathetic deity. They have been heard and answered by the one who, when He says, "Be still and know that I am God," must be obeyed.

During the many months of war we have been wondering why all these horrors must continue their awful affliction of the race. War surely never is, never was and never will be Christian, or the command of Christ, to love our enemies, becomes bitter irony and a jest. This may not be the last war, although we sincerely hope that it will. Wars belong to the world, they are the result of hate, envy, greed and untruthfulness. They are the final penalty that comes upon those who trifle with honor. If the race is to see no more war, it must be wholly Christian and not Christian in the sense that prates of God and faith and honor and then sets out to cut the throats of men who have nothing to do with causing the war, and to blow up women and children who are entirely innocent of the things about which men fight.

Now that we see the end, the time is here for reconstruction and for a resumption of the kindly occupations of peace. As our nation took a leading part in ending the war, so the whole world looks to it to help heal the wounds that war has caused. Did we feed our allies last winter? Next winter we must feed both them and our former enemies. Did we furnish coal and iron and lumber and wool that the war might be won? Today there is greater need for them that the world may live. Were our ships loaded with munitions and armed men speeding across the waters? Now there is need of medicines and doctors and nurses.

Not for one minute have little handfuls of Christians here and there the world over ceased to protest against the unrighteousness of Christians bearing arms in this or any other war. Sometimes they have been good-naturedly tolerated, sometimes ignored and sometimes really persecuted. Just now, with the flush of victory on they seem to have been forgotten. But let them not forget themselves. Their ideals are high and they must attain them by every sacrifice and effort that will prove their faith in lives that follow the whole example of Christ and wear themselves out that others, even the worst, may be happier and better. If the multitudes who believe that war will settle wrongs did not hesitate to give life, limb and goods in vindication of their belief, those who can see no good purpose served in war cannot consistently withhold anything of their possessions, their efforts, and their lives, that will contribute toward making this world a safe place in which to live and men and women happy in the blessings and teachings which God gave His only Son to reveal.

OUR CHURCH AFTER THE WAR

When war was declared we thought we had a clear grasp upon the situation and we as a Mennonite church would be respected for the position we took so long as there would be no question about the loyalty of our people and their obedience to the law. The law clearly seemed to say that a Mennonite would be exempt from any part in military service. It was taken in good faith. But we soon were brought to see how difficult it is for a people to stand in the way of the spirit of the age. In many instances our young men did not interpret the doctrine of our church as their older brethren supposed they would and were ready to "do their bit" on the firing line, if necessary. A man is answerable to his own conscience and not that of another and for those who preferred to be true to themselves rather than to traditions, sacred though they were, we will only say that our prayers were for them and while they faced the danger of shot and shell with multitudes of others we had no fear for the honor of the flag they went forward to defend.

There were many other instances in which the young men who were called sincerely accepted and sincerely believed in the historic peace doctrine of our church. Many of these had an exceedingly hard road to go for various reasons, notably the unfriendly attitude of the Local boards, the stupidity of the authorities, the unfriendly attitude of officers in the camps and the blunders of their own people. As a result the Mennonite people have received more newspaper notoriety than possibly ever before which will account for our being misunderstood for years to come.

Sooner or later things will be normal in our congregations, the departed ones will have returned and be active in the work again. But we must not suppose that they will be the same boys who went away months ago. Their lives have been radically disturbed. They have come under the influence of the kind of religion prevalent in the camps. Those who bore arms will not be any less liberal in their attitude toward the other points of doctrine our church holds. Those who have been assigned to non-combatant duties will have had months of intimate contact with other young men of other denominations who like us hold to peace doctrines, but unlike us hold to other items of faith with which we do not agree or are perhaps unfamiliar. They have stood one kind of test well, but time only will prove whether they have as well stood the test of association.

In our churches there have been larger claims upon the liberalities of our people to which they have responded nobly. They have given as never before for the relief of suffering humanity. Does their responsibility to liberal giving stop with the close of the war? Certainly not. The urgent demands upon them are only beginning. We have heard very little from our brethren across the sea, some of whom lived in the enemy's country. They certainly will be in want and perhaps be looking for homes away from their present misery. We in America will have to do much for their relief. The state of our brethren in neutral and allied countries is hardly better than that in enemy country. They, too, will be needing all we will be in position to do for them. On the whole, the after-war tasks

for our church will be vastly greater than any we have yet had to confront.

THANKSGIVING

"Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11.

Let all the nations of the earth rejoice in that peace has once more been restored upon the earth, and good will among men. The Lord maketh wars to cease unto the uttermost part of the earth. The prayers of many thousands have been heard and peace has come. Thousands have made it a daily practice at the noon hour to silently look to God and breathe a prayer for the healing of the nations. The time has come to praise Him for answered prayer. Let us make the coming Thanksgiving day a special day of praise and thanksgiving. Let us take time to lay aside our daily duties and make it a day of real prayer to Almighty God and let us be profoundly grateful to Him for all His blessings bestowed upon us. Let us praise Him for the spiritual blessings. Let us praise Him for the consideration the government has shown us as a non-resistant and peace-loving people during the time of this world war. Let us praise Him for the victory God has seen fit to grant unto the nations who have sought liberty for the oppressed. Let us pray for the healing of the nations who have suffered such untold horrors through this long and bloody war.

Since others have sacrificed so much for the war and through the war, let us sacrifice so much more since peace has come and the doors of opportunity are wide for reconstruction and relief work. Let us pray that the idea that might is right shall have been forever banished from the earth.

Let us praise God for the emancipation of the nations from the ruling power of cruel and heartless rulers. Let us pray that Jesus, the world emancipator, may be crowned King of kings and Lord of lords throughout the nations of the world.

And may we help to answer our prayers by offering our lives, our means to Him in humble and obedient service.
obedient service.

We have hope for the young man who loves his parents. The soldier who writes to his mother that she is the best and dearest mother any boy ever had is likely to remain pure and true to her teaching and example.—Sel.

THE ESSENCE OF FAITH

"The man believed the word that Jesus had spoken unto him, and he went his way." John 4: 50.

Here we have the essence of true faith: faith is nothing else than taking God at His word. Faith accords God this honor to believe that God literally means everything He says, and will perform every iota of a promise which He makes. Where there is no word of God on which to rest our confidence we can exercise no faith. We can only surmise, wish, hope. But whenever we have before us a plain statement from God, the import of which cannot be mistaken, we must not say, "I think it is so," or "I suppose it is so," or "I hope it will be so," but fastening our eyes upon the text, we must say: "It is so; it is surely and really so; it cannot be otherwise; it must be so; for God has said so." In every case where there is some clear and unmistakable word of God commanding us to believe and directing us what to believe, we must be willing to sacrifice everything, our so-called better judgment, our common sense, our reason, our feelings. Upon the conviction that God cannot misdirect us we must be ready to risk our honor, reputation, wealth, station, ease, social influence, life. Consider the odds against which Abraham had to believe when told that God demanded of him the sacrifice of his only heir, on whose life the fulfilment of a previous promise of the Lord depended. He might have argued that to kill Isaac meant the extinction of the chosen race; therefore the words which he had heard could not mean what he understood them to mean, but he must find a more convenient meaning for them. We all know that Abraham did not dicker about the meaning of God's word, did not defeat its literal meaning by some shrewd interpretation. He went to carry out the order of God to the letter, leaving the consequences entirely to God. Scripture points to this incident and says: "By faith Abraham, when he was tried, offered up Isaac; and he that received the promise offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence he also received him in a figure." —Christian Herald.

Salt must come into contact with what it is to preserve. Christians must associate with whom they would save.

THE SACRIFICE OF CHRIST

Our Lord's life on earth, strong and beautiful though it was, was really at the same time His procedure toward death. He lived as one laying down His life, not merely in one great sacrifice at the close, but from step to step along His whole earthly history. With no touch of the morbid or the fanatical, yet His course, in practice, had to be one of self-impoverishment, of loneliness, of acquaintance with energetic hostility of sin and sinners. It had to be so if it was to be faithful. He knew not where to lay His head; He endured the contradiction of sinners against Himself; He came unto His own, and His own received Him not. Even His friends, whom He so loved and who loved Him, in their perfect way, did not love Him wisely or magnanimously — and constantly became occasions of temptation which had to be resisted. Pain and trial were the inevitable characters of the work given Him to do. It lay in His calling to put a strong and faithful negative on the natural desire for safety, for happiness, for congenial society and surroundings, for free and unembarassed life. All this He had steadily to postpone to a period beyond the grave, and meanwhile making His way to the final crisis, at which, under a mysterious burden of extreme sorrow, accepted as the Savior's proper portion, He died for our sins.—Robert Rainy.

A LITTLE FRUIT AT LAST

There should be in the heart of every true and faithful God-ordained missionary a desire that he should bring forth fruit as the result of his labor, not that it might call forth commendation from his home board and from his co-missionaries, but from the Lord Jesus Christ, and that his fruit should be represented in that great throng yonder, which will stand before God having their robes washed and made white in the blood of the Lamb.

None but those laboring in a foreign field know what it costs to work amongst the native people of India. There are those who are called particularly to preach the gospel; it is a tremendous charge given to the preacher by the Master Himself. When He said, "I have chosen you, and ordained you that you should bring forth fruit, and that your fruit may remain" He said also "Without Me ye can do nothing." He meant just what He said, and when He sent His messenger forth to preach He expected a fruitful ministry, and His disappointment is great if His servant's work is barren and fruitless.

There is a strong tendency to allow one's spiritual life to wane, our interest in our work to slacken, and spirits easily provoked by the aggravating circumstances which will always be met in a foreign land. Shall we let those circumstances hinder a fruitful service for the Lord Jesus? Is there not grace fathomless as the seas, to lift us above them and to keep our spirits victorious? There are hundreds and thousands of immortal souls perishing without hope and light before our eyes for whom Christ died, and for whom we are responsible. How can we sit at ease with multitudes doing downward?

When a man turns from his idol and accepts Christ as his Savior, the heart of the true missionary is filled with joy and encouragement, and it is a happy day when the "new born" soul openly confesses his faith in Christ by baptism.

It was a joy to us recently when two people were baptized in the river Tapti. One of them was a young, intelligent Rajput. He had heard one of our native preachers preaching in a village. He became interested and went daily to the preacher's house for instruction. A Brahmin offered him a house, rent free, half of his food expenses, and a promise to get him six young Brahmin students to teach English, if he would recant, but he had made his choice, and the Brahmin's efforts to change it failed. So before the small Christian assembly on the banks of the river he openly confessed his faith. He has entered the Bible Training school for further instruction. We trust this will be fruit which will remain.

The other one baptized was a sister of one of our native Christians. She had been under instruction for a long time. Her heathen nephew accompanied her to the river, and he was keenly interested in the service. It is his parents who hold him back from confessing what he secretly believes. There are others under instruction which may one day give us the joy of welcoming them into the kingdom of God.—The India Alliance.

THE S. S. LESSON

Dec. 1.

Joseph Sold by His Brethren.

Gen. 37:18-28.

Golden Text—Hatred stirreth up strifes; but love covereth all transgressions. Prov. 10:12.

An old proverb says that "Chickens come home to roost", meaning that evils have a way of returning to those who have committed them. As a child Jacob

benefitted by the favoritism of his mother and as a young man he became a partner with his mother in deceiving his father. Later he practiced the same evil art against his father-in-law. He had lived by trickery and now in this lesson he himself becomes the victim of a most cruel trick. One would have thought that after years of exile because of favoritism in his father's house he would have learned enough to avoid it in bringing up his own children, but he didn't. Human nature is so constituted that one severe lesson is seldom enough to bring us to our senses. He had deceived his poor blind old father, but here we see him deceived by his own sons in a way that makes his own deceptions look like child's play.

Joseph was Rachel's oldest son. Rachel died in giving birth to Benjamin and after that Jacob found peculiar satisfaction in lavishing his affections upon Joseph, doing that which was bad for the boy and stirred up the envy of his brethren. Two dreams which Joseph had which plainly indicated that he was a superior to his brethren, gave particular offense to the brothers as Joseph told them, perhaps in a way that was not conducive to their good feeling. Added to this Jacob had made a coat of colors for Joseph which indicated that he was to be a person of leisure while his brethren were hard at work with the flocks. Joseph also carried tales to his father concerning the actions of his brethren. No doubt they misbehaved, but to encourage that sort of a thing in a child is bad for the child and surely prevents him from being esteemed by those on whom he tells. However, all Jacob's favoritism did not excuse the brethren and that Joseph was a really better man and worthy of confidence while they certainly were of such a character that needed watching is fully shown as we follow the narrative. Men who are ready to commit murder if it suits their purpose certainly need to be kept under the watch of their masters, and are not special candidates for tokens of fond affection. If Jacob destined Joseph to a gentleman's life he was the only one of his sons who deserved it.

The unnatural conspiracy of the nine men (Reuben was not with them in this) is one of the meanest incidents in history. They may have had good reason for feeling hurt at the way Joseph seemed to lord over them in his dreams and his gentleman's coat but that was no reason why they should want to kill him. There is never, under any circumstances a legitimate reason for taking human life. Jealousy was the sin that possessed them and made of them such unnatural creatures. How many crimes have to be laid at the root of this sin. The jealousy of men, women and of nations has drenched the world in blood and inspired every kind of a crime we might name. Not every jealous person becomes a murderer offhanded although this is always a possibility, but the jealous people covet, steal, lie and hurt. It remains for the Christian to avoid jealousy of all kinds. It is always sinful and from a sentiment it is ever ready to break out in acts of wrong-doing.

The pit or cistern into which Joseph was thrown was one of those commonly used in the east for storing water. They were jug-shaped with a narrow mouth and a wide bottom cut out of solid rock. One who fell into such a pit could not get out without assistance. Often the empty pit had slime and mud in the bottom. Reuben, who had most to lose through his father's favoritism, seems to have been Joseph's real friend at this time, but the little compromise he effected did not save Joseph. Compromises are at best unsatisfactory and when made with evil, do not prevent evil even though they put it off or change it in a measure.

Imagine a more cruel picture. Brothers eating together while they conspire against their father and the life of another brother. Years afterwards they were destined to be abject beggars for bread from the one they were now so terribly wronging. Providence has a way often of changing the wrong-doer's position to that of the one they propose to injure. People who dig pits sometimes fall into them themselves.

The appearance of the caravan of merchantmen and slave-dealers was the occasion for a change in the plans of the wicked brethren. They saw a chance of making a profit out of their wrong-doing. There have been plenty more like them since who were ready to sell the bodies and souls of thir fellows for gains. Even our Lord was not to be spared this humiliation at the hands of one who was near and dear to Him.

The rest of the story brings us to years of deception in which Jacob believed that the blood-stains on the torn coat of his son was proof that beasts had torn him. He was torn by beasts indeed, but beasts of passion in human form. It is only the grace of God to the undeserving that could possibly make men like the sons of Jacob the instruments through which his greatest revelation was to come.

THE C. E. TOPIC

Dec. 1.

All for Christ. 4. Our Pleasures.
I Cor. 10:23, 24; 11:1.

God intended that life should have joys for His creatures. The flower in its brightness, the bird with its song, the ocean with its murmur, the star with its twinkle, the fruit with its delicious flavor, are some of the things which God has added to the things about us so that the world might be a happy place in which to live. When our first parents were established in the world it was in the most delightful of all places he had created and all of it, with the exception of one tree was intended to make existence a busy and happy one. Even to fallen man life has had the possibility of pleasure. Few places on the face of the earth but what, if they are sought, will reveal a multitude of things that contribute to joy and satisfaction. Unfortunately, the unregenerate man is often blind to some of the most delightful surroundings in life. No wonder Bishop Heeber, in his wonderful missionary hymn refers to places "where every prospect pleases and only man is vile."

In his dealings with his chosen people God revealed a limitless number of joys. They were to live in a land "flowing with milk and honey." They were to have their numerous feast days. He was to be worshipped with song, in a house that for beauty was beyond comparison with anything on earth and in a city, "Zion, the joy of the whole earth." They were to delight in the law and in the association of their fellow tribes.

Moreover they had their whole year of jubilee coming periodically when the whole nation was to be given over to a whole year of rejoicing. Added to this they might anticipate the greatest of all joys —the consummation of the promised One, whose rule was to be the consummation of all earthly joys. How different would have been the story of Israel had they made full use of all the opportunities for pure pleasure God provided for them and avoided those false joys that only brought them destruction and damnation!

The early Christians had a higher form of joy made possible to them which they preferred to the things that appealed to the eye or the lusts of the flesh. Theirs was the joy of prayer, of fellowship, of the Holy Spirit's presence and of anticipating the Lord's coming as well as telling their fellow men the good news of the salvation there is in the Lord Jesus, the crucified, resurrected and eternal Savior. So far as their earthly joys did not conflict with the joy they had in serving the Lord none of earth's possibilities for satisfaction and comfort were taken from them. This kind of holy pleasure still remains the heritage of the Christians. We have the lesser joys of life for our blessing, but the highest and best blessings for us to enjoy are those spiritual offices of service to God and to our fellow man.

There is a wrong kind of pleasure even for the one who is no Christian. There is nothing to prevent him from getting all the joy he can out of life provided his joy and its getting do not interfere with his fellow men doing likewise. All real pleasure should be unselfish. If there is selfishness in our joys we not only make others uncomfortable or unhappy, but we disturb our own peace and therefore alloy our joys, if we do not altogether make ourselves unhappy and try to persuade ourselves that we are really happy.

The type of long-faced Christianity that would not only be long-faced itself but would impose long faces on the rest of us represents a state of mind that is out of keeping with the spirit of the gospel that would make all men free and happy. There is too much in the gospel to make us happy to lead any right-thinking person to go around a living personification of gloom. "Rejoice in the Lord," say the Scriptures.

Some people find great pleasure in making it miserable for others, persuading themselves or pretending that theirs is the only Simon-pure piety. We should not have a part with sinners and their sins, we admit, but we should be so filled with the superior things the gospel gives that we are infinitely happier than they.

The Christian's pleasure should be in doing good, in helping others and in leading a life that will be a glory to God. Those things in which he finds joy that contribute to his health and comfort are a duty as well as a pleasure. He should live as well as he can, taking thought of those to whom he may be of help out of his abundance. He should be cheery, remembering that God designs him to be active in driving the gloom out of the world and does not expect him to contribute any more gloom to it. He has every reason to be happy and his greatest joy will be in making others rejoice not only in the good things of this life, but in the good things of eternal life as well.

Have you closely considered the words, "many", "few", "seek", "strive" and such like as found in Scripture? It will be well for you to look them up.—Sel.

NEWS OF THE WEEK

PLANS FOR DEMOBILIZING HOME FORCES

Louisville, Nov. 18. — Demobilization of the first soldiers at Camp Zachary Taylor will begin today, according to a statement of the commandant, Colonel Arthur H. Carter, with the discharge of whole batteries. The first men to receive discharges, the statement said, will be students of the field artillery officers' training school who prefer not to complete the course.

Washington, Nov. 18.—Orders have been issued, General March announced for the gradual demobilization of all troops now in this country.

Demobilization will be in the following order:

First, development battalions, seventy-one in number and comprising 98,199 men.

Second, conscientious objectors not under arrest.

Third, spruce production division.

Fourth, central training schools for officers, with some modifications.

Fifth, United States guards, now numbering 135,000 men.

Sixth, railway units.

Seventh, depot brigades.

Eigth, replacement units.

Ninth, combat divisions.

There are now in the United States 1,709,000 men under arms, General March said. Orders which will result in the immediate demobilization of 200,000 men are already issued, and these men will be at their homes in the next two weeks.

In discussing the demobilization plans with senators at their weekly conference War department officials said Secretary Baker planned to stop all movement of additional troops to Europe, with the exception of surgical units.

When the reduction plan is under full operation, the chief of staff explained, 30,000 men each day will be released from the army.

Because of its unsual composition, General March said, and its brilliant record at the front, the 42nd (Rainbow) division will receive special consideration in the demobilization plans. The purpose of the department was not outlined specifically, but the impression was gained that the division will be paraded in Washington before it is mustered out.

Steps already have been taken toward the organization of the permanent army. All men now in the army have been or will receive the offer of an honorable discharge from the emergency enlistment and an immediate re-enlistment in the new forces. A furlough of one month will be given as an incentive to re-enlistment.

It was announced that the congress will be asked to give each man discharged from the army, regardless whether he re-enlists, a bonus of one month's salary. General March pointed out also that all soldiers are entitled under law to wear their uniform for three months after discharge. This will make less difficult the immediate task of supplying civilian clothing to the demobilized army.

The return of commissioned personnel of the army to civilian life, General March said, would be effected by dividing the present list of officers into three classes, those who desire commissions in the regular army, those who are willing to hold themselves available for future service as reserve officers and those who desire honorable discharge from the service. Instructions have been issued to the army staff corps to carry out reduction in their commissioned and enlisted, personnel lists, keeping pace with the reduction of the line forces.

General March sketched the official line held by the allied armies and the Americans along the west front when the fighting stopped. The front held by the 1st and 2nd American armies at that hour measured fifty-two miles. Of the American force General March said: "It had reached its highest point of military excellence on the day the fighting stopped and had endeared itself to the hearts of the American people."

Ports of the Atlantic coast from Boston to Charleston, S. C., General March said, are being organized to handle returning troops, and it is possible that ports south of Charleston will be used.

SOME BOYS MAY COME HOME SOON

Washington, November 18. — Men of the development battalions will be the first units of the army demobilized, Secretary Baker has announced, There are about 50,000 men now in these battalions, and they will be mustered out as soon as they undergo the necessary physical examinations.

The development units were formed to receive men deemed unsuited for overseas work, who might, through training, be got unto shape for service later either overseas or in this country.

New York, Nov. 18. — Edward N. Hurley, chairman of the United States Shipping board, announced here on the eve of his departure for Europe that the government intends to return to this country a large part of the American expeditionary force. The purpose of Mr. Hurley's trip to Europe is to arrange the details for their transportation.

To offset the loss of transport tonnage through the withdrawal of British ships hitherto engaged in carrying Americans overseas, Mr. Hurley hopes to utilize 25 or 30 German and Austrian liners, with accommodations for four thousand men each. In compensation for the "loan" of these vessels, he said, food would be sent to the people of central Europe on their return voyages.

Mr. Hurley said the Shipping-board would be able to bring troops back at the rate of 300,000 a month, "if the War department wants them returned as fast as that." He would meet General Pershing at American field headquarters, he added, to discuss the details of their home-coming.

MORALE SLUMPS IN HOME FORCE

Washington, Nov. 18. — Cessation of hostilities in Europe and disappearance of the prospect of meeting the enemy on the battlefield have brought an immediate loss of morale among American troops at home that is regarded at the War department as somewhat alarming. It is understood that steps to deal with the situation already are being prepared.

Reports from all divisions on November 11, the date of the armistice, contained glowing references to the high spirit of the men and to their evident desire for early embarkation. On receipt of news that the armistice had been signed, the mental attitude of the individual soldier is said to have ungone a marked change.

More serious are reports by some commanding officers that their men are exhibiting a tendency to view themselves as already released from the strict routine of the camps. Hundreds of cases are listed of men who, having received the usual thirty-six-hour week-end leave, failed to return to camp on time. These men automatically are charged with being absent without leave, an offense only slightly less heinous than desertion, under military law. Regulations prescribed capital punishment in flagrant cases, but the custom has been to inflict, at most, only heavy prison terms.

The whole question of how the morale of recently inducted soldiers can be kept up is one requiring serious attention. It is understood that the first step will be to ask relatives of soldiers who have absented themselves to assist the authorities in having them return promptly in order to spare families the disgrace of having an armed guard sent, and with a view to mitigating the punishment of the offenders.

PROCLAIMS DAY TO GIVE THANKS

Washington, Nov. 18. — President Wilson in a proclamation designated Thursday, November 28, as Thanksgiving day and says this year the American people have special and moving cause to be grateful and rejoice. Complete victory he said, has brought not only peace, but the confident promise of a new day as well, in which "justice shall replace force and jealous intrigue among the nations".

The proclamation follows:

"Thanksgiving, 1918.

"By the President of the United States of America.

"A proclamation.

"It has long been our custom to turn in the autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. This year we have special and moving cause to be grateful and to rejoice. God has in His good pleasure given us peace. It has not come as a mere cessation of arms, a mere relief from the strain and the tragedy of war. It has come as a great triumph of right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations. Our gallant armies have participated in a triumph which is not marred or stained by another purpose of selfish aggression. In a righteous cause they have won immortal glory and have nobly served their nation in serving mankind. God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties.

"While we render thanks for these things, let us not forget to seek the divine guidance in the performance of those duties and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations.

"Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-eighth day of November, next, as a day of thanksgiving and prayer, and invite the land to cease upon that day from their ordinary occupations and in their several homes and places of worship to render thanks to the ruler of nations.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, this sixteenth day of November, in the year of our Lord, one thousand nineteen hundred and eightcen, and of the independence of the United States of America the one hundred and forty-third.

(Signed) "WOODROW WILSON.

"By the president:

"Robert Lansing, secretary of state.

HOOVER AND HURLEY MAKE PLANS TO FEED EUROPEANS

Washington, Nov. 15. — Food Administrator Hoover and Chairman Hurley of the Shipping board will sail Saturday on the White Star liner Olympic for Europe to study problems connected with the inter-allied program for feeding the people of northern France, central Europe and the near East.

One of Mr. Hoover's first tasks when he reaches Europe will be to ascertain the most urgent need for food and reconstruction material in northern France and Belgium. Chairman Hurley will devote most of his time to conferring with shipping officials in Great Britain and France regarding the allocation of shipping necessary for carrying out whatever program is determined upon.

At the food administration department it was said that ships are now leaving American ports and Argentina with greatly increased supplies of food for northern France and Belgium and that food for the peoples of central Europe in the near east will go forward as quickly as shipping tonnage is made available

INDIANA LEADS COUNTRY IN WAR WORK CAMPAIGN

Indiana is leading all states of the country in percentage of War Work quotas raised, it was announced at United War Work headquarters here. Congratulatory messages have been received from national headquarters in New York.

W. A. Kling, state campaign director, still hopes for a 50 per cent. oversubscription, and at least half of the counties have promised to raise their shares of that total. In all counties workers have made enthusiastic reports. The campaign was to close at midnight Monday, but owing to the influenza ban in some counties and other causes of delay it is probable the time will be extended a day or two.

When the state subscriptions were tabulated last the total was $4,549,436. These counties have been added to the honor list as having reached their quotas: Elkhart, Knox, Martin, Morgan and Warrick.

The revival which starts in the minister's heart will not stay there.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

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Each International Sunday School lesson title, golden text and lesson references for the year is also given.

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LAST YEAR

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Daily Thought Calendar

This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

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Glad Tidings (R)
The King of the World (L)
Message of Joy (R)
Christmas Hosannas (R)
The Prince of Bethlehem (L)
The New Born King (L)
Memories of Bethlehem (L)
Merry Christmas (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
King Forever (L)
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153. **The Star and the Wise Men** (male quartet with alto obligato) (I)
From the cantata "Jerusalem" .....Gabriel .06
154. **Glory in the Highest** (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
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194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. **Hail to the King** (chorus, soprano and alto duet, soprano solo) (III) .....Beirly. 12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
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1919 SCRIPTURE TEXT CALENDAR

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, NOVEMBER 28, 1918. No. 47.

TO THE MINISTERS AND CHURCH BOARDS OF THE GEN. CONF. CHURCHES

The General Conference Committee on Lodges is issuing a pamphlet on the lodge question for free distribution in our churches, with the view of getting one copy of the same into every one of our homes.

We will send a package of these pamphlets to our ministers or board members in the near future and urgently request that they distribute them in their respective churches. In case we should overlook any congregation or send an insufficient number of copies, will such church please report to the secretary of our committee.

Self-evidently it is quite an item of expense to publish the required number of pamphlets, and we therefore request those churches that have not yet sent in a contribution for the work of our committee to do so in the near future.

May this work also prove a blessing!

Fraternally,
P. P. Wedel,
Moundridge, Kans. Sec'y-Treas.

IN MENNONITE CIRCLES

The feature of the Bible course at Bluffton college will be a series of lectures by Dr. Goodell of the Christian Workers' conference. The program of the course is about ready for distribution. Pastors and congregations are requested to urge as many as possible of their people to attend.

A beautifully illustrated pamphlet, descriptive of the Bethel Deaconess Home and Hospital of Newton, Kans., has just been received. Besides a history of its development and an elaborate description of the work the pamphlet is a call to service for young women of the Mennonite church. The work is gotten up in very good taste and contains many illustrations full of live interest.

Prof. O. M. Kratz of Bluffton college, now in the Y. M. C. A. work abroad, writes the following interesting letter from London under the date of Oct. 15, 1918:

Dear Brother:

All letters from home are welcome. The only trouble is we cannot get them often enough. Of course, we make friends, and the people treat us very nicely, yet it gets very lonely when one does not get a letter from home in three or four weeks. We are often compensated for our wait, though, by getting quite a bundle in one mail.

Since the first of July I have been stationed in the old city of York. It is a very interesting place, to say the least. The city is still surrounded by a wall. The buildings within the wall are old, centuries old some of them, and the streets are narrow and winding, with quaint names. There are a great many buildings of historical interests, such as the Minister, which was built over a monastery and dates back to about the year 600. The Guild Hall is another building connected with history. It has beautiful windows of colored glass, depicting the early history of England. The castle used to be the stronghold of the city. It was in this place where practically the whole Jewish population of the city killed each other rather than give themselves up to the people.

There are many more places of interest too numerous to mention and too numerous for me to visit. I have met some very interesting people here, including the Lord Mayor and the Lady Mayoress and several of the councilmen. I also had the pleasure of visiting some of the cutlery manufacturing plants of Sheffield some time ago. And one of the owners of one plant gave me a very much appreciated souvenir in the shape of a good razor.

This, I hope, will give you some idea as to what we do at odd times when we can get away for a week-end or even two or three hours. I, however, expect to be transferred soon. It may not be so pleasant in some ways as here, but we do not ask for the easy jobs. We go where we are needed.

Very sincerely,
O. M. Kratz.

"We are still all well here. Praise the Lord!" writes Brother J. J. Engbrecht of the Woodlake church, California. "The Junior and Senior Christian Endeavor societies are preparing a special program which will be rendered on Thanksgiving afternoon, or as soon after that as public meetings will be permitted again. Our dear Porterville people are going to come all the way (30 miles) and help us out in the program."

Rev. J. B. Baer, after spending the summer in the vicinity of Mt. Lake, Minn., where plans for series of meetings were disturbed by the epidemic, is now residing in Los Angeles, Cal., from which place he writes telling of the severity of the epidemic there.

The congregation at Schrag, Wash., has recently added five to its membership. Bro. D. B. Hess, the pastor, reports that there have been some trying problems for the church to meet, first a number of its young men were called to the service, then the language problem had to be solved owing to the demands of the Council of Defense and finally the Spanish influenza took its toll.

A report from Camp Greenleaf, Ga., says that there are only 15 C. O.'s in the segregated part of the camp and several others who have not been segregated. They represent several branches of the Mennonites, Brethren and Methodists. They express gratitude for the treatment they are receiving from the officials and especially for the privilege of meeting for Sunday school and Bible study.

It has been decided that the monument or marker to be erected in honor of William Rittenhouse, the first paper-maker in America and one of the founders of the old Mennonite church of Germantown, will be placed in position in the graveyard of the ancient church, Germantown avenue and Herman street, before cold weather sets in. Work on the foundation will be started at once. The marker is to be built four feet high and of the same width, with the name "Rittenhouse" across the front in letters four inches high. Beneath that will be a bronze tablet inscribed with date of the founder's birth, the length of time he served his church and denomination, and narrating the fact that he was the pioneer paper-maker in this country. The marker was made possible through the efforts of Rev. J. W. Bayley, pastor, and a committee, headed by Benjamin Bertlet. It has been obtained at a cost of about $400, practically all of which has been raised, the members of the Rittenhouse family and others being subscribers.

MISSIONARY NOTES

The Rev. Michael Lodsin, a missionary of the Baptist Home Mission society, died on Oct. 11. He was born in 1862, in Lettish Courland, Russia, and had been in the service of that society since 1903. He was pastor of the Russian church in New York city. For a number of years half of his time was given to the work of the American Bible society on Ellis Island. For the last three and one half years his entire time was employed by the society as an evangelist to Russians. Mr. Lodsin was able to speak thirteen languages sufficiently to communicate in their own tongue with the immigrants immediately on their arrival in this country. Every one who came in contact with him quickly discovered that he was an embodiment of faith in Christ and whole-souled devotion to his work. He had a consuming zeal in the Lord's work, a burning passion for souls, and was truly "instant in season and out of season."

In India, China, Africa, Madagascar and Polynesia there are nearly 100,000 children under the direct instruction of agents of the London Missionary society. In spite of the stress of war conditions the good work of the society goes on.

Those best qualified to understand events in Bulgaria assert that the withdrawal of that nation from its league with the central powers is due fundamentally to the influences which emanated

from the American missions, especially the educational missions, and above all from Robert college at Constantinople where for two generations the best youth of Bulgaria have had their training under the American flag and by American missionary teachers. Returned missionaries from Bulgaria have been confident that this influence would eventually prevail over the policy of the foxy Ferdinand. They have assured Washington that Bulgarian troops would never be used against Americans. Doubtless this was one reason why we did not count Bulgaria among our enemies.

Similarly in Armenia and in Syria there have been two strong outposts of democracy. American schools and hospitals at many points in Armenia, and at Beirut in Syria have for many years been indisputable evidence that the Christian and democratic republic had no thought about Western Asia except to help its people to know Jesus Christ and the gospel which opens to them a more abundant life. In the Near East are hundreds and even thousands of men who have enjoyed such instruction in liberal ideas as they would get at Amherst or Ohio Wesleyan. The graduates of these schools are a factor in the business, social and political life of the Levant. No wonder the allied fleets are hailed with frantic cheers by the population of Beirut. The American schoolmaster has prepared the way.

This is what the Centenary program will do if it has free course in the backward lands. It is not proposed as a political propaganda. But no one can read the history of the twentieth century without perceiving that where the missionaries have gone with the gospel, despotisms have gone down and the common man has risen. The propagation of the Christianity that liberates mind and soul is a business to command the full energy of the church. Providential it certainly seems that one great missionary church should have been led to assume its centenary task at the very hour when the world was ripest for the teachings of the gospel. Who but God could have foreseen in 1819, when the missionary spirit had its first recognized stirrings amongst our people, that in 1919, just a century later, a world war would open every door to the forward movement of a church which had grown to the level of such a world task? — Christian Advocate.

One of the inevitable results of the war will be the break-up of the caste system of India. A smashing blow will be delivered to that most utterly anti-Christian system. Probably 300,000 troops have crossed the sea from India, and by so doing have broken caste, and in order to be reinstated into caste those men must go through a very comtemptible ceremony, which no self-respecting Hindu will submit to. It will be impossible for India to insist on that when those soldiers come back as victors from this great world war.

The Reformed church in America has laid out for a program for the next five years a progressive campaign involving a concerted and consecrated effort to increase the number of its missionaries by 10 per cent. and the budget 10 per cent. each year so that by 1923 it will amount to $500,000.

The preservation of the Jew in their present barren state is the wonder of the world, says the Missionary Worker. They are today numerically five times as many as the whole nation was in their most prosperous reign under King Solomon. Why is God so marvelously preserving them if not for the purpose for which He has chosen them? A nation of Pauls will convert the world; it is for this purpose they were formed, commissioned and miraculously preserved.

When will this be accomplished? Not now, but when the Deliverer shall come to Zion, and turn away ungodliness from Jacob; when all Israel shall be saved, and God will cause them of Jacob to take root (in their own land to which they are fast returning). Then shall Israel blossom and bud and fill the face of the earth with fruit. Many nations shall then go and say, "Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob; and he will teach us of His ways; and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord in Jerusalem." Isa. 2:3. "Then shall many people and strong nations come to seek the Lord in Jerusalem. In those days shall ten men take hold out of all the languages of the nations; even shall take hold of him that is a Jew, saying, We will go with you, for we have heard that the Lord is with you." Zech. 8: 22, 23.

The world will be converted in God's appointed time, and through His appointed instruments.

NOTES AND COMMENTS

The Red Cross of Japan was started in 1877. It has now one of the largest organizations in the world, the present membership is said to be 1,737,449.

The American Bible society makes the announcement that there are 650 languages and dialects in which at least one book of Scripture has been printed for religious use. This number includes the complete Bible and about 140 complete forms of speech. During the last decade the Scriptures have appeared in a new language on an average of once every six weeks. The three Bible societies which are the largest producers and distributors—the British and Foreign Bible society, the American Bible society and the National Bible Society of Scotland—produced during 1917 18,096,212 Bibles, Testaments and portions of Scripture. These same societies, since the year of their organization to the end of 1917, produced 481,116,209 issues.

One of the most unfortunate preachers is the one who feels continually that he has a reputation to sustain. No matter what may be the nature of his reputation—eloquence, expounding of doctrine, humility, extraordinary holiness, etc.—that man is at a disadvantage who feels that he must be careful to maintain it. It robs him of his freedom and turns aside his attentions from the cause of Christ to himself. Better follow the example of Christ, who "made Himself of no reputation" and spent Himself in the great work of bringing man and God together. If we take care that we maintain our reputation with God, He will take care of our reputation before men. Christ, John the Baptist, Paul, John, thousands of others whose names are names found in the Bible and other books, would never have accomplished what they did had they left their peculiar missions and gone to nursing some pet reputations of their own.—Ex.

The Last of the Bar.

No more a bar to those who plead
For heavenly homes on earth they need;
No more a bar to strength and health;
No more a bar to peace and wealth;
No more a bar to clothes and food;
No more a bar to wages good;
No more a bar to time well spent;
No more a bar to self-content;
No more a bar to virtuous deeds;
No more a bar to temporal needs;
No more a bar to power and skill;
No more a bar to strength of will;
No more a plea for self-neglect;
No more a bar to self-respect;
No more a bar to lovers' suits;
No more a bar to labor's fruits;
No more a bar to law's regard;
No more a bar to heavenward;
No more a bar to social aims;
No more a bar to social gains;
No more a curse the whole year round,
A hell we've lost; a heaven we've found.

—George Frederick Jelfs.

THE PREACHER

What a peculiar combination he is! He is not a god, therefore do not worship him. If he is true to his colors and title he is worthy of your respect and love, but never look upon him as divine or attribute to him any supernatural qualifications. He is just a man—a human being like other men. Too many forget this and consequently demand too much of him. Be kind and charitable enough to remember that he is not infallible. Be friendly toward him. Don't be too harsh in your criticisms or too hasty in your conclusions—take heed what you hear, and take time to investigate. Remember: "To err is human; to forgive is divine." If providence has been kind enough to bestow upon you a large store of wisdom, share it with him.

The preacher is too often looked upon and treated as if he were composed of the same material as a stone or a block of wood. Please bear in mind that he is neither. His natural make-up is much like your own. He has feelings which can be wounded just like yourself. Many seem to think he has not sense enough to see or take an insult. Not so, his feelings are very sensitive; but, unlike many people we have met, he is often too great and good a man to notice or pay any attention to anything which bears any semblance to "driving the gimlet."

Granted that the preacher has many imperfections, we are sure most all will agree that he has a place to fill in the affairs of men, so please do not crowd him off into the sea. Whether or not all fill their places is not the question just now. Kindly accede that he has a place to fill, and we shall be abundantly satisfied for the present.

His Place Among Men.

Despite the fact that in many quarters the preacher is looked upon as an unnecessary burden and an inexcusable nuisance, the world is indebted largely to him for every advance step and for-

ward movement it has taken up to the present time. Upon scriptural authority we are able to affirm that it is God's plan that men should be saved by "the foolishness of preaching." I Cor. 1:21. And the world today owes a tribute of respect to a host of preachers—the biggest, purest and best characters who have ever passed among the sons of earth. To bear out the above statements, let us look at some of God's stalwarts. Just a hasty glance or passing mention is all we have time for, or that is necessary to stimulate a study of these noble lives.

Abraham, the friend of God, Moses, the law-giver; Isaiah, the evangelical prophet, and Daniel, the Medo-Persian prime minister, together with the long line of patriarchs and prophets, were God's faithful messengers and their living utterances cast an influence over the generations of their times, and even today their messages live and are written ineffaceably upon the escutcheons of time.

Coming down to apostolic days, the lives and characters of such holy men as John, Peter and Paul, with all the others have never been excelled. They were human instruments in the hands of God, by whom He revolutionized the moral and spiritual world of their day, and who can tell but that for their influence and labors the world would long ago have gone to ruin upon the rocks of worldliness and sin.

Among the church fathers of post-apostolic times we find such prominent names as the Clements of Rome and Alexandria, Jerome, Tertullian, Ambrose, Chrysostom, "the golden-mouthed," and St. Augustine. These, with a host of others through their personal influence and writings have left marks of their greatness behind them which have been written indelibly upon the hearts of men.

A study of the reformers will reveal such noble characters as Luther, Zwingli, John Huss, Melanchthon and the silver-tongued Savonarola, together with many more who form an army of the most pious, heroic and zealous sons of God.

Passing on to modern times a more devoted, whole-hearted and valiant band of preachers than the following could not be named: John Wesley, John Fletcher, John Knox, George Fox — and what shall we more say—for the time would fail to tell of Whitefield, Edwards, Beecher, Spurgeon, Asbury, Foster, Bramwell, Jesse Lee, Watson, Clarke, etc., to say nothing more than mention the long line of holiness evangelists, faithful missionaries and untiring pastors and preachers of the cross, who in our own times are laboring with unabated zeal to herald the glad tidings of salvation and push the gospel chariot into every nook and corner of the globe, pursuant to the command of the Savior, thus hastening his glorious return.

In the face of this "grand review", who would dare to say that the preacher has no place in the world? If all the records of great men could be disclosed, we doubt if anything could be found which would at all compare with what we have been trying to impress upon our minds—that as a class, a more useful, more zealous, more devout, more intelligent and more self-sacrificing band of men or women could not be found. Yet, comparing the preacher with the scientist, the artist, the musician, the lawyer and the politician, you will be surprised to note that in a general way he is the lowest paid, and his work seems to be the most unappreciated, though it is the greatest of all.

His Message.

The preacher's message is God-given. It is the Bread of Life to the hungry soul, a soothing balm for all who are oppressed, and a refreshing stream for the weary pilgrim and the toiling saint. Paul's instruction to Timothy was: "Preach the Word." We also will do well to heed his admonition. How men who profess to be called to the ministry can spend their precious time in lecturing about war, politics, social service and the like is more than we can understand. It is alarming to note how little gospel is being preached in the popular churches of today, though the need for a pure and holy gospel has never been so great.

Preaching is the highest, holiest and most noble profession to which a man could be called; but it is the poorest "trade". There are hosts of poor, little, small-souled men who would be preachers that have debased this holy calling to the level of a trade, and have thus done untold damage to the cause of Christ. Nevertheless, the true preacher has a message of which he need never be ashamed, and for which he need make no apology.

A God-called and Spirit-filled ministry is the greatest need of the day. May God help the ministry to preach the pure, unadulterated Word of God, which will always make its own appeal to the hearts of men!

His Qualification.

A sky-blue regeneration which is the result of the new birth, working a marvelous transformation in the preacher's own heart and life is the foremost and indispensable qualification for his God-appointed task.

A radical emptying out of all carnality, by a thorough death and crucifixion of the old man with all his perverted ambitions, wrought in the soul by sanctifying grace, and the copious baptism and infilling of the Holy Spirit is absolutely essential.

Another qualification is a definite God-given call to the ministry. There will come times in the preacher's life when the certainty of his call will be like an anchor to his soul, and, like Paul, he will feel: "Woe is me if I preach not the gospel."

He should also have a burning love and consuming passion in his heart for the souls of men; for unless he can make men feel that he loves them and is interested in their eternal welfare, he will not accomplish much as a soul-winner.

He must know how to prevail with God in prayer, and learn to fight his own battles and struggles on his knees. And when he has conquered in one battle, look for and prepare for another engagement, instead of settling down in calm repose.

A good education is a valuable asset to a preacher, and any who depreciate this merely betray their own ignorance. A well-educated man invariably is humble and teachable. It is the fellow who is only half-educated who thinks he knows it all. A preacher with a meager education and the baptism of the Holy Ghost is good; but to have a good education with the baptism of the Holy Spirit is much better.

Last, but not least, a preacher should possess a considerable amount of managing and business ability, and withal a well balanced mind, with a large degree of plain, old-fashioned, every-day common sense.—A Traub, in Gospel Banner.

HE GOT HER IN

It is now a familiar story, but worth telling again and again, which Gypsy Smith and others have passed on regarding the late Dr. Charles A. Berry of Wolverhampton, who was invited to follow Beecher at Brooklyn. Late one night Dr. Berry's door-bell rang. Every one else in the house being in bed, he answered the call. At the door stood a typical Lancashire girl, with a shawl over her head. "Are you Dr. Berry?" she asked. "I want you to come and get my mother in."

Thinking that her mother was in some drunken stupor, he directed the girl to the police.

"No," she said, "she is dying, and I want you to get her into heaven."

The doctor did not want to go, but he yielded under the importunity and earnestness of the girl.

When they came to the house Dr. Berry found that it was a house of shame. Drunken carousing was going on down-stairs. Upstairs, in a small room, he found the woman dying. It was in the early days of his ministry, and his beliefs were carrying him toward Unitarianism. So he told the dying woman of the beautiful life, the loving ministries, and the noble example of Jesus. He urged her to follow Him, but she shook her head hopelessly, saying: "That's not for the like o' me; I'm a sinful woman, and I'm dying."

"It flashed upon me," said Dr. Berry, that I had no message of hope for that dying woman, and like lightning I leaped in mind and heart back to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross, that just such as she might be saved; of His blood, poured out for the remission of sins, and all the blessed truths of the old, old story. "And," he added, "I got her in, and I got myself in, too."—Sel.

THANKSGIVING DAY

"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name." Psa. 100:4.

By God, who reigneth over all
All perfect gifts are given,
And all that's pure and all that's right
Comes down to us from heaven.
Though sinful creatures are we here
Upon this earthly shore
The God of righteous rectitude
Still loves us as of yore.

For us the crystal drops descend
That water here the flowers,
For us the rose and lily bloom,
Refreshed by summer showers,
For us the lovely hyacinth
That fragrant is and fair,
Unfolds its beauties to the light,
Its beauties rich and rare.

For us the sun in yonder sky,
Dressed in his garb of splendor
Sheds down upon this sinful earth
His rays so warm and tender;
For us the birds are heard to sing,
Their merry sonnets pour,
For us the gentle zephyrs move
In whispers by the door.

Oh, let us on this happy day,
This day of glad Thanksgiving
Rejoice, and sing the praise of Him
In whom we have our being,
The praise of God, almighty King,
Who reigneth over all,
Before whose throne, the skies above,
Archangels humbly fall.

—J. N. Gortner.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Is our church ready for the larger things that go with the development of Christianity in our day? We have always been regarded as one of the smaller sects by the outside world and some of us have felt satisfied with such a classification and never have had visions of the big things as the world understands big things. We have even seen Mennonite faith and people referred to in print as fossils that only remain today to mark epochs of the development of Protestantism in other ages. We do not like to feel that, even if we are small, there is no future growth in store for us. A dwarf may be a great and interesting curiosity, but he is a monstrosity nevertheless—an unreal and abnormal personality. We cannot believe that Providence has decreed the Mennonite church to a Tom Thumb destiny. There is too much in it that gives assurance of the bigger things that the world needs just now. In the first place what the world needs most today is a real and Christ-like peace. We have believed in such a peace for centuries; we have taught it and many of our people have exemplified it in their lives. From the beginning our church has contended for an absolute separation of church and state—a condition under which democracy in both spiritual and secular matters is possible. If real democracy is impossible then thousands of our fathers have in their quiet lives lived in vain and hundreds of thousands of our countrymen have died and bled in vain on the world's great battle-fields in this world struggle just ending. We have always decried dogma and creeds in matters of religion preferring to allow the individual judgment the right of exercising its own powers. If we read the signs of the times rightly the present-day movements of getting together among the various denominations are nothing less than a surrender of the autocracy of creed and dogma to the wider and broader fellowship of Christian brotherhood and charity. Missions, benevolences and reforms which now form a considerable part of the activities, using up the energies of the Christians everywhere are not strange things to engage our attention. Education with us as with all balanced religious bodies, must have a part in our development.

Now, then, having been the pioneers of a Christian philosophy that the world is only beginning to recognize and having committed ourselves to the activities that are commanding the interests of all Christian bodies, what reasons are there for us to be limited to small things and small considerations? To answer this question it is necessary to look to ourselves. For one thing we have remained isolated too long. We have held too much to a foreign tongue in the land of our birth. We have not mixed well with other Christians. The lines of separation were often too strongly drawn in immaterial things, we could see no good in matters that others found beneficial. Not that others were not as isolated as we were, but we stayed in our isolation longer and made it impossible for those of our number to remain in our fellowship who could be liberal in non-essentials and as loyal as we are now in essentials. Indeed, too often we raised the non-essential things to the dignity of essentials. It is a matter of regret that so much of the best Mennonite stock has given the outside world the advantage of Mennonite personality and character for no other reason than there was no room in the Mennonite church for its activities there. Not so long ago since one in all sincerity expressed the opinion that the recent enthusiasm for higher education is a real loss to the church, even though it does add so much to the sum of good. "What is the use of making doctors of philosophy when the number of places where Ph. D.'s could possibly be used in the church might be counted on the fingers of one hand?" he asked.

Again, we have lost much by migrations to cities. The city proposition has many problems which the rural church, busy with its own tasks, can never appreciate. If our people go to cities they soon live like city people and they need a city church. We have only supplied such churches in few instances and with all of them it has been a struggle for existence. The country churches did not realize that their moral support and sympathies for the churches of our denomination in the cities were needed in order to keep the channels of migration in their direction. Methods of city churches have not been understood and been made the subject of unfavorable criticism in matters that could not be understood or appreciated outside of the city. Much of the blame for the lack of speedy growth in city churches lies with country communities. If they haven't hindered their development they have at least not cared enough about them to give the sympathetic encouragement they deserved. But, when all is said about the few city churches we have, the fact remains that they are few indeed. Few of our large centers of population, even though within traveling distance of Mennonite settlements, have a Mennonite church. The mechanic who must go where he finds work, the student who goes to higher institutions of learning, the youth who goes to seek a position must either go to a church of another denomination, or not go to church at all, in nearly any large city that might be mentioned. Persons, such as these just mentioned, will furnish the material out of which wealthy men are created. Business, professional and educational opportunities will give prominence to some of them. If they remain Mennonites their help to the denomination will be worth while. But will they remain Mennonites? Few of them will if there are no opportunities for Mennonite fellowship. And many of them will certainly get out of sympathy with the church if the church of which they are a part is not to be permitted to develope in its own way. We need men and women of large vision and abilities. Their help will be a vast factor in impressing Mennonite principles upon the world, the fact that they wish to remain in fellowship with the church of their fathers deserves special consideration when we note how easy it always is to make associations that might lead them away.

SMILE WHEN YOU CAN

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread tomorrow,
And thus despoil today?
For when you borrow trouble,
You always have to pay!
It is a good old maxim,
Which should be often preached,
"Don't cross the stream before you
Until the stream is reached."

—Selected.

OUR WOMAN'S WORK

At last we have heard the joy-bells ringing out war-times and ringing in peace. During four long heart-breaking years our eyes have been turned toward Europe, and our money has been flowing in a steady stream in the same direction. Through every avenue the appeal was brought—through eye and ear and heart. We could not be blind or deaf; our hearts were made to bleed. We have looked so long and steadily toward Europe that it almost seems we have forgotten India and China. No, not really forgotten. But in comparison we have not worked so hard and perseveringly, nor prayed so often and dead-earnestly, nor poured out our money so lavishly. We did that in loyalty to our country; this we failed to do in loyalty to our Savior who gave us the command, and who is coming soon again.

Woman's work! How broad is it? What limits has it? Have we not learned in these last years and days that woman's work is everywhere? You know how she has been working on the ranch and farm in khaki uniform, on the street car, in the elevator. She has not shrunk from the hardest or the meanest work. She did not do it for the sake of money, but in order to help. Wherever there is a need, there is her work. She finds joy and satisfaction in being needed. God made her to be a help-meet.

Years ago it was considered almost exclusively the work of woman to foster the missionary spirit at home, to create missionary interest, to pray for the missionaries, and support the missionary treasury. In later years we have had the great missionary movements sweeping over our country and other countries. The church is making it her business to do missionary work. Many denominations have planned and are working out extensive missionary propaganda. But behind and beneath all this there is still the need of woman's help—humble, patient, persevering. She does not need a special education, or wealth, or even much time for this work in the homeland. What she needs is a heart full of love for her Savior, for the missionaries, and for the Christless millions—or even for one sin-bound, down-trodden woman or child. She needs one thing more, and that is a willingness to help what she can.

O sister, lift up your eyes from the things around you and look beyond, to India or China; look

into the hopeless eyes of a woman whose lot is worse than that of a beast; look upon that child whose body is filthy from neglect and abuse, and whose heart is already seared by sin. For such Christ died. For such He prepared a way of escape from sin unto holiness. Are you helping them to escape? Are you sending the Word "over there" that they may be free from sin and share heaven with you? Sister, forgive me this personal question, but my heart is burning with the need of this hour: Are you a slacker? Have you done as much to free your sister in India and China as you have done to free your sisters in Europe? The freedom for which our boys fought and died is temporal, but the freedom for which our missionaries are fighting is eternal. Is it not worth while to make the supreme sacrifice for this? And if you cannot go yourself, cannot you make it possible for another to go? Will you help to comfort and cheer and support those who have gone?

—o—

Sister Penner wishes you to remember especially the missionaries in India who are at this time starting out on tours of village evangelization, and will be engaged in this work for the next two or three months. Pray that they may have the least possible difficulty in travel (with ox-carts), have good health, find open hearts, etc. Remember the hill-home for the missionaries which would have been such a great convenience and saving this summer. Pray that the new out-station near Korba, for which the missionaries are planning, may speedily be realized. Pray for a church-building for Korba. And then help the Lord to answer your prayers.

Anna G. Stauffer.

558 S. Hope St., Los Angeles, Cal.

"IN PERILS IN THE SEA"

"They are at their wit's end . . . Then they cry unto the Lord in their trouble and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still . . . so He brought them unto their desired haven." Psa. 107:27-30.

When God bids a man "Go," He does not send him alone. He gives His angels charge over him, and when God's angels take charge no child of God need fear the outcome. Dangers and perils are incidents along the path, but they cause no terror. "Thrice I suffered shipwreck, a night and a day have I been **in the deep,**" said Paul in his letter to the Corinthians; but he does not dwell on the experience—the important thing was that he reached the point for which he set out and delivered his message. Yet it is of service to us sometimes to dwell upon a danger or a difficulty surmounted by God's children as a means by which others may be encouraged and helped.

In the latter part of November, 1892, the North German Lloyd steamer "Spree" sailed from Southampton, England, for New York with a number of passengers among whom were D. L. Moody, his son William and Gen. O. O. Howard.

The "Spree" was a new and speedy vessel, but during a storm the propeller shaft broke and the broken ends in turn broke through the stern-tube, flooding the two after compartments of the ship. Pumps were found unequal to the emergency, and the ship's officers made preparations for the worst. The lifeboats were made ready and the officers were armed with revolvers to enforce their orders if necessary. The stern settled more and more, causing the bow of the vessel to point high in the air, but the captain desired on account of the storm to postpone as long as possible the abandonment of the ship.

Mr. Moody, who had always been troubled with sea-sickness, usually kept to his berth, but he had come with the other passengers into the ship's cabin. No one dared to go to sleep and through the night the dark waters were illuminated from time to time by the rockets and signals of distress sent up by the laboring vessel.

The next day was Sunday, and as the day wore on Mr. Moody asked Gen. Howard to secure permission of the captain for a religious service.

"Certainly," said the captain, "I am that kind, too."

Gen. Howard thus describes the meeting:

"It was the most impressive religious gathering any of us ever attended. Jews, Catholics and all others forgot differences in creeds and denominations. There was no room for them in such an hour. Mr. Moody read the 91st and 107th Psalms, which one of the Germans present translated verse by verse for his countrymen. Mr. Moody offered a most fervent prayer, and made a short address."

Mr. Moody, in telling of this experience after arriving at Queenstown, said: "One lady thought the words from the 107th Psalm must have been written expressly for the occasion; and afterward asked to see the book for herself. It was a new psalm to me from that hour. We prayed that God would still the raging of the sea, and God answered us, as I knew He would. He sent us a rescuing ship, and He calmed the sea so that for a week it was smooth as it is in this harbor, though there were storms all around."

After the prayer that night Mr. Moody and General Howard both went to sleep in perfect confidence that their prayers were heard. General Howard awoke to find a sweet, fond little German girl, the daughter of one of the passengers, by his cot. She could not understand a word of English, but his daughter had drilled her to speak four English words, "The steamer is coming," and then she added her German "Hallelujah."

Mr. Moody's son, now the head of the Northfield schools, could not rest, and remained up. The vessel was fast drifting out of the track of vessels and the peril was still extreme, but a little after 2 o'clock the next morning he went down and awoke his father, telling him help was approaching, and going on deck he pointed out a tiny light that appeared from time to time as the ship rolled from side to side:

"It is our Star of Bethlehem," said he, "and our prayers are answered." "Before daylight," continued Mr. Moody, "the Huron had reached us and the winds were hushed by divine command while we were drawn out of direct peril to this safe haven."—The Christian.

LEARNING TO BE USEFUL IN YOUTH

God has a special work for each one of His people, and it remains with each to make this work a blessing and a help to others.

It is the duty and privilege of everyone to be of use to help bring others to Christ. "We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." II Cor. 6:1.

When God gave the Garden of Eden to Adam and Eve to care for, He showed man that work was no disgrace or curse, unless it brought unhappiness or sorrow to others, or in any way brought dishonor to His name.

The Bible gives many examples of being useful in youth. In Gen. 39:4, where Joseph was sold by his brothers to the Egyptians, he was placed in charge of an officer's house. He performed his duties willingly and after a time became master of all of the officer's affairs and ruler of his fellow servants. Afterwards Joseph was put in prison where he also made himself useful and was placed in charge of all his fellow prisoners, and the keeper of the prison had confidence in Joseph. Here he interpreted the dreams of two prisoners and that of King Pharaoh, who made Joseph ruler over all the land of Egypt.

Samuel was another example. While he stayed at Shiloh he helped in the work at the tabernacle and was a help to the priest with whom he lived. Sam. 3:1. Afterwards Samuel became a prophet and spoke as God's messenger to the people of Israel.

The greatest of all examples is Christ. While living at Nazareth He learned the trade of a carpenter. Later in life He set another example in being useful in helping others.—Sel.

A minister who did not believe in the possibility of living without sin, asked the privilege of an hour's conversation with a lady who claimed to know that Jesus saved her from sin. They had just one hour to talk; the clergyman took fifty-five minutes to try to prove the necessity of sinning. Then the lady asked a single question: "Well, as long as we cannot do otherwise than sin, no provision is made to save us from it, and God expects it of us, you are satisfied to keep on in that way, are you not?"—"Why-ah-no," he replied, turning uneasily in his seat. The next day he came to her saying: "After all the argument I brought forward yesterday, you only responded with one question, and that made me miserable all night. Now I have come to see if you cannot help me out of my trouble." She showed him from the Word that Jesus is "able to save them to the uttermost that come unto God by Him." Heb. 7:25; Luk. 1:74, 75.

It is our duty to preach the gospel in all the world as much as it was the duty of those who were with Jesus upon the earth. In this great and blessed work we can all have a part. Some may be permitted to go as missionaries to foreign fields. Those who remain at home can give and pray for those who go. The Lord will bless us in any work that we may do for him.—Sel.

THE C. E. TOPIC

Dec. 8.

Begin Now.

II Cor. 6:1-10.

Emphasis must always be laid upon the present. "There is no time like the present," says an old proverb and it requires no elaborate discussion to show why the present is the most important of all times. The past is gone. Like the mill which cannot grind with the water that has passed, we

must do what we can with the means we have on hand, leaving the past go with only the memory of the lessons it has taught us. Many of us keenly feel the lost opportunities and past mistakes but only brooding over them and doing nothing else will get us nowhere. Fortunately for us every day is a new page on life's book upon which we may write a clean record if we are so inclined. The future lies before us with great opportunities in store if we make use of the present day and the present moment.

The Scripture lays emphasis upon the fact that today, this day is the day of salvation. To the sinner it means that by the mercy of God another day of grace has been offered to him in which he may embrace the opportunity of making Christ his Lord and Savior and from henceforth being counted among the people of God with all the blessings and privileges that come belonging to him. It means, too, that the opportunity for taking this step tomorrow is highly uncertain. Tomorrow may never come. Multitudes who are in strength, health and sound mind today will be beyond the chance of accepting Christ tomorrow. Hell is full of those who were "almost" Christians or who waited for some "convenient day." "The harvest is past, the summer is ended and I am not saved," are old words from an ancient prophet, but in all ages there were many to whom this pathetic wail would be highly appropriate. This present age is one in which the sinner needs to realize that he has the most gracious opportunities for accepting Christ. He sees how wonderfully God is working out His purposes in the weighty events of the day. He knows the will of God as the Bible presents it and it is preached everywhere. He has praying friends who take an interest in his soul and are urging that he surrender himself to God. His conscience, if he will but listen to its whisperings, tells him that it is the right thing to do and he is keenly conscious of the fact that today is his own, but he knows nothing of the morrow. It is the most reasonable thing in the world that a man should begin now to serve God. Suppose that by the mercy of God he should be permitted to go on in sin until old age overtakes him, and then he should propose to surrender. In the first place a turn in one's life in old age is the hardest thing to make. The tree that has been made crooked when young is a difficult proposition to straighten out compared with the tree that has been worked upon when it was still pliable and young. In the next place it is the height of unreasonableness to bring a rotten, sin-scarred old carcass to God that is absolutely useless, and say, "Here, Lord, I give myself to Thee for Thy use," when years and years have been spent in opposing, resisting and defying the voice of God. God is gracious in that He does accept such, even though they come to Him at the last minute, but this is not giving license to anyone to continue in a life of sin and surrender at the last minute when no one under the sun knows if there will be such a chance at the last minute.

If the present day of salvation is an opportunity to make things right with God for the sinner, to the saint it means an opportunity to make the highest possible use of his salvation. There is no time in the life of the child of God that means more to him than this present moment. He may live the life of his religion to the limit. He may drink deep at the well of God's goodness. He may pray long and often and take all that comes with sincere prayer. He may, above all, throw his full strength and mind into the work which God has given him to do, "Whatsoever thy hands find to do do it with all thy might," is a rule for every day and especially for this present day. The Christian who only takes from God and gives little or nothing in return, ought seriously ask himself the question: Am I really a Christian? The answer will be: You are not unless you are doing God's work. What kind of work have we been doing? Let us ask ourselves and then again let us ask: What of all my plain duty have I not been doing at all or have I been doing indifferently? Surely, we will find a startling answer to the last question.

We are to be witnesses for Christ. That was one of the first tasks imposed upon the infant church and it never has been removed. How much have we witnessed? We are to win the world for Him. What has been my part in the missionary activities? Yes, we are our brother's keepers. What have we done to keep him? Perhaps these three questions, just mentioned, will stir up in us a determination to "begin now".

THE S. S. LESSON

Dec. 8.

Joseph Made Ruler over Egypt.

Gen. 41:33-41.

Golden Text—Luke 10:10.

The other day one who was born to rule millions, haughty, proud, arrogant and egotistical, found himself a fugitive, practically a beggar in a country where he is in no wise welcome. A strange transformation downward it certainly was, but Providence sometimes makes wonderful transformations upward, the difference being that the downward transformation comes as a punishment for wrong-doing and the upward transformation comes as a reward for righteousness. In the time when slaves were but chattel with no rights that the world was compelled to respect, who would have supposed that a foreign-born youth in the caste-ridden land of Egypt, one who was a prisoner under indictment for a crime which he had not committed, forgotten by the only friend he made among the released prisoners, thought dead by his father in a far-off land, should rise from a prison to a place next to the mightiest of all kings over night? But such was the fortune of Joseph. Some people would call it luck. But there was no luck in it. A number of persons had a part in it. Pharaoh's servant had a part in it, so had the magicians who failed, so had Pharaoh and so had Joseph, but above all God had a chief part in the advance. Wherever Joseph was carried in his varied career he "made good" because he thought of God and trusted Him and prayed to Him. As a steward in the house of the man who owned him he could not help get notice for his integrity. As a prisoner the warden was not slow to discover that here was one worthy of confidence. As a prisoner his fellow prisoners found him a friend ready to be useful. God saw him as a man, subjected to temptation, suffering innocently because of a powerful and wicked woman's spite. If men could see and reward the good in Joseph, God certainly was not blind to his higher faithfulness and would not let his integrity go unnoticed. One so worthy under so many trying conditions proved himself of a higher responsibility, namely the responsibility of saving the land of Egypt in a great hunger crisis and incidentally saving the tribe of Jacob that through it might come a Savior for all the world. God's plans were made. Joseph could not see the future. While a slave there was nothing in prospect but win the pleasure of his master. The master's wife spoiled that prospect forever. While a prisoner, there seemed no hope beyond the prison walls for him. Pleasing his warden was his highest chance. But God already saw Joseph on the throne.

The dream of the king of Egypt was one that had special reference to Egypt and its people. The cattle and the wheat were their chief products, the river the source of its fertility. No wonder that Pharaoh was troubled and wanted to know the meaning of it all. Certainly the dream began with the good and ended with the bad and that was enough to make the king worry. Kings, even in those days, did not always wear their crowns securely and the miseries of the people often rebounded back upon the heads of their kings. Egypt was the land of magicians—people who lived upon the credulity of the population and resorted to all kinds of trickery to impose upon them. There was a real test and they "fell down". This dream of the king was in reality a message from God. It needed a man who knew God and lived close to Him to explain it. Some things that God has to say even the wicked can understand, but other things that are more than just warnings need godly men to understand them.

Joseph's prison friend thought of him at last and did him the good turn of recommending him. Perhaps he had not intended to neglect him when he was restored to favor, but most of us recognize the significance of the saying: "Out of sight, out of mind." Only when he was badly needed was Joseph thought of. This was like many of our friends who only think of us when they want something.

In our time, when we appreciate the meaning of waste, we can regret the plenty of past years that has been squandered, especially in the food line. It seems to be a law that periods of great plenty are followed by periods of dire need. We should lay by of the fat years in order to be ready for the lean. Human nature is much the same in all times. Men will not learn from the bitter lessons of the past. In the time of Joseph and Pharaoh it required a message from God to wake men up to their senses. In our time it required a terrible and world-wide war.

Joseph seems to have been the first successful food administrator and the method has not changed much since then. The government obtains control of the supply by virtue of its authority and then distributes it in a way most advantageous to itself. In Joseph's life we see ability recognized and used so that the rest of the world benefitted by it. Some people persuade themselves that they have ability, but it is not recognized. Perhaps it is because it is not the kind of ability that is to do others much good.

NEWS OF THE WEEK

PRES. WILSON SIGNED BILL MAKING U. S. "BONE-DRY" JULY 1

Washington, D. C., Nov. 22.—The United States will be bone-dry after June 30 next until the termination of demobilization of America's fighting forces is proclaimed by the President of the United States.

This tremendous victory for prohibition of the liquor traffic was accomplished late yesterday when President Wilson signed the food production stimulation bill containing the Jones nation-wide prohibition rider.

The effect of the new law is as follows:

After May 1, 1919, until the conclusion of the present war and thereafter until the termination of demobilization, the date of which shall be determined by the President of the United States, no grain, cereals, fruits, or other products shall be used in the manufacture or production of beer, wine, or other intoxicating malt or vinous liquor for beverage purposes.

After June 30, 1919, until the conclusion of the present war and thereafter until the termination of demobilization, the date of which shall be determined and proclaimed by the President of the United States, no beer, wine, or other intoxicating malt or vinous liquor shall be sold for beverage purposes except for export.

The provision further directs:

The commissioner of internal revenue is hereby authorized and directed to prescribe rules and regulations, subject to the approval of the secretary of the treasury, in regard to the manufacture and sale of distilled spirits held in bond as of June 30, 1919, until this act shall cease to operate, for other than beverage purposes; also in regard to the manufacture, sale, and distribution of wine for sacramental, medicinal, or other than beverage uses.

After the approval of this act no distilled, malt, vinous, or other intoxicating liquors shall be imported into the United States during the continuance of the present war and period of demobilization except wines, which may be imported until May 1, 1919, provided that this provision against importation shall not apply to shipments en route to the United States at the time of the passage of this act.

The president's approval of the measure was a surprise to many members of congress, who believed that he was not in sympathy with its purpose, in view of the pending prohibition constitutional amendment which is in the hands of the states for approval, and especially in view of the fact that the manufacture and importation of distilled liquors are already under the ban for the period of the war, and the manufacture of malt liquors must he stopped under a proclamation.

Some authorities hold that the Jones amendment is unconstitutional, and it may be that liquor interests will carry it to the supreme court, but by the time the supreme court decides the case prohibition leaders believe the nation-wide absolute prohibition bill will have been passed.

Brewers were not taken by surprise at the action of President Wilson in signing the dry bill. They were forced to shut down or curtail production several weeks ago, when their grain supply was cut off. There is enough beer on hand to last two or three months only.

Henry C. Bannard, president of the United Breweries, said last night:

"This bill adds nothing to previous orders. The thing amounts to confiscation of property without compensation. I noticed this morning a story of the Chinese government buying opium and then destroying it. They do not do that here. They simply take our property.

ENEMY'S SEA POWER COMPLETELY BLASTED AS FLEET SURRENDERS

The British grand fleet accompanied by an American battle squadron and French cruisers, at 3 o'clock Thursday morning steamed from its Scottish base to accept the surrender of the German battleships, battle cruisers and destroyers.

Announcement of the surrender was made officially hy the admiralty in the afternoon. The statement read:

"The main German fleet surrendered at 9:30 o'clock this morning."

The point of the rendezvous for the allied and German sea forces was between thirty and forty miles east of May island, opposite the Firth of Forth.

The fog that had enveloped the grand fleet for three days cleared last night and this morning the weather was dull with a slight haze hanging over the Firth of Forth.

The fleet that witnessed the surrender consisted of about 400 ships, including 60 dreadnaughts, 50 light cruisers and nearly 200 destroyers. Admiral Sir David Beatty, commander of the grand fleet, was on the Queen Elizabeth.

The German fleet, surrendered to the British, consisted of nine battleships, five battle cruisers, seven light cruisers and fifty destroyers.

Germany's high seas fleet, after its surrender to the allied navies, was taken to the Firth of Forth.

The British grand fleet and five American battleships and three French warships, in two long columns escorted the seventy-one German vessels to their anchorage.

The following German warships, under the terms of the armistice, were expected to comprise the fleet turned over to the allies:

Dreadnaughts — Bayern, Koenig, Grosser Kurfuerst, Markgraf, Kronprinz, Kaiser, Kaiserin, Friedrich der Grosse, Koenig Alhert, Prinzregent Luitpold.

Battle Cruisers—Hindenburg, Bismarck, Derfflinger, Seydlitz, Moltke, Von der Tann.

Light Cruisers—Emden, Frankfurt, Bremse, Brummer.

Destroyers, 50.

Submarines, all.

Aboard a British Cruiser in the North Sea, Nov. 20. — One of the greatest chapters in the world's history was enacted today when a score of German submarines surrendered without a fight.

The four British cruisers and accompanying destroyers which constituted the reception committee, had cleared their decks for action in case the Germans attempted any treachery.

Harry Foster, a signal man, beside whom I was standing on the lower bridge of the Danale, sighted the leading submarine through his glasses, shouting, "There they are!"

The submarines did not hesitate, proceeding according to instruetions through a lane of British destroyers, toward Harwich.

The only exchange of communications was when the cruiser Dragon signalled the submarines to carry out the formal surrender.

The American seaplanes were included in the aerial escort. Small boats with movie photographers aboard, drew alongside the submarines. The Germans laughed and waved their hats at the photographers smiling sheepishly.

When the U-boats came to anchor the British transferred the German crews aboard a merchantman on which they proceeded back to Kiel.

The surrender caused no excitement, the only thing in the way of a celebration being a blowing of a siren in Harwich.

It was fitting that the surrender should be received by the man who was probahly the U-boat's worst enemy, Rear-Admiral Reginald Tyrwhitt, commander of the British destroyer force.

THE KILLED AND DEAD OF WOUNDS, TOTAL 36,154 YANKS

Washington, November 25. — Total casualties in the American expeditionary forces up to the signing of the armistice were divided as follows:

Killed and died of wounds, 36,154; died of disease, 14,811; died of other causes, 2,204; wounded, 179,625; prisoners, 2,163; missing 1,160.

The American forces in France, General March, chief of staff, said today, had taken 44,000 German prisoners in round numbers, and 1,400 guns. He added that the casualties among the American forces in northern Russia were not severe, contrary to reports, and that encouraging accounts of the situation of the forces there had been received.

Discussing the enormous number of wounded recorded in the total of casualties announeed hy General March, officials said this included many thousands of men slightly hurt who did not go to hospitals and whose names never had been reported. Casualties reported to the department up to Friday numbered a little more than 82,000, and most estimates of the prohable total when the armistice was signed have not been more than 100,000.

The official figures show nearly doubled the number of deaths from disease that had been made public to-date. No explanation has been forwarded by General Pershing, but it is assumed that the unexpected increase is due to the wide distribution of American and allied hospitals to which the men were sent, making it a slow proeess to assemble the data.

The numher of Americans taken prisoner hy the Germans — little more than two thousand — is strikingly low in view of Gen. March's announcement that a total in "round numhers" of 44,000 Germans had been moving forward continuously since they entered the battle doubtless accounts for the great difference.

The coal situation is not as bad as many people feared it would be, but, just the same, save fuel.

McADOO RESIGNS DUAL POSITION

Washington, Nov. 25. — Giving necessity for replenishing his personal fortune as a reason, Wm. G. McAdoo has resigned as secretary of the treasury and director-general of railroads. His resignation has been accepted by President Wilson.

As secretary of treasury, Mr. McAdoo will retire as soon as a secretary has been chosen and qualified. He will relinquish his position as head of the government controlled railroads January 1, unless a director has not been selected.

The resignation of Mr. McAdoo which he himself announced at a conference with newspapers was entirely unexpected in Washington. After making the announcement Mr. McAdoo made public his letter of resignation to the president bearing the date of Nov. 14 and the latter's letter of acceptance. Saying he had refused to consider resigning while the country was at war, Mr. McAdoo wrote the president that "the burdensome cost of living in Washington has so depleted my personal resources that I am obliged to reekon with the facts of the situation". While emphasizing that he has not suffered any actual impairment of health he says he needs a period of genuine rest to "replenish his energies". It is understood Mr. McAdoo intends to take a rest of several months before resuming private husiness, probably the practice of law.

Secretary McAdoo himself and his closest friends stood pat on his original declaration that he is leaving the treasury and railroad posts for just the reason stated—and for that alone —to retrieve his fortune.

There was a crop of rumors to "explain" his going.

The first was that there had been a split with the president, as there was in the case of ex-Secretary of State Bryan and ex-Secretary of War Garrison. The president's letter of acceptance and the statement of McAdoo's friends, however, did not bear out this theory, as most authorities here saw it.

Secondly, there was speculation that the presidency in 1920 had an influence in McAdoo's direction.

Some thought McAdoo was skeptical of being a successful candidate in 1920, inasmuch as his continuance in office might be attended by political differences with the opposition party next year over railroads and appropriations.

On the other hand, some believed that McAdoo felt hy avoiding these differences he could appear in 1920 as a government-control advocate and be swept into office on that plank and his past record.

The general thought was, however, that McAdoo has quit public life as he said. There were those who believe this, were inclined to think McAdoo had drawn an adverse decision as to his personal prospects in 1920 from the Republican victory in the last election.

Coupled with speculation over what might have been background reason for his sudden remarkable decision was talk of who would succeed McAdoo. Bernard Baruch, Carter Glass, of Virginia, and Assistant Secretary Laffingwell were mentioned as prospects for the post.

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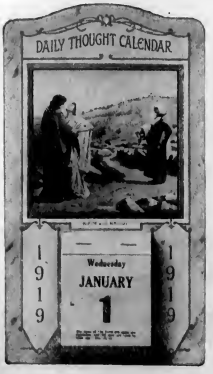
98. **The Birth of Our Savior** (full chorus throughout) (III)..Colson-Rich .08
125. **Christmas Anthem** (duet, alto and tenor; unison chorus; full chorus) (II) ..... Davis .10
126. **The Angel's Song.** "It Came Upon the Midnight Clear" (chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus) (II) ..... Gabriel .12
127. **All Hail the Morn** (full chorus) (III) .....Sanford .10
153. **The Star and the Wise Men** (male quartet with alto obligato) (I) From the cantata "Jerusalem" .....Gabriel .06
154. **Glory in the Highest** (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
164. **The New-Born King** (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City" ..... Gabriel .12
194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
271. **Hail to the King** (chorus, soprano and alto duet, soprano solo) (III) ..... Beirly. 12
280. **The Birth of Christ** (chorus, soprano and alto duet) (II)....Hughes .12
281. **While Shepherds Watched Their Flocks** (soprano or tenor solo, chorus) (II) ..... Solly .08
282. **The Joyful Morn is Breaking** (chorus) (III).....Evans .12
284. **The Seraph Band** (chorus) (III).....Beirly .12
289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) **Christmas Bells** (chorus).....Beirly .1c
290. **Angel Voices** (chorus) (I) .....Fearis .08
329. **Hark! What Mean Those Holy Voices** (chorus) (II).....Westhoff .06

Daily Thought Calendar



This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, DECEMBER 5, 1918. No. 48.

CONFERENCE

Since the Spanish influenza has prevented the meeting of the Middle District conference, first as scheduled for October and later for December 1-3, the possibility is that a January date will be selected. Announcement will be made later.

IN MENNONITE CIRCLES

A meeting of the Mennonite Brotherhood, a newly organized society of men, was held in the Souderton (Pa.) church. Dr. Mosiman of Bluffton college, and Maxwell H. Kratz, Esq. of Philadelphia made addresses. The object of the organization is to "boost" the various activities of the church and bring the men in closer touch with one another. The annual dues are one dollar.

Dr. Eddison Mosiman, formerly president of Freeman college, S. D., is now in the service of the United Committee on Christian Service for Relief in France and Belgium. An article, prepared by him on "Our Obligation to the War-Stricken French Churches" has recently reached us. It tells of the terrible drain the war has been on French Protestant churches and of the efforts of their pastors in these trying times. It also points out the opportunity for real Christian service the situation offers for American churches.

Today, Nov. 29, is the last day beer may be brewed in the U. S. A. This is a war measure, but indications seem to show that it will soon be a peace measure also. It didn't need a great war to convince thinking people that strong drink is a menace to the health, happiness, morality and decency of the community. We always knew that.

According to the Gospel Herald Bishop Paul Tschetter of the Hutterian Brethren, the only living representative of the Russian Mennonites who came to America to look up a location for the brethren who came to America in the early seventies, was recently smitten with a stroke of paralysis. His son, J. W. Tschetter, editor of the "Wahrheitsfreund", published in Chicago, was called to his bedside.

The Friends are contemplating sending O. B. Gerig of the Old Mennonite conference and another brother to Russia for the purpose of doing relief work in that country.

LOS ANGELES MISSION

To the Mennonite:

Years ago custom prevailed in California to build most dwelling houses high with a steeple. Our Mission House 37 years ago was built in a similar way. In those days stress was exercised to build very high, whereas nowadays the cottages must be low. The mission house being quite old, impractical, partially in need of repairs, consequently the resolution was passed that a renovation was deemed necessary.

Remarkable how incidences work together for the good. Just when the plans had developed so far to begin the work, Bro. F. J. Isaac of Woodlake, Cal., offered his services gratis to help. He and Bro. H. D. Voth, the other mission helper here, opened the work early in July. The work progressed unobstructed until completion. A word of sincerest appreciation is here added to the dear brother for giving his time and energy for such a noble cause.

A mission without a worker living right there or very near is quite incomplete, because the interests of the work cannot be looked over properly. With this in view the plans were laid and the work carried on. The steeple was removed and the changes of the second floor were carried out. Now Bro. and Sister H. D. Voth have a comfortable home with several rooms on the second floor. They moved in early in September.

California, in normal times, is frequently visited by eastern people. They like to enjoy the sunny state, presently it is cloudy and rainy. Los Angeles generally is found on the schedule as a halting place for some days to take in the places of interest in the city and neighborhood. These travelers now can find furnished guest rooms in the remaining unoccupied quarters on the second floor. A number of the sewing societies have been helping to accomplish this task. May God bless them for their courageous assistance. Those planning to pay Los Angeles a visit and intend to remain here for several days or some longer, are cordially invited to make themselves feel at home. From here the surrounding places of interest can be comparatively easy reached. A notice beforehand would be much appreciated.

The lower flat has remained unchanged, only electric light being installed. It is in use weekly for various purposes. The church on the same ground offers not enough room for the Sunday school classes. The primary classes for that reason are taken to the lower flat into the different rooms, having one class in a room. Furthermore the weekly and monthly sewing classes meet there regularly. The former are conducted by Miss Ina Feighner, the latter by Mrs. P. W. Penner. Work for the home and foreign field, and the Red Cross is carried on. In the office the business matters are looked after, while in the storeroom are literature and clothes for the poor found. The largest room off and on is used for a dining place like on those special days of July 28, Sept. 15 and 29. Then the friends remain right on the place and dine together, making the place still more attractive. Bro. Isaac has also made this easier for us. He contrived folding tables and benches, made three such tables and five benches, furnishing enough room around them for 43 persons. If not in use, the tables and benches can be folded so they occupy only very little room.

When preparing the budget, nothing was thought about one necessary item, viz. painting. Now, after all had been done it appeared to everyone that the appearance would be so much improved if both buildings would have some more paint. Nowadays such a work costs much money. However, it was ventured, some friends reached down into their pockets quite freely and succeeded in helping to defray the expenses, but in spite of that about $100 remain unpaid. It occurred to me whether or not some one would feel himself under a special obligation to see to the payment of the entire bill or a part of it. The mission has been made so much more attractive.

With very little hindrances has all work been done so far. Every Sunday morning Sunday school and services both in English and German could be held. The attendance was quite well, it could be much better, however, we find no reason to be discouraged. The church will be edified, increased and deepened, provided everyone helps along willingly. Occasionally one comes across a person who thinks the gatherings too insignificant to attend regularly, forgetting that much more blessing lies in helping to build a place up than to be the medium to decrease. In the early church period we know that by a small body of Spirit-filled people a large church of more than 3,000 was brought into existence. Others again are backward in time of war to give any reason whatever to believe that they belong to a Mennonite church.

October 6 gave us the pleasure to have in our midst the Russian missionary, Rev. Wm. Fetler, and preach a Spirit-filled sermon, also presenting the deplorable conditions of his fatherland, asking for volunteers when the political situation has been restored to the better to enter that disturbed country to preach the gospel. Russia's religious welfare rests on his heart very heavily. May he be a means in God's hand to open for many the way to go and present the way of salvation. Millions are waiting there for a better day.

Torrey's Bible institute causes many young, prospective workers to find their way to Los Angeles. These can be secured for various phases of Christian work. Plans were laid to make use of this opportunity in order to do more effective work in every respect. Just then the epidemic of Spanish influenza entered, closing all public meeting places on October 11 at 6 p. m. This has taken a heavy toll,

hundreds died in the city, still now it rages rather heavily. Six Sundays we have not been permitted to hold any meeting whatever, barring many blessings, also those of Nov. 17, when Bro. D. Dyck should have been ordained as deacon and Bro. H. D. Voth as mission worker. This day has now been postponed until the session of the Pacific District conference in January, 1919.

Being engaged in bringing the way of salvation to people one gets divers impressions for what the majority is seeking. The day on which the morning papers brought the news that no meetings should be held after 6 p. m., two ladies in our presence remarked to each other: "There is for an indefinite time only one chance open, so let us get busy and attend a picture show or some theater." The public places in one of the neighboring cities were thrown open. The first night the theaters and moving picture show places were overcrowded while the churches remained almost empty. Without further commentary one notices in spite of the trying times what cravings the human heart gives way to. What an awful disappointment will there be when the Master comes to get His fold home and so many very elegant people will be forced to enter into the great tribulation facing many unpleasant days. Could it be possible nowadays where the nations claim to be so much civilized that God comes to the conclusion as is expressed in Psa. 53:3: "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Oh, a pity to see the blindness of the human race!

With many greetings asking your prayers for us, the work and all the efforts made to win souls for the Master, I remain yours in His blessed service,

P. W. Penner.

227 So. Ave. 20, Los Angeles, Cal.

A WORD ABOUT OUR BRO. FRANK JENKINS

Probably you have heard of his death. Someone should write an article as to his life. Such lives as his and Ruth's should not fall unnoticed.

Of course, you know much [illegible] he was saved at the [illegible] three years ago last [illegible]. He began studying his Bible in a way which would put most of us white people to shame, and began to tell out to others the wonderful things he found there. He always kept his Bible within his reach, and a lamp by his bed and would often read away into the night. He carried the Bible Mr. Ironside gave to him, in the hip pocket of his pants and would pull it out and read wherever he was when he had a little time. He learned that the Word of God was the sword of the Spirit and became a skilled soldier in its use. When he came out here to visit his relatives, especially Ruth's family, they would often sit and read the Word and ponder it away into the morning hours; sometimes all night.

I found as true fellowship with him in the things of the Word of God, as almost any white man I know. When he got hold of any truth he began to live it out before others.

Before he came out here to hold services his attention was called to the subject of fasting as a preparation for such services. He and his family at once began to wait before the Lord in this way and wrote out to those here to know if we, too, would join them, and quoted to us the Scripture on this. Some of us were glad to have a part with him.

He came just as the influenza reached us and was soon taken down. He preached a few times only.

During his last days he was much in prayer, often praying aloud. As his friends came in to see him he would urge them to go out and preach the gospel to the unsaved.

He knew he was going to die and told his friends "God made no mistakes." We buried him out near Ruth. H. A. H.

A WORD ABOUT SISTER RUTH

Oraibi, Ariz., May 1, 1918.

We find, in some ways, work among the Hopis to be quite different from work among the Navajos, and yet in many ways human hearts are much the same.

As our Hopis all live in villages, they are easy of access, but the natural heart does not want the things of God, whether it be Hopi, Navajo or English.

In our little assembly we have 28 baptized believers; about half are young people, and away in school.

During the year one was baptized, and one, our Sister Ruth, whom ome of you met at conference two years ago, went home to be with her Lord, whom she loved.

She knew but little of the great world beyond these ten little Hopi villages, but she knew her Lord, and in my ministry of thirty years I remember but few her equals as a fellow helper in God's work. She had served as a government employee for many years, and many other cares were hers, yet I never remember that she refused any gospel work because she was too tired, but continually would say, "Oh, I can do that; I am not tired."

Few people I have ever known who were more alert to see where work could be done for the Master, and yet I never knew her to call my attention to anything that she had done, that she might receive the credit for it.

I never saw a frown on her face, or heard her speak a cross or unkind word to or about anyone. But that she was human, and did speak as her conscience told her was not right, was evident, for in our monthly meetings before communion, we speak freely to each other of our sins and failures. In one of the last which she attended she said: "I have been cross to the children at the school, and I want you to forgive me."

When I first came here, I saw interpreting was very hard for her, and concluded it was because she was trying to find words for what I was saying, when the truths had not really taken hold of her own heart, and that when I went over the lessons carefully with her first, it was a real joy to her to give it out to the others.

I think after I came here, she never missed a service, or failed to do anything which, as interpreter and helper it was her place to do, until shortly before she died.

After she was taken sick, I said to her one day, "Ruth, are you ready to go?" Her face lighted up as it did when some sweet thought came to her, and she replied, "Oh, yes, if it is His will!" I went to her bed just before she died, and she tried to reach me her hand, but her strength failed. I reached and took it, and she uttered some words about being very bad, but would soon be at rest. I tried to pray, but my own heart was too full to say much. We felt she was trying to comfort us, more than we her.

As we turned to go she bade us "Goodbye" as we were wont to do at our regular services. Her last words were: "I am going to Jesus." As she lay in her coffin there was still a sweet smile on her face.

It is worth years on a mission field, even out here on the desert, to meet such a life, only a few years out of heathenism, and remember, that this is what God's grace can do.

H. A. Holcomb.

In all the affairs of the kingdom backbone is better than wishbone.

THE MENNONITES IN CANADA AND THE WAR

The Mennonites in Canada have not all fared alike during the late war. Those Mennonites who had emigrated from Russia in 1874 and settled in Manitoba and later in Saskatchewan and Alberta had secured through their delegates in 1873 a definite promise from the Canadian government that they should be exempt from all military duty. Before the present Military Service Act, introducing conscription in Canada, was passed a delegation of Mennonites from the western provinces went to the government at Ottawa to remind it of its promise and to plead for a continuation of their exemption privileges. The government declared that they were going to stand by their promise, and later made provision for the exemption of the Mennonites who had come into Canada under the agreement of 1873. The Ontario Mennonites probably relied on a law passed in 1868 which secured exemption from military service to all non-resistant denominations and they, as far as is known, did not interview the government on this occasion. The consequence was that the Military Service Act did not provide for their exemption, mentioning only the Mennonites who came in after 1873 and the Doukhobors, who had come in later and under an agreement similar to that of the Mennonites. There was now some uncertainty in the minds of the drafting boards as to whether the Mennonites of Ontario were liable to service or not. As a matter of fact, a number of young Mennonites as well as Tunkers were drafted and sent into the camps. They, however, refused all kinds of military service and would not even put on the uniform. They were then court-martialed and sentenced to two years' imprisonment. Appeals and explanations made by the churches had the result that the young men were furloughed indefinitely, and it was hoped that the highest judicial tribunal would declare that also the Mennonites of Ontario come under the Exemptions of the Military Service Act.

In the western provinces the Mennonites have not been molested at all, except that some recruiting officers would seize a young man, take him to the camp and have him prove that he was a Mennonite. This happened mostly in cases where a party had led a life not exactly in accord with Mennonite principles. In Saskatchewan the attempt to draw young Mennonites into service was much more persisted in than

in Manitoba. It usually required a trip by some minister or bishop to the camp to obtain the release of such men. Later the certificate which a young man had from his church was quite generally recognized. The exemption extended to the unbaptized as well as to the baptized members of a Mennonite community.

A few young men have been carried away by the wave of patriotism at the beginning of the war and have enlisted for service at the front. These were either young men with very poor home training or men in positions away from home under the influence of pro-war communities. Churches take the position that these have violated a cardinal principle of our faith and have therefore forfeited their membership in the church. With these few exceptions the young men of our denomination have been loyal to their faith.

The churches have also taken a very decided stand on the question of the war loan. There have been two such loans made in Canada and the Mennonites have been approached each time. The churches in Saskatchewan had a meeting and decided unanimously that they would have nothing to do with the war loan but instead would make a handsome contribution to the Red Cross. The feeling was the same among the churches in Manitoba, but here the canvassers made some of our people believe that the proceeds from their bonds would be used only for buying grain, and under that impression some subscribed to the loan. This year the government came to us with a definite promise that the money which came from the Mennonites should be used for relief purposes only, that a separate account would be opened in the treasurer's books for this purpose, and that it should be stamped on the bonds taken by Mennonites that the money went to the relief account. Under these conditions the churches all have recommended their members to buy bonds. It is estimated that about half a million will be subscribed by the Mennonites of western Canada.

Just before the campaign for the Victory Loan opened the churches in Manitoba had taken a collection for the Red Cross. Each farmer was expected to contribute $50 from a quarter section of land and the business men and others in proportion. Collections for various relief purposes have been held at different times during the war, and although the churches prefer not to publish the amounts of their contributions, it is safe to say that they will aggregate something like $150,000 or $200,000.

The Dominion government has treated the Mennonites throughout the whole war period with great consideration, but in some parts of the Dominion, particularly in Alberta and Saskatchewan, the people have become envious of the privileges accorded the Mennonites. This feeling began to manifest itself in open protests when large numbers of the Hutterite Brethren from South Dakota came here to plant new colonies. The agitation aims at the prohibition of any further immigration of Mennonites to Canada. Some are also urging the repeal of the law granting Mennonites exemption from military service. Sad to say, this agitation is strongly supported by ministers of the Protestant churches. Yes, even church bodies, such as the Methodist conference and the General Assembly of the Presbyterians have passed resolutions urging the government to force military service upon the Mennonites.

So far the government has made no answer to these requests. We are under the impression that the government considers this agitation as unwarranted. Since this war has come to a close and problems of reconstruction will occupy the minds of the people it is hoped that this agitation will die out, as indeed it is already on the wane.

Only recently the government thought it necessary, in order to counteract Bolshiviki propaganda, to forbid all publications in a foreign language as also meetings held in such languages, with the exception of church meetings. This restriction is felt keenly by the Mennonites of western Canada of whom perhaps not more than five or ten per cent. can read the English language. They are thus cut off, as it were, from all communication with the outside world. No more "Rundschau" or "Wahrheitsfreund" or "Zionsbote" will bring them news from their brethren in the States. We hope that the ban on these publications will be raised as soon as peace has been firmly established.

H. H. Ewert,
Gretna, Man.

CORRESPONDENCE

Geary, Okla., Nov. 25, 1918.
Dear Readers of the Mennonite:
I wish to extend greetings to all in the name of our dear Lord and Master.

As Thanksgiving day draws near we look forward to giving thanks for a year's blessings that came under dire and unusual circumstances in a way not heretofore experienced. When we recall the many fallen, the many wounded and the many who sacrificed their lives to bring freedom and peace on earth, how thankful we should be that peace was finally assured. During the past four years prayer has been made as never before; our hope and prayer now is that peace may reign on earth forever. Six of our young brethren have been called into the service during the past year. Thus far none have yet been released or returned. George Stolhefer, who is at present in the Philippine Islands left Geary over a year ago with the first draft. Aldus Loganbill, son of Mr. and Mrs. Albert Loganbill, was called to Camp Travis, Tex., about fourteen months ago. He is in charge of government stores. Earl Amstutz was called sometime last May and at present is somewhere in France in the hospital corps. Orlando Ringleman and our son Lennous were called to Camp Logan, Houston, Texas, on Sept. 6. Mr. Ringleman was assigned clerk in the 15th sanitary infirmary. Our son was made bugler in the field hospital corps. Milo Amstutz is located at Norman, Okla., under Radio instructions.

During the last spring the church called Brother Henry Riesen to the pastorate without an opposing vote. He is to serve indefinitely. During the past year he has given us excellent service.

On the 14th of July (Sunday) Bro. Riesen was absent from his pulpit and the congregation was happily surprised when it was announced that he went to get a life companion. He married Miss Mary Becker of Meno, Okla., who was formerly a deaconess in Bethel hospital, Newton, Kansas.

Yesterday (Sunday, Nov. 24) our church elected Bro. P. P. Krehbiel to another term of six years as deacon. We wish him God's grace and divine help in his elected office. The church appointed Rev. Riesen as delegate to the Western District conference, held in Newton, Kansas. Among the most interesting features of that conference he reports the new interest in the Jewish mission in Chicago.

Our Mennonite Sewing society is at present very busy making presents for the children in India and trying to lighten the burdens of the missionaries, while the older ones are occupied in knitting wool socks for the boys in the various camps. The superintendent of the Sunday school, Edgar Lehman, is organizing a splendid musical service for Christmas eve. The C. E. society has its meetings every Sunday evening, provided the weather is favorable.

We Geary people in general have gone through quite a spell of dry weather during the spring and summer just passed. Corn and Kaffir corn were an entire failure in most places. This was the worst dry spell Oklahoma has seen for twenty years. Since sometime last September God has wonderfully blessed us with plenty of rain so that old mother earth is thoroughly soaked in this section of our state. Most of the farmers have put out large acreages of wheat this fall and we are having some nice wheat pasture. Since Christmas is approaching, we wish one and all a merry Christmas. May the year 1919 be a year of harmony such as we have never seen before.

Gideon A. Lehman.

A PLEA FOR THE HARD OF HEARING

I contend that a hard-of-hearing person may live as fully and as well as his hearing neighbor, provided the conditions for his so doing are favorable; but the conditions must be favorable, or his chances of a well-rounded life are lessened, says Coralie N. Kenfield in the Volta Review of Washington, D. C.

The vital problem of work for the deaf has interested many, and I am happy to say that employment for those who are so handicapped is no longer an impossibility.

It is upon the subject of "worship" that I wish to speak somewhat fully.

Some time ago a service was held in a San Francisco church for those who use only the sign language as a means of communication. The service was conducted in the sign language and the sermon "preached" in the same way. I can well understand what such a chance for worship must have meant to those who are of necessity unable to follow a regular church service. There were present at this time, however, others who were hard of hearing, those who had lost their hearing late in life and who did not understand the manual method. For them, except for the realization of a beautiful spiritual experience on the part of others, the service might as well have been conducted in the Chinese language; and yet it was no more unintelligible than the usual Sunday service to the hard of hearing.

One of the first questions that I ask a hard-of-hearing person with whom I come in contact is, "Do you go to church?"

(Continued on page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

GETTING READY FOR CHRISTMAS

To millions of hearts the world over the coming Christmas season will be different from anything hitherto known. The many thousands in the heart of Europe who will think of the Christ-coming with empty stomachs and shivering bodies, though in other years they were not possessed of what the world calls plenty, they will now realize what it means to be hungry and cold and shelterless. In the armies, they tell us, many men have been thinking of God as never before. These will think of the Christmas season with God taken into consideration where hitherto it was only a period of joy and feasting. On our homeland Christmas will be celebrated in peace—a thing many thought impossible six months ago. Throughout the whole world the minds of men will be turned more and more to the Christ as the Prince of Peace. One thing is now certain, the kind of a peace that the Son of God blesses is a thing quite different from the peace of might or victories. The millions of sacrifices have shown the uselessness of hoping for that kind of a peace that arms can bring. We cannot conceive of the Christ being the author of a kingdom of peace established upon oceans of blood and miles and miles of graves. His kingdom is within us. True part in that kingdom consists in being like Him. The real and the only safe peace of the world will only get its firm establishment when those who rule and those who are ruled have become like Him in service and love and desire to live as He would have them live.

Every church in some way takes note of the season, generally by appropriate services of song. It is right that singing should enter largely into Christmas. It was the song of the angels that ushered in the first Christmas. One of the regretful things about Christmas celebrations in the past is the fact that foolish and absurd customs such as "Santa Claus" have been given prominence. Such things in connection with the celebration are neither Christian nor sensible. Now that the awful discipline of war has sobered people generally to a regard of serious things it would be very appropriate if churches everywhere in their services and especially in their children's services, would forever cut out all the nonsense that has been permitted to get into Christmas and make the occasion one of holy joy in the knowledge of the birth of the holy Christ-child.

Few homes omit notice of Christmas. This year there will be a great home-coming and, if not so, the anticipation of a great home-coming of the hundreds of thousands of boys who hitherto had scarcely been outside of their homes. If we could give thanks the other day under circumstances entirely different from anything before known, we surely will have a different Christmas in our homes in a few weeks. The joys of gift-giving and family reunions and such things in themselves were beautiful and innocent sensations and they surely will not be omitted now, but never before was there so much misery and distress in the world and never before have the flood-gates of hatred been opened so widely. There is a positive need for proving our faith in the "good-will to men" sentiment in our religion. If we have prepared to make our dear ones happy with never a thought or a sacrifice for the world full of miserable human beings everywhere our preparation has been mean, selfish and godless. Let us say: "This Christmas will be a time when I shall show what is the Christly nature in me in a way that there shall surely be: 'Glory to God in the highest and on earth peace, good will to men.'"

The real man or the real woman lives in the secret chamber of his or her heart. Frequently that one shows little of himself or herself. The world seldom discovers the true being there. We know what we are. We also know how much of the good there is in us we can show. We know, too, that a regeneration for good is possible where it does not exist. Let us have that regeneration and come out and show by every good impulse that the Christ plants in us that we are His instruments for doing His will to those of whom he speaks as His "little ones".

THE INFLUENZA A MISSIONARY CALL

The world is becoming a close neighborhood. China and India and Africa are at our back doors, they form our rear yards and alleys, but they are full of a horrible, disease-breeding refuse of ignorant and degraded heathenism. The actual conditions of filth, vermin, ulcers, sores and strange diseases on the children, the women, and the men there, are revolting in the extreme, frightful beyond description, or even imagination, by us in civilized lands. And the accumulations of centuries of vilest offal, is in the open, in the streets, and in the hovels and palaces of those lands. Even the religions, Brahmanism, Buddhism, Shintoism and the rest, make dirt and living vermin sacred, and not to be disturbed.

Do our American Christian people still stupidly and suicidally fail to take all this into their indifferent mentalities? Still say, Foreign missions is nothing to me; I won't give anything to their propagation? How many terrible lessons more will be required to give us sense? To teach us that our very life and the lives of our loved ones here in America depend upon the speedy and complete success of missions in Asia and Africa?

The first contact of European civilization with the Far East brought on sweeping scourges, often repeated, of the mysterious black plague. It came in the thirteenth, fourteenth and fifteenth centuries in absolute hurricanes of death-dealing epidemics in the cities of all Europe. Hundreds of thousands died of it, and to this day it is yet a mystery to the medical profession. Some identify it, from such descriptions of its symptoms as were recorded, with the bubonic plague, that comes occasionally from heathen lands in our day. The one certain fact about it was that it came from filthy heathenism, and that commercial intercourse with pagan peoples, which had no concern for their salvation and civilizing, would have to be paid for in the blood and incalculable treasure of civilized Europe.

Next came Asiatic cholera in 1820 to 1860, first in Europe and then in our own land. Surely that indescribably awful toll of death and suffering and financial loss ought to have been a lasting propaganda of missions. But still men and women who were thought intelligent "had no use for foreign missions," and the few, let us always remember how few do give anything to the cause, the very few who give at all pinch their dollars or half dollars hard on the way to the contribution box. Is it not most astonishing and really incredible that the barest sanitary sense, the lowest instinct of self-preservation, does not overflow every missionary treasury?

But again Asia, that we have failed to save, stretches out her death hand to kill by the thousands to prostrate our industries, and to tax all the resources of our government to prevent far more slaughter here than all Hunish deviltry can exact in the war! Asia, heathen, closes the churches, Christian, that have cared so little for her spiritual, moral and social welfare; we have denied schools and colleges to her, and her death hand closes our schools here; we would give no hospitals to her in Asia, and she fills with sufferers and dying ones our hospitals at home, and compels the erection of tens of thousands of emergency hospitals, like one on my parsonage lawn while I write; and for every dollar we wickedly withheld from missions, heathen Asia makes us spend ten, perhaps a hundred, counting all it costs in doctors, funerals and extra help. In fact, Asia's heathenism, neglected by Christendom for centuries, or only played with in feeble missions, comes to America to exact here some of the horrors which they have always and are always suffering, while we so long were priest and Levite passing by on the other side. Inasmuch as we did it not to these least of Christ's needy ones, He simply permitted some of their horrors to overflow into our beautiful homes and towns, churches and industries.

The influenza, which probably has already become and certainly threatens to be, the most fearfully fatal pandemic that ever swept America, is not a Spanish product, nor even a Russian grip, but just another emanation of the cesspool of long neglected heathen Asia. If it shall finally teach us the economy, financial, social, sanitary and spiritual, of cleaning up China and India; or, better still, the Christ-like duty and privilege of giving the gospel and the civilization the gospel brings, to these suffering peoples, this Asiatic influenza, with its fearful diphtheritic-pneumonic addition, will be a blessing forever to us. Let us hope and pray that one of the first movements of the league of nations when organized will be the regeneration of Asiatic heathen cities. If the nations get any closer to them it will become a matter of life and death to do it.—Eastern Methodist.

That life is most worth living whose work is most worth while.

A PLEA FOR THE HARD OF HEARING

(Continued from page 3.)

Now I know that there are a great many people in this world who seem to get along very well without going to church; but, wishing all who are hard of hearing to live a well-rounded life, which, as we know, is the best kind of a life, I ask that question purposely to find out how much they stand in need of some spiritual help, although they themselves may not feel the slightest need of it.

In nine cases out of ten the answer is "Church? Why, I never go to church. Why should I, when I cannot hear? I used to go, but I went home feeling so blue that I gave it up long ago."

Well, so would any one go home "blue" under such conditions, longing to be one of "two or three gathered together" yet not knowing how.

A way must be found. The minister of every church, no matter what the denomination, should seek out the hard-of-hearing members of his congregation and become personally acquainted with them, for they are as much shut in and shut out as any of his flock who are unable, because of illness, to attend his church. I am a great believer in the "personal touch"—that is, in the "heart-to-heart" talk with those who need help—and I sometimes lament the passing of the old family physician who not only cured his patients by the aid of his old-fashioned remedies, but put heart into them by his kindly interest in their own lives. He was not only physician, but friend.

It is becoming so difficult in these days for the minister of a large church to visit all of his parishioners that he does not visit any except those who are in distress, such as the sick or the needy.

The hard-of-hearing members of his congregation scarcely seem to him to come under either head. I suppose that most ministers would be astonished to be told that the deaf are both sick and needy, and yet in most instances such is the case. They are ill because they are heart-sick, and they are needy because of the lack of an understanding heart on the part of others.

After the minister has become interested in his deaf friends he should suggest a little service for them, to be held once a week, or once a month, or as often as there seems to be the need and demand for it.

Let a well-lighted room, not too large, be chosen for the meeting place. Let those who use the acousticon hear in that way, and those who understand lip-reading take the service orally; it matters not which is the method used, provided understanding is accomplished. There should be a short service and a shorter sermon, and I feel very certain that no one would go home feeling "blue", but on the contrary, "sustained and helped" by the greatest of all helps, that of the Spirit.

A well-rounded life, which must include worship, is within the grasp of all who are hard of hearing, and when we who are deaf realize that peace and happiness depend not wholly upon physical ears for consummation, then we will be well along on the road to that life, provided we have the necessary help.

"And if the eye must fail of light,
The ear forget to hear,
Make clearer still the Spirit's sight
More fine the inward ear."

"I AM THE RED CROSS"

(Written for the American Red Cross Bulletin (London) by Capt. J. A. Mills, A. R. C., France.)

I am the Red Cross. I was born of the hearts of men. I am sustained by forty million souls. My mission is of mercy, kindness and charity. My bounds are the limits of the earth. I am my brother's keeper. I know neither color, race nor religion. My creed is the creed of service. My voice is the voice of the American people. My goal is the goal of a higher humanity. My precept is the precept of God. My reward is the gratitude of the widow and orphan, of the strong and the sick, of the unhappy and the bereaved.

I go forth into the darkness of the night, into the uncertainties of the day. I penetrate the field of battle. I defy the peril of shell and bullet. I lighten the horrors of the combat. I encourage and inspire the soldier. I give him a thousand comforts. I minister to those he has left at home. I claim the wounded from the battlefield. I bind their wounds and ease their sufferings. I mark the graves of the dead.

I go into hospital and home and hovel. I scorn contagion. I am the guardian of infant life, the apostle of health and cleanliness, the conserver of old age. I visit the sick. I bury the dead. I help the halt. I cheer the sorrowful. I lead the blind into paths of light. I teach the crippled new ways of life.

I eradicate epidemics. I am the foe of plagues and pestilences. I mitigate the horrors of floods and fires and wrecks. I am the arch-enemy of calamities. I triumph over poverty, want and woe. I house the homeless. I feed the hungry. I clothe the naked. I protect the widow and the orphan. I am the friend and helper of all nations. My hand and heart encompass the globe. My legionaires I send to the uttermost parts of the earth—across the threatened ocean, through war-swept territories, over infested lands. I am the sentinel of the human race. My sympathy and succor are boundless. My purse is great enough for all. A dozen nations return me homage, a dozen potentates pay me tribute. The people of the earth offer me their prayers.

My emblem is the Cross—symbol of supreme charity and of the Savior of Men. Before me, the enemy stays his hand and bows in reverence to my mercy. Behind me march ten million soldiers, with hearts for any fate. I challenge and triumph over death. My strength and struggles are for the living, my prayers and compassion for the dead.

I am the savior of life, the assuager of death. I am my brother's keeper. I am the Red Cross!

FOR THE SERVICE OF THE KING

**"For the service of the King,
Wanted! Let the summons ring.
Wanted over Africa's strand,
O'er the burning desert land.
Wanted out on India's plain;
Wanted in China and Japan,
In the market, on the river;
Wanted now and wanted ever.
Let again the echo ring—
Wanted! Wanted for the King.**

**"Wanted, men of faith and fire
Men whose zeal will never tire.
Men whose hearts are all aglow,
To the world the Christ to show,
Christ uplifted, souls to save
From the gloom of death's dark wave;
Men who dare leave father, mother,
Business, pleasure, sister, brother.
Louder let the summons ring,
Wanted! Wanted for the King.**

**"Wanted women, tender, true;
Women's work none else can do.
Women sit in darkness yonder
While we hesitate and wonder;
Women cursed with bands that tighten,
Bands of caste, which none can lighten.
Sisters, give a helping hand,
Take God's peace to every land,
Hear ye not the echo ring,
Women wanted for the King!"**

When it comes to coddling imaginary wrongs the average man is a faithful nurse.

THE C. E. TOPIC

Dec. 15.

The Power of the Cross in the Philippines. Psa. 72:1-19.

The Mennonite church has no work in this field although many of the Protestant bodies do and are doing great work for Christ. We see in this possession of the U. S. A. great possibilities for Christ. We commend all friends of missions to make the Philippines the subject of prayer. The following extracts from a sketch on the Philippines from "Missions" will be helpful to our readers:

Has our government benefitted the islands? Immensely, as all admit. It promotes road building, education, trade, industry, insists on law and order, trains the wild tribes for citizenship, conserves the forests, removes the causes of disease and epidemics, and makes a new type of life possible to peoples held for centuries under subjection and physical, mental and spiritual repression.

The capital city? Manila, with perhaps 235,000 people; progressive, with hygienic water supply, electric lights and trolleys, busy marts, splendid residence and park sections, and a harbor improved at a cost of millions. Changes wrought here a type and prophecy of America's ambition for the Philippines; pest-breeding moats and swamps filled in; housing, transportation service and business modernized; morals elevated; water system improved; all conveniences and luxuries imported and made available; new schools, a university, new churches—indeed all things made new, and a fine object lesson to the archipelago and the Orient.

Any other cities of size? Iloilo on Panay has 60,000; Cebu on Cebu has 60,000; Laoag has 43,000, Albay 40,000, Nueva Caceres 40,000, Vigan 38,000, all on Luzon; Zamboanga on Mindinao has 24,000; Manila alone has a cosmopolitan atmosphere.

Education? Thoroughly organized under American Secretary of Public Instruction. There are 36 educational divisions; teaching staff of 664 American teachers for all grades, 1,066 Filipino teachers on Insular pay and 6,488 Filipino teachers paid by the municipalities; English taught in all public schools, which number over 4,500. In 1912 average daily attendance of 329,073 pupils in public schools; annual cost of teachers, etc., three and a half millions. Normal school, industrial and trade schools are headed by free state supported University of the Philippines.

How about the wild tribes? Generally suspicious, ill-tempered, fierce in conflict, dominated by crude superstition, and capable of any treachery, which makes some of the achievements of noble and daring American officers all the more remarkable. Governor Finlay's work among the semi-civilized Moros is one of the romances of human relations. Pity there

aren't a hundred such men. Easy to condemn too harshly in a generalization.

Class divisions? When the Spaniards came to make permanent settlements in 1572 they found Filipinos divided into three distinct social classes: nobles, or datos, plebeians or tawos, and slaves. The dato was ruler of one or more districts, sometimes of an entire island. The plebeians, or mass of the common people, bowed to his will, paid him tribute, built his boats, tilled his fields, and repaired his houses without pay. Slaves were of the same stock, and came from war raids or debt or crimes. Slavery was abolished by decree in 1591, but practically persisted nevertheless down to American occupation. Two classes now are the landlords and plebeians; the former comprising Spanish planters and friars who acquired the best land, while the tawos lived on their land as serfs and peons. Feudalism is the key. The sixteenth century Spaniards were feudal lords, their church was the feudal church, and the tribes that accepted this form of Christianity were satisfied. Some of them still are, which makes another problem. The Filipino has a long way to go before he can understand liberty and learn to stand on his own feet.

How do the people live? The majority of them, among the civilized tribes, in barrios, which are communities or villages of all sizes, from a score to hundreds of families. The teniente, or headman, is held responsible for law and order, collection of the cedula or poll tax, and conscription of men needed for public works. Barrio houses are built on posts several feet above the ground, and entered by climbing a ladder; the materials are generally bamboo and thatching of nipapalm fronds, if near the tide marshes, otherwise of cogon or wild grass. Most of the barrios are surrounded by thorn hedges, and many have trenches outside of the hedge, for defense against ladrones and thieves from neighboring barrios. Gates are closed and watched all night by armed guards. Carabao stealing is the chief lure for ladrone bands.

Primitive conditions? Yes, and primitive life very largely. Barrio tawos are commonly care-free, work in primitive ways — men, women and children sharing in the field labor. The women spin and weave all the cloth worn in the barrio, also extra to barter for things they want to buy. If Catholics, they go farefoot to the church in towns or mass, carrying roosters under their arms to the cockpits on days when cockfighting is allowed by law, and stopping at the drinking stands along the way for tuba, vino and pangasi. Barrio dances and feasts in honor of weddings, births, birthdays, and wakes for the dead, form the other social pleasures.

Superstitious? Naturally. Natives believe in witches and ghosts; set apart food for demons or spirits of the jungle, fields, trees and seasons; are deadly afraid of the black devil, or aswang. Thoroughly pagan. The medical missionary is needed, for there are no physicians in the barrios, and quacks take their place and use exorcism, sacrifices, herb remedies, and crude surgery, sometimes curing, oftener killing. Fortune tellers are called, in cases of sckiness, to foretell the issue with a divining rod.

New spirit rising? Steadily, as democracy gets a hold on the people. The tawos are not so submissive; class consciousness is becoming less keen. Where the friars feared to trust the people with liberty, the new order promotes Filipino patriotism, common language, and inter-communication. The common people recognize the difference in ideals.

The history of the islands? Too long a story to be told here, but an outline will help. Religious training and characteristics will furnish us matter for the next Travelog, and afford chance to show all the mission work now being done in the Philippines.

THE S. S. LESSON

Dec. 15.

Joseph Forgives His Brothers.
Gen. 45:1-15.

Golden Text—If ye forgive men their trespasses your heavenly Father will also forgive you. Matt. 6:14.

In the selections we have studied from the lives of Jacob and his sons we must not fail to read the passages that come between in order to get a connected story. The transformation of Joseph from a slave in prison to a prince on the throne is one of the most striking in history and suggests to us how that our Lord was taken from the hands of the jailors and the cross and made the Lord of heaven and earth. Indeed, in the life of Joseph there are instances and circumstances that are types of the Christ who saved men from eternal death.

The several visits that the sons of Jacob made to Egypt were in the main unsatisfactory and caused them and their aged father considerable distress, especially the one in which the youngest of the brothers was detained, but they gave Joseph an opportunity to learn much about them and their father. He could see now that they had come to want, that they were not the same kind of men they had been when they sold their brother into slavery and he could observe that their consciences were still at work, keeping them from forgetting the wrong they had done to him years before.

When the time came to reveal himself Joseph separated all but those not involved from the scene. It was a sacred hour, too holy for profane eyes to view. One with revenge in his heart would at least have subjected the erring brothers, to a public humiliation, if not a public punishment. Man of God that he was, Joseph showed no resentment. Many of us who have suffered from lesser wrongs would certainly not have shown such consideration. The manly, godly character is the one that shows mercy rather than demands justice. The occasion was one of tears. Weeping with the weak may be but the mark of a coward, but when brave men weep there is strong and noble feeling. David and Jonathan, Jeremiah and Jesus are reported to have wept. The occasion for their tears was quite different from the weeping of Esau or Saul.

It was an hour of joy for Joseph. God had spared him and his brothers and opened up a way by which he was to be reunited with his beloved father. There come occasions of joy in nearly every life. Sometimes a life is so busy that there is no time for real joy. We can imagine Joseph to have been the most busy man in all Egypt. He had to make sure that the millions under his care would get enough to eat. Many of us have but the responsibility of caring for the needs of a family and we feel downcast and oppressed on account of it. With all his responsibility and hard work Joseph found a little corner in his life where he might be happy and incidentally make others happy. No life is so occupied that it cannot find some occasion for joy in doing a gracious act.

The brethren were confronted with one whom they had sorely wronged. It was for them an hour of dreadful disclosure. The law of the harvest will work out in our lives sometime. What we sow we must reap. One cannot do wrong and "get away with it." In this case the person wronged was present. Should we escape such a situation and not meet those whom we have harmed in this life we must never forget that the day is coming when we shall stand in the presence of the great Judge to give an account of ourselves

We cannot help but feel that this was a testing time. Joseph had many tests as a slave, a prisoner and a prince that severely subjected him to a searching, but this was the severest test of all. It was to prove whether he had a generous, forgiving spirit and whether he was really worthy of the responsibility that God gave him. Every great crisis in our lives brings its tests and these tests bring out whether we are really worthy of the confidence God places in us and whether we are fit to go on to larger responsibilities.

Joseph could see the hand of God in all his varied life. He could even see that God was using his wicked brothers for a purpose and now he lived to see the working-out of that purpose. It was to save Egypt, to save the brothers and to save the father.

MARRIAGE

Locher-Suter. — Married Nov. 17, at the home of the parents of the bride, near Pandora, Ohio, Christian Locher and Miss Clara Suter. The ceremony was performed by the pastor of the bride, Rev. J. F. Moyer.

DEATHS

Hilty.—Magdalena Suter, daughter of Christian and Anna Suter, was born October 1, 1850, in Putnam Co., O. At the age of 18 she was baptized and united with the Mennonite church, of which she remained a faithful member to her death, November 16, 1918. She was married to John S. Hilty March 16, 1871. They lived on a farm west of Bluffton for many years, and here reared a family of ten. About five years ago they retired from farm life and moved to Pandora. Bro. Hilty died in March, 1917, a few months after they had completed a comfortable residence in which to spend their life's evening. Sister Hilty with her daughter Susan and son Monroe lived together until Monroe was called to camp in September, 1917. Susan remained with her mother and was her constant attendant to her end. Sister Hilty had been sick for 4 months, suffering from a complication of sicknesses. An operation was resorted to which gave temporary relief. However her condition was so grave that recovery was not to be hoped for. She suffered intensely, but showed great fortitude and remarkable vitality. Her end came quietly and peacefully. Funeral services were conducted in the Grace Mennonite church, Pandora, by her pastor, J. F. Moyer. Six of her sons carried her remains to the last resting place. She leaves one daughter, 9 sons, 2 sisters, 3 brothers and many other relatives and friends.

Bechtel. — Hannah K. L. Bechtel, wife of Joseph B. Bechtel, died Nov. 28. Funeral services were conducted by her pastor, N. B. Grubb, at her late home, Knox street, Germantown, Philadelphia, Pa., December 2. Interment the next day at Palm, Pa. Her age was 48 years, 8 months and 17 days.

NEWS OF THE WEEK

WILSON TELLS CONGRESS VOYAGE TO PEACE MEETING IS HIS DUTY

Washington, Dec. 4.—In an address to congress in joint session Monday President Wilson formally announced his intention to go to Paris for the peace conference, saying the allied governments have acccpted principles enunciated by him for peace and it is his paramount duty to be present.

The president said he would be in close touch by cable and wireless and that the congress will know all that he does on the other side.

Referring to his announcement that the French and British governments had removed all cable restrictions on the transmission of news of the conference to America, the president said he had taken over the American cable systems on expert advice to make a unified system available.

He expressed the hope that he would have the co-operation of the public and of the congress, saying through the cables and wireless constant counsel and advice would be possible.

The president's address was obviously a disappointment to the senators and representatives. Having been so long out of the confidence of the administration and having for so long a time repressed any desire to seek such confidence and believing that the president had good military reasons for not revealing his plans, the members had confidently expected that in his address the president would lay all cards on the table and ask the congress to pass on his proposals.

But as the address went on and no such confidences were revealed and no policies recommended for adoption disappointment was clearly expressed on the faces of the Democratic members.

Majority members had expected at least three things of the address:

1. That it would outline a reconstruction program.

2. That it would outline the president's proposed peace plans and his reasons for going abroad.

3. That it would explain how the president proposed to carry on the government during his absence in Europe.

None of these expectations was fully realized. The only explanation that the president made was that the entente nations had asked him for guidance in bringing about a peace based on his fourteen points and that he had acquiesced in their request for him to go to the peace conference.

The question of reconstruction was left entirely open with only one recommendation, that being in regard to reclamation.

The president's peace plans were not outlined except so far as the fourteen points may be said to have outlined them. Freedom of the seas, the league to enforce peace, economic barriers, the Turkish question and many other disputed and debatable features of the fourteen points were left unexplained and open to as much variance of opinion as before.

Not a word was said in regard to carrying on the government. Members felt the president had decided that the congress had no right to question the legality of his going abroad and that he purposely refrained from offering explanations.

Much of the address was devoted to the railroad problem, for which the president said he had no solution to offer. He recommended careful study by the congress, saying it would be a disservice to the country and to the railroads to permit a return to old conditions under private management without modification.

The president declared he stood ready to release the railroads from governmental control whenever a satisfactory plan of readjustment could be worked out.

BACK COMES THE TWO-CENT STAMP

Back comes the little red two-cent stamp. The senate finance committee has voted to repeal 3-cent letter postage and restore the rate of 2 cents an ounce on first-class mail matter. The rate of postcards would be reduced from 2 cents to 1 cent.

These reductions of rates on first-class letter mail will curtail the revenue of the post-office repartment by $70,000,000 annually.

After voting, 10 to 3, to repeal the zone rates on second class mail matter, the senate finance committee also completed its revision of the revenue bill for 1919 and 1920. The measure is calculated to raise $6,000,000,000 in 1919 and $4,000,000,000 in 1920.

The committee adopted the Pomerene amendment, placing a 10 per cent. tax upon the profits on child labor products over and above all other taxes.

The amendment applies to profits on products of the labor of children under 14 years of age and those between 14 and 16 years of age when they are worked more than eight hours a day.

In lieu of the postal zone system on second-class matter, the committee adopted a provision making the rate 1 cent for the first 200 miles and 1½ cents for more than 200 miles. It also substituted a flat poundage scheme for determining rates instead of the complicated method of classification according to the space occupied by advertising and reading matter.

The action of the committee was regarded as a rebuke to Albert Sidney Burleson, postmaster-general, and Representative Claude Kitchin, Democratic leader of the house, the two foremost advocates of the postal zone system. The zone system falling largely upon newspapers and magazines, has been a source of much friction in congress ever since it was proposed.

The repealed zone system was a part of last year's revenue act, and went into effect July 1 last. If the committee's action is ratified, the loss of revenue will be immaterial, the finance committee stated.

It will remove a considerable burden from newspapers and magazines which were penalized for circulation beyond certain prescribed limits under the zone scheme.

PEACE MISSION WAS APPOINTED

President Wilson has made public the American delegates who are to accompany him to France to participate in the world peace conference. Besides the president, the American delegates will be:

Secretary of State Lansing.

Henry White, formerly American ambassador to France.

Edward M. House.

Gen. Tasker H. Bliss.

The only surprise in the announcement was the selection of General Tasker H. Bliss, formerly chief of staff of the army and now representative of the American War department in the supreme war council of the allies.

For several days it had been generally understood that the Republican member of the delegation would be Mr. White. That Secretary Lansing and Col. House would be the other members had been unofficially admitted.

The American delegation will start aboard soon after Mr. Wilson addresses congress early this week.

Henry White, long in diplomatic service, was the American ambassador to France during Pres. Roosevelt's administration. His diplomatic service began in 1883, when he served for two years as secretary to the American legation at Vienna. He was transferred to London in 1884 as second secretary to the American legation and in 1886 he was made secretary to the legation there, being recalled by President Cleveland in 1893. He returned to London as secretary to the embassy in 1897 and remained until 1905.

During his career he also served the government in special diplomatic capacities, representing the United States at the international conference in London, 1887-'88, for the abolition of sugar bounties.

He was a delegate from the United States to the International Conference on Agriculture at Rome in 1905, and also was the American delegate to the International Conference on Moroccan affairs at Algeciras. From March, 1905, to March, 1907, Mr. White was the American ambassador to Italy, leaving that important post to become the ambassador to France, where he remained until December, 1909.

PRESIDENT SAILS

Washington, Dec. 4. — President Wilson left Washington for New York at midnight last night, and at 10:30 this morning was to sail for Europe on the steamer George Washington. The presidential party went direct from the railroad station in New York to the steamer. Secretary Lansing and Henry White, delegates from the United States to the peace conference, will cross the ocean with the president. The company aboard the George Washington will number about 250 persons, every one of whom with the exception of the women, will have some official function to perform in connection with the peace conference.

GARFIELD RESIGNS

Washington, Dec. 4. — Fuel Administrator Garfield has resigned and President Wilson has accepted his resignation. This was announced at the White House.

The following annuoncement was made at the White House:

"It was announced at the executive office that United States Fuel Administrator Garfield has tendered his resignation to take effect at the pleasure of the president, and the president has accepted the resignation, although it was made clear that the needs of the domestic consumer will continue to receive the attention of the fuel administration until after winter."

TOTAL OF WAR LOSS RISES TO FOURTEEN MILLION MEN

London, Dec. 2. — Austria-Hungary lost 4,000,000 killed and wounded during the war, according to an Exchange Telegraph dispatch from Copenhagen.

Eight hundred thousand men were killed, including 17,000 officers.

This makes a total of almost 14,000,000 men lost in the war, but does not include heavy losses by Russia, France and Italy and also by Serbia, Greece, Bulgaria and Turkey.

The German losses were placed at 6,330,000 by the Socialist Vorwärts of Berlin on Nov. 20. The newspaper's estimate, which was unofficial, said that up to October 31, 1,580,000 German soldiers had been killed and the fate of 260,000 was not known. Four million soldiers were wounded and 490,000 were prisoners.

The British losses in all theaters of activity, including killed, wounded and missing, were officially placed at 3,049,991 on November 19. Of the total 658,665 were killed, including 37,000 officers.

American casualties have been officially announced as totaling 236,117. Of this number 36,154 were killed and died from wounds. Slightly more than 17,000 deaths were from disease of causes not classified.

Casualties in the British Indian army during the war, according to figures given out here today, totaled 101,-439 of which number 33,051 were killed, died of wounds, or are missing. The wounded totaled 59,296, and 9,092 were taken prisoner. The majority of the casualties were suffered in Mesopotamia.

CROWN PRINCE CLAIMS HE STILL HAS THRONE RIGHT

Oosterland, Holland, Dec. 4. — "I have not renounced anything and I have not signed any document whatever."

Frederick Wilhelm Hohenzollern who still claims the title of crown prince of Germany, thus answered the question in the course of a lengthy conversation which took place in the small cottage of the village pastor on the island of Wiergenin, where he is interned.

"However," he continued, "should the German government decide to form a republic, similar to the United States or France, I shall be perfectly content to return to Germany as a simple citizen ready to do anything to assist my country. I should even be happy to work as a laborer in a factory.

WILLIAM GIVES UP ALL HIS FUTURE RIGHTS

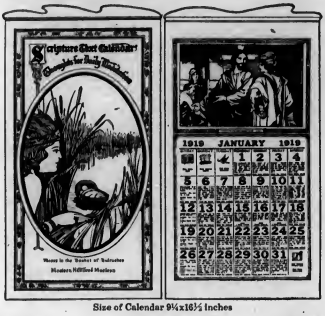
Amsterdam, Dec. 2. — William Hohenzollern has definitely renounced all future rights to the crowns of Prussia and Germany, and has released all officials and officers from their oath of fealty, according to the text of a document signed by the former emperor, which is quoted in a telegram received here from Berlin.

William signed his abdication at Amerongen, Holland, Friday, says a dispatch to the Wolff Bureau of Berlin, transmitted by Exchange Telegraph correspondent at Copenhagen.

The abdication decree, according to the message, expressed the hope that "the new regent" would be able to protect the German people against anarchy, starvation and foreign supremacy.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION



Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR

A Sunday School Teacher Sold 55,000
A Minister Sold - - - - 50,000
A YMCA Sold - - - - 3,000

SO CAN YOU!

The calendar makes a welcome and useful gift for Christmas, New Year or birthday.

Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

Prices Remain the Same

One copy - - -	*25c*
Five copies - -	*$1.00*
Twelve copies -	*2.25*
Twenty-five copies	*4.25*
Fifty copies - -	*8.25*
100 copies - -	*15.00*

Juvenile Books

Ruby Cross Series

The Ivory Casket — By Mrs. Butz Clark. A story playing in modern Rome. 20c

Pearl and Periwinkle — By Anna Graetz. The story of two American orphans in which there is much humor and pathos.....20c

The Blue Ridge Garden—By G. W. Lose. Relates the experiences of a boy kidnapped by gypsies. Single copy 20c

Snow King Series

Thamar.—By Mary E. Ireland. In this story the destruction of Jerusalem by the Romans is related in a highly instructive and intensely interestinb manner 30c

The Castaway—A fascinating romance with historical background. Single copy 30c

The Sandman and Pastime.

Both of these volumes are bound in a stiff paper cover cut flush and with a full-page colored frontispiece. Single copy 15c

Genevieve Series

The Boy of the Parsonage—By G. W. Lose. A well told story of life in an American parsonage. 25c

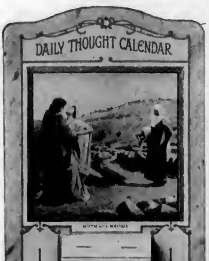
The Emigrants—By Mary E. Ireland. Three young people come to America with different aims and ambitions. The story teaches that the fear of God is the road to success. Single copy 25c

Victories in the Wildwood.—A fascinating story. By Blanche Margaret Milligan. 25c

Twilight Series

Dreamland.—Bound in full cloth with cover design in four colors and a full-page colored frontispiece. Single copy 25c

Daily Thought Calendar



This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

Price:

Single copies, each.....$0.35
5 copies $1.60
12 copies $3.60

Childhood Bible Stories, Series 4.

This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
Book 2—HELPER AND FRIEND.
Book 3—DOING HIS WORK
Book 4—LEARNING HIS WILL.

Single Copy, 20c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, DECEMBER 12, 1918. No. 49.

ANNOUNCEMENT

The Mission board has asked us to be their acting shipping agents for our missions in China and India. This call has been accepted. We shall now be glad to give information regarding this matter as far as presently transportation companies are ready to publish.

It would now be best to send those goods which are intended for the different fields and missionaries in China and India by freight, express, or mail prepaid, with the necessary instructions to the undersigned address with the understanding that the rest of the transportation changes to destination in the above mentioned countries will also be supplied when the bill will be presented. To Calcutta, India, it has cost from Los Angeles just about 7c per pound; what they had to pay yonder from Calcutta to the stations we have not heard yet. To China no shipment has been made so far, but have inquired about information.

Export nowadays cannot be made unless we first procure the license from Washington, D. C. Such, of course, takes much time and we hope this precaution will soon be discontinued. The export license will be procured by the undersigned when the articles are gotten ready for shipment here at this place.

P. W. and Mathilde Penner.
227 So. Ave. 20, Los Angeles, Cal.

IN MENNONITE CIRCLES

The Woodlake (Cal.) church is again closed on account of a sudden increase of influenza cases. This compelled the postponement of its Thanksgiving service.

A few statistics concerning Freeman college may be of interest. Up to the present it has 103 regular and 23 special students enrolled. Of this number 43 are boys and 83 girls. Among the regular students there are 49 freshmen, 31 sophomores, 10 juniors and 10 seniors. There are 85 Mennonites, 14 Lutherans, 3 Evangelicals and 1 Reformed. Of the Mennonite churches the following three have the largest representation: Salems (Hege) 35, Salems-Zion 17, and Friedensberg, Avon 7. There are 51 "Schweizer", 17 Hutterish, and 17 Low Germans among the 85 Mennonite students. Prof. Hartzler of Bethel college delivered a series of lectures in the college from December 2 to 6.

We have just received a printed copy of the Constitutions of the church and Sunday school of the Grace congregation, Pandora, O. The document is well worked out and should be a very satisfactory body of rules under which the Lord's work is to be done in Pandora.

Rev. Warren Shelly is at present conducting evangelistic meetings in the Altoona (Pa.) mission. Several confessions have already resulted.

Sister Mary Snyder, daughter of Rev. Jacob Snyder of Roaring Spring, Pa., who is serving as a nurse in France, writes of the great number of injured being brought into the hospital, but reports that she herself is well.

Rev. Jacob Snyder is at present at work on the History of the Settlements of Mennonites in Huntingdon and Blair counties, Pa. We hope shortly to give our readers the benefit of his investigations.

A Quarterly conference was held in the Altoona mission Saturday and Sunday, November 30 and December 1, the date being the first anniversary of the mission, as the ground was broken for the building just one year ago. The conference determined by resolution that the conference be a permanent institution with the officers elected to serve for a term of one year. Elders, ministers, evangelists, Sunday school superintendents and C. E. presidents are to be members of the conference.

A resolution directed that a committee of three be appointed to visit the families living in Mifflin county and gather such information and forward the same to the Home Mission board of the Eastern District conference as well as to the Home Mission Board of the General conference, with the view of opening a mission for the establishment of a church. The first Sunday in January was designated as Home Mission Sunday, when offerings are to be taken for the home mission work of the General conference. The churches in the district were urged to organize C. E. societies. Another resolution commended the excellent work done by the field worker, Sister Elizabeth Foth, who is located in Altoona.

The Los Angeles board of health named December 2 as the date when public services might be resumed. Our mission has now been closed for eight weeks and Bro. Penner writes that he found Sundays very lonely without the ministry of the Word.

RESOLUTIONS ADOPTED AT THE 27th SESSION OF THE WESTERN DISTR. CONFERENCE

Held in Bergthal Church, Near Pawnee Rock, Kans., Nov. 12, 13 and 14, 1918.

The opening of the conference was conducted in the usual manner. The congregation sang song No. 272 of the Gospel Hymns, after which the secretary read I Cor. 12 and led in prayer. The choir of the local church then sang a very appropriate song after which the president of the conference preached the very timely conference sermon on Exod. 18:13-27.

The pastor of the Bergthal church now spoke a few hearty words of welcome and the conference proceeded to its regular business.

Of the 57 conference churches only 46 were represented by 113 delegates with 242 votes.

The following committees were appointed by the president:

Tellers' Committee: B. H. Friesen, H. F. Claassen, G. A. Schroeder, J. J. Jantzen, Abr. Balzer, C. G. Pankratz.

Resolution Committee: G. N. Harms, P. P. Wedel, J. H. Klaassen.

Auditing Committee: S. D. Ruth, H. H. Schroeder, D. D. Unruh.

Next the secretary appointed Rev. H. T. Unruh as his assistant.

The following resolutions were adopted by the conference:

1. Resolved that the conference sanction the appointment of Bro. H. T. Unruh as assistant secretary, though he is not a delegate.

2. Resolved that all visitors be invited to participate in the discussions of the conference.

3. In reply to the first question of the Committee on District Home Mission we would make the following answer: In order to meet to some extent the lack of workers in the home mission field the conference recommends that the District Home Mission committee make a list of such ministers that are willing to spend one or two weeks of their time at the disposal of said committee.

4. Resolved to adopt the joint resolution of the District Home Mission committee and the Committee on Church Affairs which reads as follows: Resolved that both committees, the District Home Mission committee and the Committee on Church Affairs, be jointly authorized in special cases to ordain new workers or cause them to be ordained if this is deemed desirable, expedient and necessary. But this should be done with the consent of the church to which such worker belongs.

5. Resolved to approve and accept the report of the Committee of Home Mission.

6. Resolved that we close this morning session ten minutes before time in order to hold a brief prayer meeting to offer thanks for peace and to remember also our young men who have been called into service.

7. Resolved to adopt the recommendations of the Committee on Church Affairs concerning churches that are not able to support a minister, as a resolution of the conference. It reads as follows: "We recommend that in such churches where financial aid is necessary for the support of a minister, the Home Mission committee cause a canvass to be made in order to find out what they themselves are able to do for the support of such minister, as was

done in the church at Goltry, Oklahoma.

8. Resolved that recommendation No. 3 be not accepted.

9. Resolved to approve and accept the report of the Committee on Church Affairs.

10. Resolved to approve and accept the report of the Committee on Charity.

11. Resolved that the money in the treasury of the Old Folks' home be turned over to the treasury of the Committee on Charity as a loan until the money is needed for the Old Folks' home.

12. Resolved that we accept the recommendation of the Committee for Deaconess Work with respect to the special prayer day and that the conference recommends the first Sunday in May for this purpose.

13. Resolved to approve and accept the report of the Committee for Deaconness Work.

14. Resolved that the conference encourage the various congregations to continue the religious education in private schools and that the Committee on Schools and Education draft a plan for such instruction.

15. Resolved that the Committee on Schools and Education be authorized to conduct a campaign for funds with which to pay for the eventual selection, translation, preparation and publication of text books needed for the religious instruction in our parochial elementary and preparatory schools, as well as our academies and colleges. The order in which such books are to be issued is to be decided by the committee.

16. Resolved to approve and accept the report of the Committee on Schools and Education.

17. Resolved that the recommendations made by the committee appointed to collect money for Bethel college be adopted by the conference.

18. Resolved to approve and accept the report of the Joint committee.

19. Resolved that both committees, the Committee of Five and the Fund-gathering committee serve for one more year.

20. Resolved that this conference express its joy to have learned that our brethren in the camps in their examination have declared their willingness to serve in reconstruction work at home and abroad if the government wishes it.

21. Resolved to approve and accept the report of the Military Service committee.

22. Resolved that the Military Service committee, with the same personnel, be requested to serve another year.

Amendment: This committee shall elect an eighth member from Oklahoma.

(H. Riesen was elected as the eighth member.)

23. Resolved that with gratitude towards God we express our joy over the faithfulness and firmness which our brethren as a whole have shown in the different camps, forts, etc.

24. Resolved that this conference express its appreciation to Bro. J. G. Ewert of Hillsboro, Kans., for the efforts and the comprehensive information with regard to the exemption matter.

25. Resolved to approve and accept the report of the Colonization committee.

26. Resolved that the Colonization committee be dismissed with the thanks of the conference.

27. Since the Colonization committee has been dissolved, be it resolved that the money in the treasury of said committee be turned over to the Committee on Charity.

28. Resolved to adopt the recommendation of the Board of Trustees.

29. Resolved to approve and accept the report of the Auditing committee.

30. Resolved that the Committee on Church Affairs be advised to investigate whether certain small Mennonite settlements which are still recorded as churches in our list of conference churches should still be looked upon as such, based on Par. 16 of the Bylaws of our Constitution. And that this committee give a report of such investigation at the next session of the conference.

The following motions of the Resolution committee were adopted:

1. We thank God that we have been privileged this season of blessings during our conference session and express this our gratitude today by singing song No. 200 from the Gospel Hymns as a closing hymn and in the future by going out from this conference with renewed courage energetically to push the work of the new conference year.

2. We thank the entertaining congregation for its friendly and efficient reception and hospitality and the choir for its inspiring music, and we express our gratitude by a standing vote.

3. We expect each committee that has given a report before this conference to hand in their report to our secretary in both languages.

4. We request our secretary to publish a short English report of the conference proceedings in our church papers.

5. The minutes of this session of the conference shall be printed in pamphlet form as usual and distributed in the churches of our conference.

6. We heartily accept the greetings Miss Goodman has tendered us from the brethren of the Defenseless Mennonite conference; we wish to return these greetings and assure our sister from Israel that our good will and prayers and offering shall go with her as she toils among her people.

7. We feel that we should draw to our attention the manifest blessings and guidance of our heavenly Father in the past critical time and especially His answer to our prayers in that He has so directed our government that it has given kind consideration to our religious convictions and that it has co-operated with our representatives in the adjustment of the many difficult problems growing out of the war situation. In view of this we pledge to consecrate our efforts and our means more earnestly in the future than in the past to promote peace on earth and good-will to man by the only means that can accomplish this purpose—the love of Jesus Christ, the crucified.

The conference came to an end with a few appropriate remarks and prayer by Rev. H. Banmann.

J. W. Kliewer, Pres.
H. Riesen, Sec'y.

Result of Elections:

President—C. C. Wedel.
Vice-President—G. N. Harms.
Secretary—H. Riesen.
Program Committee—F. Albrecht
District Home Mission — W. J. Ewert.
Committee on Congregational Affairs—B. Regier.
Committee on Charity — A. M. Martens.
Committee for Deaconess Work—J. E. Entz,
Committee on Schools and Education—P. J. Wedel, J. B. Epp.
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LIFE AND CHARACTER OF REV. HERMAN G. SNYDER

Who Departed This Life Sept. 11, 1917.

The subject of this sketch was the son of Rev. Abram and Susan Grove Snyder, and was born Aug. 15, 1879, and was of a family of eight children, six boys and two girls. He married Elizabeth Zook on August 12, 1899, and to this union were born four children, three of which preceded the father to the spirit world. The deceased received his education in the public schools of Taylor township and attended the Union Sabbath school for a number of years in Dry Gap, a farming community two miles east of Roaring Spring where he entered the employ of the Roaring Spring Blank Book Co. In the year of 1902, during a series of meetings, held by Rev. S. F. Coffman of Elkhart, Ind., he accepted Christ, and in February of that year was baptized by Bishop J. N. Derr of Martinsburg. He at once began to teach a class in Sunday school and became an active worker in the Sabbath School Association of the Fifth District of Blair county, and was also its president for three terms. It was while engaged in this work of the Sabbath School association that he came in contact with J. D. White, now deceased, a Christian worker, who, being employed by the Pennsylvania railroad company in an official capacity, invited the deceased to enter the employ of the Pennsylvania railroad company, which he did, and in which service he continued until the time of his death, September 11, 1917, while repairing the electric crane upon which he was working came in contact with a large overhead crane crushing him which caused his death.

In the year of 1910 the deacon having moved away from the Roaring Spring Menn. church, he was called by the unanimous consent of the church and ordained to the office of deacon, which office he filled with fidelity and success, having been given the privilege to preach by the ministers of the Roaring Spring congregation. Having relatives in Napier township, Bedford Co., while visiting there in the year of 1911, he was invited to preach at a place known as Tulls Hill in a school house. He continued to visit this community and preached for these people with a great deal of success. In the month of April, 1912, the congregation at Roaring Spring withdrew with the Southwestern conference, and on May 5, 1912, the congregation was admitted to the Eastern District Conference of the General conference of Mennonites of North America. Rev. S. M. Grubb of Philadelphia paid a visit to the congregation, and on April 21, 1912, when by the unanimous consent of the Roaring Spring congregation its then minister, Jacob Snyder, an older brother of the deceased, was ordained to the office of bishop (or elder) when the deceased was ordained to the gospel ministry. On the following Sunday he returned to Napier township, Bedford Co., and conducted services and bap-

tized a number of applicants.

During the summer of 1912 a meeting was held and it was decided to build a chapel for worship on Tulls Hill, two miles east of Napier station. The foundation was dug, corner-stone laid on November 11, 1912, and the walls erected by the co-operation and without any money at all in the treasury. On June 29, 1913, the building was completed and dedicated to the service of almighty God, there being present at this service Rev. W. H. Grubb of Quakertown and Jacob Snyder, brother of the deceased, at which time the deceased was ordained to the office of bishop, or elder. He lived more than thirty miles from this people and this church and was compelled to work for his own livelihood, and ofttimes his health not of the best and with sickness in his own home spent much time with his people. One of his great desires was to see this church free from debt which was accomplished a few months following his death and stands as a monument to his effort for holding up his Master and making Him real to the people. A transformed community, a live and active Sunday school, and a spiritual congregation was the result of his activity. At the last conference there reported in this congregation 106 members, and their property, a commodious church, 30x40 feet, and the ground whereon it is erected, free from incumbrance.

At Manns Choice a beautiful village in the Bedford valley, some four miles southeast of Napier, there was an abandoned church where the Brethren in Christ had worshipped, and their pastor having moved away from this place the deceased was invited to come and preach to them. On the Sunday afternoon following this invitation he held a meeting and subsequently a series of meetings at Manns Choice, also during the winter of 1914, and again during the winter of 1915, with the result that there was an awakening in the community and a number of people united with the church. He had ofttimes spoken to the writer of his desire of seeing here a congregation organized and church purchased that there might be a permanent place for worship for those people who had accepted Christ and with faith that would not shrink nor doubt, and without means he purchased the church, receiving contributions from the committee of the Home Mission committee of the Eastern District conference. Since the time of his death this congregation, with 28 members, and a full corps of officers duly installed, has applied for membership, and has been admitted into the Eastern District conference. The purchase price of the church has been paid by the loyal, consecrated pilgrims to whom he held up Jesus Christ as an all-sufficient Savior. As a personal worker he was second to none, and as a public speaker he was eloquent, pleasing and earnest. The last Sunday in which he lived, Sept. 9, 1917, he preached to his people at Napier from the text, Matt. 24:44: "Be ye also ready for in such an hour as ye think not the Lord doth come."

A further plan of the deceased was his desire for the rebuilding of a chapel by the Mennonite people of the General conference at Morrisons' Cove, between the town of Martinsburg and Henrietta, a thickly settled community. This is a historic place and dear to the heart of our brother. It was here that he so often said, "that he first attended divine service." This historical place marked the building of the first Mennonite church in Blair and Bedford counties.

During the time of the separation of the Roaring Spring congregation from that of Martinsburg district of the Southwest Conference district dissatisfaction arose by the people who lived in the community with those who moved in from other places, namely, Lancaster county and Fayette county, Pa. As a community center the attendance at worship at this place was always largely attended, but following this separation the church fell in charge of those who did not have any interest in the burying ground, and for reasons which should not be here stated the building was torn down and much of the material destroyed, leaving the community without a place of worship or to hold burial or memorial services. Our deceased brother's aim and plan was that here might again be erected a chapel, to be known as Morrisons' Cove Mennonite Memorial Chapel, that it should stand here as a monument to the labors of the first worthy pioneers and forbearers. He trusted that it might serve the great needs of this community as a place of worship and for a place to hold burial and memorial services. The two efforts of his life were crowned with success, and the desires on which he set his heart, and to which he so ardently gave his unselfish service for good were realized.

In reading the biography, recently written by one of our leading statesmen and scholar relative to an old friend and associate of his, I believe the same could be truly said of our brother. "The deceased had the most remarkable personality I ever knew." He embodied in his character and exemplified in his daily living all that is sweetest and best in human life. Such a character defies former analysis. Permit me to name and discuss some characteristics which permeated his whole being, which constantly manifested themselves in his every word and act, and which endeared him to all who knew him. One of his characteristics was sympathy to all classes of people! It seemed that he knew intuitively just how others felt either when joy was their portion or when sorrow dominated their lives. He was always ready and able literally to fulfill the injunction, "Rejoice with them that do rejoice and weep with them that weep." He constantly exemplified both the letter and the spirit, "feeling corresponding to that which another feels." He was a man of sorrow and acquainted with grief, often being called from his home and from his work and from the bedside of this suffering children, to preach funeral sermons and to speak words of comfort and consolation to others in sorrow. Why the deceased was everybody's friend, and while his sympathies included all classes of people, the children in the Sunday school and their teachers had perhaps the largest place in his heart. He was never happier than when mingling with the children in the schools, or with the teachers or Christian workers. And now that his lips are silent, would that there were a permanent record of the messages of hope and cheer which he always brought when addressing them.

A second characteristic which he possessed in a marked degree was sincerity. He was true to his Master and he was true to himself, and could not, therefore, be false to any man. In the more intimate social relations, his sincerity won and held for him an unusually large circle of friends. His sincerity of appreciation manifested itself not only in the most kindly commendation of the efforts of others to do well the work which came to them to do, but also in sincere expressions of gratitude of what others did for him.

Let us stand for a moment with bowed heads, and reverently thank God that we knew him; that it was our blessed privilege to share in his friendship, and that he lived so long on earth, before he was called to his eternal home.

The funeral was held at his late home on Locust street on September 15, when a large concourse of friends paid the last tribute of respect to their fellow workman, neighbor, relative and friend. The services were in charge of Rev. S. L. Yoder of Roaring Spring, and Rev. E. W. Graybill of Richfield, Pa. The sermon was preached by Rev. E. W. Graybill on the text: "I have fought a good fight." The church was not large enough to accommodate the people; services were also conducted in the basement of the church by Rev. A. W. Crosswhite and Rev. M. R. Brumbaugh, minister of the Church of the Brethren, and yet hundreds of people were not able to obtain admittance to either of the services. Interment followed in Green Lawn cemetery, where he sleeps away until the sound of the trumpet when the dead in Christ shall rise. Peace to his ashes.

OUR BEST FOR HIM

There is a beautiful story told of Titian, the great painter. He met a young man whose gift in the direction of art seemed to be unusually promising. He urged the young man to give up the idea of winning fame in a military life and to devote his talents and his energy in painting. After the young man had labored for a long time upon a painting in which he was ambitious to make his name famous, he came to a point where he felt that his genius failed. In despair, the young man threw down his brush. Titian met him weeping, and did not ask the reason, but, going into the studio, he realized that the young man had felt that he had reached the limit of his genius. So Titian took up the brush, remained at work through the night, and finished the picture. The next afternoon the young man came back to the studio, resolved that he would try art no more, and as he entered the door, there, upon the great easel, was his finished picture. He knew at once, instinctively, that the great master of art, Titian, had completed his design. With tears coursing down his cheeks he said: "I cannot abandon my art. I must continue for his sake. He has done so much for me I will forget myself and please him. My master's fame is my fame. I will paint and do my best." Today his pictures hang side by side with Titian's on the gallery walls of the world. The Master has done more for thee. His fame is your fame. Give Him your best.—Cortland Myers.

A stale experience, like a stale egg, is not the best kind to have.

Set speeches in testimony meeting like paper flowers may be very pretty, but they lack the fragrance.—Sel.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

An aged sister, long past her four score years, the daughter of a minister who a century ago used to live on the banks of the Perkiomen and preach in the Germantown church, more than twenty miles away, used to interest us children by telling how her parents would rise at two o'clock on a Sabbath morning, feed their stock and then ride together on one horse all the way to service and be back again in the evening in time to milk. In our day, with the automobile, such a distance could be covered in an hour or so and no one would think it unusual because it would not represent a very great effort, and yet, with the present-day possibilities, not many people make such journeys. Perhaps their religion does not mean as much as it did in the old days. People don't generally put it that way. They are more apt to say that present-day conditions are so complex that it would be unreasonable to expect everyone to make a sacrifice like that or its equivalent.

We feel that the only reason our church survived the formative period of a hundred years ago was because there were many who were so true to their faith that they were willing to put themselves out considerably in order to prove their devotion to it. To the few scattered families the fellowship of the house of God was their most precious association. Our complex way of living in our times is one of the reasons why churches have such a hard time to keep up interest. If we had more people who were willing to deprive themselves of sleep and undergo hardships for the sake of the house of God, ninety per cent. of the congregational problems that now vex us would be solved.

We do not wish to imply that our church alone is the true church and that people could not worship truly with those of another denomination, but we cannot help but conclude that our own church can only truly flourish when our people are ready to travel distances and feel that in their own church alone there is the greatest blessing in store for them. The fault is not with the doctrine of the church, or its organization, or even its ministry, when it has a hard time to keep going. The people are responsible. We have a reasonable right to expect that they be true to the organization for which they are responsible and faithful in the support of the body of which they are a part.

Given a small congregation with a scattered membership that is willing to prove its support in its regular attendance and generous giving and you will have a church that is surely bound to command the respect of the community and gain an influence in the brotherhood. An old German friend who was reared a Roman Catholic in a small "dorf", where there were no Protestants, upon first hearing of the Mennonites in America, told us that he was sure they must be faithful people. Upon asking for the reason of his statement, he said it was because of the only Mennonite he knew in Europe. That individual lived an hour and a half east of the "dorf" and every Sunday morning at the same time he was seen passing through on his way to meeting an hour west of the village. So long as our Catholic friend was in his home, he said, he was sure the Mennonite never missed a Sabbath. The children, he said, came to look upon the faithful brother as one to whom special sanctity was to be attached whom no one knew except by the name of "The Mennonite". We have often wished, since learning about this man, to know his name, the name of the village through which he passed and the church of which he was a member, but since our friend was in America forty years before he died, such information is now impossible to secure. It does, however, give one a feeling of satisfaction to know that somewhere at sometime one man whose name we cannot even learn, by his very presence and regularity gained a respect for himself and our church that is unique. We cannot help but wonder what possibility there is in this country and at this time for gaining favorable notice for our church by faithful regularity on the part of those to whom going to church means a long distance to go in all kinds of weather.

By the street of "By and By" you arrive at the house of "Never".

THE GENERAL CONDITION OF THE RECONSTRUCTION UNIT IN FRANCE

Isaac Sharpless.

On Sixth Month 1, 1918, the American Friends' Service Committee completed its first year of work. Those who have read the annual report know how extended and valuable have been its efforts. In the rooms of the Friends' Institute, on Twelfth street, Philadelphia, a busy body of nearly a dozen men and women make long days in organizing and working out the executive details. To another office come in the donations which keep the work alive. Around these centers busy men and women serve on committees which attend to the larger problems of policy and method. These problems include the arrangements with the government at Washington and the Red Cross organization; the care of volunteers and those furloughed from the camp for service in the unit; the shipping of men and goods; the purchasing of supplies as asked for from France, and so on.

All over the United States, from Maine to Oregon, in nearly all Friendly centers, men and women, are giving money, women are sewing and knitting, and congregations are seeking to know their duty towards this effort which expresses their Christian idea of conduct in war time, an ideal which is constructive, kindly and restorative.

But this is only the background. The real workers are in France. At last reports over 400 men and women are in this stricken country trying to express in actual service what all this home machinery is intended to provide. Of these about 200 are English; about as many are American, and there are nine French women, but the numbers change from day to day, and they are all busy.

What do they do? In the wooded regions of the Jura mountains, at Dole and Ornans, there are factories worked by the unit for making portable houses and furniture. The French government which omits no opportunity to express its appreciation and aid in the movement, supplies the lumber free. The little houses, easily put together, are shipped to the country where the war scourge has passed over, and many a family has found a resting-place, wholesome, if somewhat temporary, which would otherwise be in the ruins or the tenement cellars of large cities. The amount possible to be done in this way is indefinite, limited only by the number of workers which can be provided. In addition, hospitals have been built for refugees who have been driven entirely away from their homes. These afford not only relief, but also the opportunity for personal contact with the poor people, whom to serve, the members of the unit have crossed the ocean. At another place some 200 houses for a tubercular settlement have been erected, furnished and manned.

The important subject of agriculture takes another group. Many young men used to farming at home have given their experience, their labor and their skill, to plowing, threshing, repairing farm machinery, clearing the devastated fields of weeds, sowing seeds and spreading fertilizers. Centers for farm machinery and supplies have been created and hundreds of French families started to work with abundant gratitude and renewed hopes on their old places. One thousand tons of grain were threshed in the Marne alone by our men last winter, and the number of acres restored to cultivation is very great. This branch needs more workers and aid of all sorts, especially seeds and modern machinery.

Over a million refugees cannot return to their homes. Many of these have received aid, principally by being furnished with remunerative work, and many families have been supplied with bedding and essential furniture at less than cost.

Eight hospitals are maintained by the unit; two general hospitals, one maternity, two convalescent homes, and a home for old women. Our members conducted a large body of war victims to the highlands of the Pyrennees for rest and restoration.

When a German drive is imminent a hasty call comes for aid in evacuation, a work not unattended with danger. The civilians are not willing to leave their homes till the last possible moment; they and their goods, and sometimes their live stock, are loaded on motor trucks owned by the unit, and conveyed to safety.

So impressed have the American Red Cross and the French government been with the efficiency of our work that new avenues are continually opening. At least 500 well-fitted Americans could be immediately employed in useful efforts of amelioration and reconstruction.

But it is more than material help which these suffering French people want. Our men and women serving without pay are not doing it in any heartless way. The kindly expression of our sympathy, the opening for spiritual comfort and encouragement, the re-

sponse which comes from stricken victims who have lost their homes of a lifetime, and often members of their own household, and now find some one who from pure love shows them a little gleam of living hope, these are the rewards our workers have.

The government at Washington has seemed to be as liberal as we could expect towards the conscientious objectors to military service. But we are all loyal citizens in this emergency, and every one of us should see that we serve with our brethren who risk so much more than ourselves the duties and responsibilities of the situation in ways that commend themselves to our consciences. President Wilson writes:

"I am sure that you will permit me to express deep appreciation of the reconstruction work proposed, and my happiness that it is being carried on in association with the Red Cross, which is already doing a great work in France to express the heart of America."

The Red Cross, with the civilian branch of which we are associated, has repeatedly approved our work, not only by encouragement, but by appropriating money for special needs, not regular maintenance, to the extent of over $200,000. The director of this civilian branch writing at a time when he could refer mainly to the work of English Friends, says:

"The Red Cross looks on the Society of Friends as in a sense its expert leaders. There is no group of people from whom we have already learned so much or from whom we expect to learn so much as the Friends."

Whatever success we have achieved in the past and hope for in the future, must depend on the religious spirit with which the effort is prosecuted.

Space does not permit us more than to mention the Russian work in which a little group of American women are engaged, a mere beginning in the face of unlimited opportunities. It is here however, encouraging that a gentleman in New York has just given $10,000 to cover something more of the great field.

The statistics change very rapidly, but of the 240 (approximated) American workers in France, about 190 are Friends, and about 30 Mennonites, the others scattering. The substantial aid received from the Mennonite body in men and money is greatly appreciated. Their volunteers are coming in rapidly and they expect to complete the sum of $200,000, much of which is already in our treasury, in a short time.

The following tables give an outline of contributions to date. Exact figures are not available in some cases:

Mennonites	$62,205.50
Church of the Brethren	496.00
Western Yearly Meeting	8,624.83
Iowa Yearly Meeting	11,475.01
Kansas Yearly Meeting	8,579.93
California	4,477.89
New England	12,563.60
New York	8,239.35
Baltimore	12,940.77
Ohio	2,797.02
Nebraska	3,127.20
North Carolina	3,662.09
Wilmington	7,310.06
Oregon	3,457.25
Indiana	15,030.00
Canada and Ohio (Conservative) Complete figures not available:	
Philadelphia (Orthodox)	188,059.29
Philadelphia (Hicksite)	165,175.81

Grouping these again and remembering that the figures are approximate, we have for:

Individual Friends	$ 80,000.00
Five Years' Meeting	100,000.00
Philadelphia (Hicksite)	165,000.00
Philadelphia (Orthodox)	188,000.00
Mennonite and Brethren	63,000.00
Total	$596,000.00

It is evident from the above that all Yearly Meetings of Friends have not given proportionately to their resources. It is also evident that if the effort is to proceed as all wish, a continuous current of contributions must be kept up, a current stronger than that of the past. Even though the war has come to a close there is great need for work and workers for months longer. The unit is increasing rapidly in size and efficiency and much more financial support is needed.

A steady stream of men is now passing through the office in Philadelphia. Temporarily they are cared for by farm work in the vicinity. As fast as their credentials are approved and government consent, passports and ship places obtained, they are sent abroad. There is a demand there for twenty-five new ones a week, and it is not desirable to stop until we have five hundred in France. The supply is kept up largely by those who have been through the light that beats upon all who profess to be conscientious objectors in the camps and who have stood the test. It is for them and for us, their friends, to justify the position as to war we have held for centuries and do our Christian duty without stint.

As to the quality of work done, Ernest P. Bicknell, a relief worker, in a recent letter to Timothy Nicholson, bears this testimony:

"It has been a very great pleasure to be somewhat closely associated with the American and English Friends who are engaged in relief work in France and Belgium. I am easily within the truth when I say that no Americans who have come to France for relief work within the past year have surpassed in spirit, intelligence or industry those who have been sent by the Friends' Committee in America." — "The Friend."

"He that turneth his ear away from hearing the law, even his prayers shall be abomination." What an awful thing to have prayer, than which a man can have nothing better, be abomination. If that which is man's best is abomination what about the rest of him?—Sel.

Religion with some folks is like face powder, just on the surface for looks.

THE C. E. TOPIC

Dec. 22.

Peace on Earth.

Luke 2:8-14 (Christmas Meeting)

Never in the memory of men have there been so many millions of the earth's inhabitants so interested in peace as now. They have known what the lack of peace is at its worst and have seen the failure of keeping peace by human means. It is needless for us here to go into a recital of the horrors of war and the iniquity which breed it. Events of recent months have impressed us with such things far beyond what a short article written now might show. We know this: We have gone through the worst of wars, and war is not Christian. It behooves us to find a Christian way for solving the things that resort to armed force has failed to secure. The answer is, Christ. Men never were willing to go to the extent of removing the causes of violence that Christ made a condition of peace. If a great physician came to us in a time of great affliction and prepared for us a medicine which he told us was the only remedy for our ailment and we then placed the medicine upon the shelf and refuse to use it as directed, we certainly could not blame the doctor because the affliction stayed with us. The burden of blame would be upon us alone. Yet, this is exactly what men have been doing with Christ's command, to love our enemies, for two thousand years. They have called upon Him to help and then have ignored the means He placed at their disposal. How absurd have been the critics who have been saying that Christianity is a failure because the war came to the so-called Christian countries.

Peace on earth is a heavenly condition. We pray that God's kingdom come to earth and His will be done in earth as in heaven. It is the grandest conception of the most perfect condition the human mind is capable of having. God has always wanted His people to look forward to and work for such a condition. We have the grand principles that all men are brethren and that each one is his brother's keeper, impressed upon us from the beginning. We know that violence is beastly and unity and harmony are in keeping with God's ideals for His higher creatures. We know, too, that love is the influence that prompts God to be considerate of us all and that we can do no better than love one another. Christ is all love. We become like Christ as we love.

National peace is something that concerns the nation which is a large body of individuals and is likely to act as the majority of those individuals are willing that it should act. Make the nation Christian is easily said, but there are always multitudes who reject Christ. It is these Christ-rejectors who use their influence for the things that are by no means Christ-like. It behooves the Christian to make his influence felt for all godly and righteous things. His voice in national affairs should be the voice of one who is willing to go as far as Jesus directed, even to the extent of loving his enemies.

Then, there is the personal peace of the individual. It is more important that he should be at peace with his God than with anything or any one else in the world. We altogether miss the spirit of Christ if we do not consider that through it God, by the gift of His Son, offers reconciliation to all who have been far off from Him. As sinners, as unworthy children, as unreliable confessors, as unworthy workmen and workwomen we realize there is so much in our lives that makes it impossible for God to be pleased with us, but by this grace, which is His mercy to those of us who do not deserve it, we find forgiveness and a place in His heart.

Before the Savior went to heaven He commanded His disciples to preach the gospel to every creature. This meant that they should tell every person that Jesus came into the world to save sinners.—Sel.

THE S. S. LESSON

Dec. 22.

Joseph Cares for His Kindred.

Gen. 47:1-12.

Golden Text—Honor thy father and thy mother. Ex. 20:12.

We now come to the closing chapter in the story of Joseph and his brethren. The beginning was bad but it ends well. It was not that the brethren of Joseph de-

served such a happy consummation of their evil lives, but because Joseph was a man of faith and grace. As a man of faith he yielded himself to God as an instrument for carrying on His purposes. As a man of grace he was willing to show mercy to the undeserving brethren. In this he suggests our great King who never handles us according to His sense of wrath or justice, but according to His grace. It was right that Joseph should forgive his erring brothers, as it is right that we should forgive one another. If we cannot expect to put up with the shortcomings of one another, how may we expect God to put up with us in our great shortcomings?

Joseph was a different person from the lad we learned to know in the land of Canaan. Now he was a prince, the leader of princes, connected by mariage with the noblest families in the land. He had riches and splendid associations and the confidence of the mighty Pharaoh, yet he was not ashamed of his people. There was much in their lives that he might have used as an excuse for not owning them as equals. He might also have rememberd the injuries they had done to him. But he was still the same faithful Joseph who was not ashamed of his aged father and his uncouth shepherd brethren, he took them right straight to Pharaoh and owned them as his kin and announced his determination to provide for them. Many men—and women, too—when success or prosperity smiles upon them, are so apt to ignore their parents or their relatives. Often they give the impression of being ashamed of them. Not so with the true son or daughter, especially in their attitude to aged parents. God never gives us a better opportunity for showing the right kind of a spirit than when He spares our parents to us in their old age and gives us the chance to make life good and easy for them. Nothing but contempt belongs to the man or woman who would neglect the slightest chance for making life easier and lighter for the father or mother tottering with age.

It would have been difficult to have made anything else but shepherds out of those sons of Jacob. Joseph did not attempt to make Egyptians out of them. They could be shepherds still. Theirs was an honorable profession. God used many shepherds to work out His plan and His only Son spake of Himself as the Good Shepherd. In keeping them at their old occupation they were kept separated from the Egyptians and their race remained pure. The Land of Goshen was peculiarly adapted for the kind of life to which they were used and which their skill as shepherds and herdsmen made profitable to them while to the Egyptian it probably was only so much waste-land. One can always do his best under conditions with which one is accustomed. People sometimes imagine success is surer from things that are strange to them. If one cannot be successful in the surroundings in which God has placed one, it is useless to look anywhere else.

Pharaoh could afford to be generous with Jacob and his sons. Had not one of his sons been the savior of Egypt? and was he not then the chief support of Pharaoh? Joseph's efforts were not lost then. It meant many years of waiting for appreciation, but when it did come it came in larger measure than he could have imagined. It is instructing to observe that while Pharaoh thought he was doing this gracious act by Jacob and his sons, he was after all only the unconscious instrument in the hand of the divine ruler of all. God is behind the acts of rulers and princes and in his own good time men will realize how He used them for their good.

The interview between Jacob and the king is interesting. Jacob speaks of his long life as a pilprimage full of evil days. A glance at the map, as we trace his wanderings, which began in a tent in Canaan and carried him to Padanaram and back to Canaan and finally to Egypt, shows how much of a pilgrimage it was. The evil that came into his life came chiefly because Jacob was at fault. The good he enjoyed came because God was gracious to him.

DEATH

Paulus. — Maria Louise Paulus, the daughter of Christoph and Barbára Paulus, was born March 10, 1888, at Jerusalem, Palestine. She emigrated with her parents in 1893 to New York and proceeded to Newton, Kans., in 1901. Giving heed to the sweet voice of the true Shepherd she was baptized on her sound faith June 3rd, 1906, by Rev. Jacob Toews. Her baptismal verses, I Thess. 5:23, 24, she loved to repeat often and meditate thereon. On account of impaired health she left for California in 1913. At first health improved slightly, however never thereafter was she privileged to enjoy sound health. Ten days prior her departure the influenza gripped her, but passed off again, leaving the frail body exposed to the old Brights disease which snatched away the rich life, full of suffering on November 24 at about 1:00 p. m. Born in the earthly Jerusalem she entered most joyfully into the heavenly Jerusalem where many angels beckoned her home never to encounter any sorrow, nor death henceforth. She died at the age of 30 years, 8 months, 14 days. On account of the epidemic no indoor services were permitted. Bro. M. M. Horsch spoke consoling words in the German on the text, "Shall I drink the cup?" Thereupon Bro. P. W. Penner officiated in the English.

CONTRIBUTIONS

CONTRIBUTIONS FOR FOREIGN MISSIONS

For November.

J. M. Boese, Avon, S. D., $50; A. J. Schultz, ditto, $2.50; J. H. Koehn, ditto, $5; H. H. Koehn, ditto, $40; D. A. Schultz ditto, $20; Mrs Ratzlaff, ditto, $25; J. M. Boese, ditto, all through D. A. Schultz, $30; Eigenheim Sewing Circle, Rosthern, Sask., Mrs. Justine Epp, $100; Menn. church, Menno, Wash., B. Nightengale, $25; Christian church, Moundridge, Kans., A. H. Kaufman, $17.95; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $170.96; Y. P. S., Kidron church, Taloga, Okla., P. J. Boese, $25; Bergtal church, Pawnee Rock, Kans., J. Ruediger, $32; J. E. Langenwalter, Wayland, Iowa, returned $200; West Zion church, Moundridge, Kans. P. C. Schowalter, $63.25; Mennonite church, Upland, Cal., Arnold P. Weber, $73.62; D. C. Schmidt, Upland, Cal., for Arizona mission, $10; Eigenheim Y. P. S., Rosthern, Sask., G. Epp, $19; Menn. church, Lost Spring, Sask., G. Epp, $33; Aletta Krehbiel, Clarence Center, N. Y., $7; H. M. M. and family, Mio, Mich., $100; H. C. Ewert, Avon, S. D., $100; mission friend, Inman, Kans., $8.34; C. J. Wall, Waldeck, Sask., for China, $150; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $58.98; rent and interest of Conference Fund, C. F. Claassen, Treas., $1632; mission friend, J. F. Lehmann, $2.50; Menn. church, Halstead, Kans., F. W. Schowalter, $53.50; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $78.43; Bergtal church, Pawnee Rock, Kans., J. Ruediger, $30; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $42.08; H. D. Schultz, Mt. Lake, Minn., $5; Alfred Wiebe, Upland, Cal., $12.50; Menn. church, Summerfield, Ill., J. P. Boehr, $15; mission sisters, Aberdeen, Idaho, $50; Sewing Circle, Upper Milford church, Mrs. H. B. Schantz, $15.00; Bethel church, Fortuna, Mo., D. A. Garber, $27; Upper Milford church, Zionsville, Pa., H. T. Mohr, $50; West Swamp church, Quakertown, Pa., Allen Bleam, $108.36; Catherine Roth, ditto, $25; Sewing circle, Zionsville, Pa., Mrs. H. B. Schantz, $10; P. P. Janzen, Goessel, Kans., thank-offering, $300; Mission society, Summerfield, Ill., J. P Boehr, $10; H. G. Baerg, Lustre, Mont., J. F. Lehmann, $40; mission box, Berne, Ind., S. F. Sprunger, $15.31; birthday offering, ditto, 93c; J. Eicher, ditto, $25; P. Liechty, ditto, $10; Sunday school, ditto, $299.-05; single members of Berne church for Berne workers, ditto $18.75; thank-offering, C. F. Claassen, Newton, Kansas, $50; Menn. church, Deer Creek, Okla., J. S. Dester, $43.16.

Special Gifts.

H. C. Ewert, Avon, S. D., D. A. Schultz, for worker in China, $30; Eigenheim Sewing society, Sask., Mrs. J. Epp, Bible woman, India, $25; Mennonite church, Colfax, Wash., Anna P. Braun, school in India, $37.50; ditto, $36.61; ditto, for orphans' home in Janjgir, $64.20; Anna P. Braun, Dallas, Oregon, Bible, $12; Sewing society, Pawnee Rock, Kans., M. A. Goerz, lepers in India, $151.35; ditto, for girls' school in China $50; mission friend Goessel Kans., Champa mission, $50; Y. P. S., Tabor church, Goessel, Kans., J. Hiebert, for Simon, Champa, $60; Sukhwara society, Bethel college, M. K. Goerz, Sundria, Champa, $30; mission friend, M. K. Goerz, jackets for leper women, India, $100; ditto, clothing for orphans in India, $100; Sichar church, Cordell, Okla., J. W. Schmidt, support of native preacher in India, $11; Y. P. S., Dallas, Oreg., H. J. Kliewer, Bible woman, India, $10.55; C. J. Wall, Waldeck, Sask., preacher, China, $30; mission friend, Henderson, Neb., for Salome, India, $30; Sewing society, Gretna, Man., M. K. Goerz, orphan home, India, $25; Sewing society, West Swamp, Pa., ditto, for Bible woman in China, $25; Hoffnungsfeld-Eden church, Moundridge, Kans., C. B. Goering, station at Weihmach, $155.56; Mission society, Moundridge, Kans., Mrs. Roth, Rachel, Champa, $35; Schoental school, Altona, Man., C. B. Wiebe, Josephine, Janjgir, $7.40; mission friend, Upland, Cal., teacher, China $20; B. J. Schmidt Cordell, Oklahoma, teacher in India, $25; E. Hohman, Deer Creek, Okla., J. S. Dester, native worker in China, $5; mission friend, A. Braun, leper station and teacher, Kot Ghora, India, $100; Jacob Froese, P. W. Penner, ditto, $180; mission friend, ditto, $100.

For Lepers.

Sewing society, Kidron church, Taloga, Okla., M. K. Goerz, $7.20.

For Mission Auto.

Alexanderwohl church, Goessel, Kans., B. H. Friesen, $22; Salem church, Munich, N. D., F. F. Loewen, China, $100; Swiss church, Alsen, N. D., Jacob J. Graber, China, $80; Peter and Lena Waltner, Pretty Prairie, Kans., India, $25; Jacob W. Krehbiel, Pretty Prairie, Kans., Peter Waltner, China, $25; H. G. Baerg, Lustre, Montana, J. F. Lehmann, China and India, $5.

With sincere thanks,
Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

FOR LOS ANGELES MISSION

For Relief Work: Pawnee Rock sisters $153.50; Mrs. Feighner, 50c; H. A. Penner, $10; Rosthern Sewing society, $25; through Mrs. R. A. Goerz, $18.-75; Mr. and Mrs. H. Schroeder, $10; Mr. and Mrs. A. D. Williams $5; Mr. and Mrs. P. A. Graber, $10; A. Klassen, $10.

For Painting the Buildings: Mission friends, $100; Mrs. Boyer, $20; Mrs. F. M. Regier, $5; unknown, $5.

For the Guest Rooms: Blumenfeld Sewing society, $25; Pawnee Rock Sewing society, $32; Arlington Sewing society, $10; Brudertal Sewing society, $16; Reedley Sewing society, $5; B. J. Klassen, $10.

For Christmas: Mt. Lake Sewing society, $10; Mr. and Mrs. J. G. Regier, $25.

For Sundries: J. P. Habegger, $20; Mr. and Mrs. J. Froese, $10; C. D. Paulus, $2.

Gratefully acknowledged,
P. W. Penner.
227 So. Ave. 20, Los Angeles, Cal.

The Mennonite and the Christian Herald to one address for $3.25.

NEWS OF THE WEEK

PEACE CONFERENCE THE FIRST WEEK IN JANUARY

Paris, December 9. — The opening of the peace congress at Paris has been set for the first week in January. It is believed here that the peace deliberations will last about four months. Unless unforeseen obstacles arise, the belief prevails in well informed quarters that final action will be reached toward the early part of May. The British delegates to the peace conference will be Premier Lloyd George, Foreign Minister Balfour, Chancellor of the Exchequer Bonar Law, Labor Minister Barnes and a fifth representative who has not yet been selected.

The inter-allied conference will reassemble on December 16 or 17. The meetings will be at the foreign office in the Quai d'Orsay, and not at Versailles. David Lloyd George, the British premier, and A. J. Balfour, the foreign minister, expect to come here at that time to meet President Wilson and attend the conference. but the elections in Great Britain may not permit them to remain more than two or three days.

The names of the French delegates to the Peace conference have not as yet been announced.

WILSON'S IDEA WILL MEET STRENUOUS RESISTANCES

Washington, December 9. — President Wilson's position toward armaments, particularly naval, will precipitate a lively discussion with Great Britain, his friends believed here today.

Whether this discussion gets into the open or not remains to be seen. But the president's plan when he left here was to air his views in a speech soon after arriving abroad, it is understood.

The president will intimate that Great Britain should accede to his proposal of pooled international fleet or expect naval building competition. This will be part of the president's program of "freedom of the seas". The president is represented by his friends as believing that the germ of a secure peace does not lie in Great Britain going through with her recent announced intention of maintaining supremacy of the seas.

House Republicans have practically decided to hold up appropriations for further naval construction pending the settlement of issues at the peace table. .

Paris, December 9. — The program for President Wilson's visit here is not yet fully settled, according to Marcel Hutin, of the Echo de Paris. He says, however, that the crack troops forming the guard of honor have already been selected. It is probable that President Poincare will give a lunch for Mr. and Mrs. Wilson on Saturday, December 14, the day when they arrive in Paris.

The Socialist organ, Humanite, announces that a special edition will be issued the day President Wilson arrives and urges Socialist and labor organizations to spread the edition. "By giving this special number wide circulation," it says, "our friends may be certain they are doing good propaganda work against the imperialistic passions of the present hour and for a just and final peace."

London, December 9.—The league of nations is one of the most important matters to be taken up at the peace conference, Foreign Secretary Balfour declared in an interview here. He said that the prominence President Wilson has given the subject has been a "valued contribution to future civilization."

Balfour said no occupation of Berlin had been arranged and that he believed the limits fixed by the armistice would be as far as the allied armies would proceed into Germany. He intimated that France would furnish the chairman of the peace conference.

Unless there is a profound change in Russian conditions, Balfour said, he could not conceive of Russia having any official representation at the conference.

MARSHALL IS ASKED TO PRESIDE OVER CABINET

Washington, Dec. 11. — Vice-Pres. Marshall was asked by President Wilson in a wireless dispatch to preside at the usual Tuesday cabinet meetings at the White House.

The vice-president took the chair when the cabinet assembled later in the day, explaining, as he did so, that he was acting informally and unofficially, out of deference to the desire of the president and of the cabinet members.

Before going to the White House Mr. Marshall had said he had no intention of being drawn into complications.

"There is one thing sure," he added, "I will not become president unless I should be elected or unless somebody dies, and I have no present anticipation of either contingency."

So far as any one here knows a vice-president never before has presided at a cabinet meeting. Mr. Marshall disclosed that the wireless message supplemented a similar request made before the president sailed, and in which the cabinet officers joined.

"WAR CABINET" WILL JOIN PRES. WILSON IN PARIS

Washington, December 11. — The industrial members of President Wilson's "war cabinet", which met at the White House every Wednesday during this country's participation in the war, will join the president as a unit in Paris, and act as his advisers at the peace conference on economic, industrial and reconstruction problems in Europe affecting the future peace of the world.

Those who will make up the party to sail on word from President Wilson are Bernard M. Baruch, chairman of the War Industries board; Harry A. Garfield, fuel administrator, and Vance McCormick, chairman of the War Trade board. Edward M. Hurley, chairman of the Shipping board, and Herbert Hoover, food administrator, already are in Europe.

The president's intention to use the "war cabinet" became known today after notification to Mr. McCormick by Secretary Tumulty that the president expected him to hold himself in readiness to proceed to Paris. Mr. Garfield and Mr. Baruch already had been notified, but until now it had been assumed that they would go over individually when called.

Mr. Baruch, it is understood, will ask J. Legnard Replogle, steel administrator of the War Industries board, to accompany him to aid in working out problems of reconstruction involving steel and iron ore.

GLASS NAMED TO SUCCEED M'ADOO

Washington, Dec. 6. — The president has nominated Carter Glass, of Lynchburg, Va., to be secretary of the treasury. A wireless message reached the executive office from the president instructing the executive clerk to send the nomination to the senate. When the president sailed Glass had not signified his willingness to accept the office.

Glass is a member of the house of representatives and is chairman of the Banking and Currency committee. He was the joint author with Professor H. Parker Willis of Columbia university, of the federal reserve act, and is generally regarded as one of the best informed men in the congress on the fiscal affairs of the government.

He is the owner of the Daily News, a morning paper, and the Daily Advance, an afternoon paper, both printed in Lynchburg. Before he came to the congress he was a member of the Virginia state senate and also a member of the Virginia constitutional convention in 1901-2. He has been a member of the house of representatives for sixteen years.

Mr. Glass will go into office December 16 under an agreement with Secretary McAdoo, whose resignation was accepted by the president to take effect on the appointment and qualification of his successor.

SURRENDER OF 2000 GERMAN AIRPLANES IS A BIG TASK

London, December 9. — The surrender of the 2,000 German airplanes required under the terms of the armistice convention has been proceeding during the last week, and it is expected the full complement of enemy machines will shortly be in the allies' hands.

The taking over, examining, and parking of so fast a fleet has necessarily taken time, as the German armies in their retirement are leaving the planes in evacuated airdromes. Certain difficulties and attempted evasion of the precise proportion of the various types and of their air worthiness are now being adjusted in response to firm representations by Marshal Foch.

Light is thrown upon what this gigantic surrender of aircraft means to the Germans by the official British figures of air fighting upon the British western front from January 1, 1918, to the date of the armistice. These figures show the number of enemy machines destroyed in aerial combats by the British to have been 3,060, while enemy machines driven out of control numbered 1,174.

Germany is known to have lost well over 6,000 airplanes destroyed and surrendered during the present year. On the other hand, the resources of the allies are being reinforced by 2,000 German machines of modern type and in good condition.

It is worth noting that the terms of the armistice include the giving up of the complete equipment of the various reconnaissance and bombing machines, this taking in a large number of German aerial cameras, bombs, sights, machine guns, wireless transmitters, etc.

BRITISH WANT FREEDOM OF SEAS TO BE UNLIMITED

London, Dec. 6. — The British naval authorities have decided that it will be unnecessary to demand that return of Heligoland to England, Winston Churchill, minister of munitions, announced at Dundee.

"We enter the peace conference," said Mr. Churchill, during the course of his address, "with the absolute determination that no limitation shall be imposed on our right to maintain our naval defense. We do not intend, no matter what arguments and appeals are addressed to us, to lend ourselves in any way to any fettering restrictions which will prevent the British navy maintaining its well-tried and well-deserved supremacy."

The island of Heligoland, formerly Danish, was ceded to Great Britain in 1814. In 1890 Great Britain ceded it to Germany, who began developing it into an extremely important naval base

DUTCH WILL YIELD TO THE ALLIES' DEMANDS

London, Dec. 9. — If the allies insist on the delivery of the former German emperor and crown prince to an international court of justice, Holland will yield, but will urge first that the allies content themselves with an undertaking by Holland to intern them for life in one of the Dutch colonies, according to an Amsterdam dispatch to the Express.

Holland, it is understood, will suggest that Herr Hohenzollern and his son be placed on an island in either the East or West Indies, there to be guarded by a Dutch fleet.

It is also expected that Holland will be asked for compensation for permitting a violation of her neutrality by permitting German troops to pass through the province of Limburg on their retreat from Belgium, and receiving German ships from Antwerp.

This compensation, says the correspondent, may possibly be the cession of certain territory along the Belgian frontier owned by Holland since 1839, perhaps the southern part of Dutch Limburg, the population of which region is declared to be principally Belgian.

WILHELM SEEKS TO KILL SELF

London, Dec. 11.—William Hohenzollern, the former German emperor, has attempted to commit suicide, following mental depression, according to the Leipzig Tageblatt, which is quoted in a Copenhagen dispatch to the Exchange Telegraph company.

A member of the former emperor's retinue, who prevented Herr Hohenzollern from carrying out his intention, received a wound, it is said.

London, Dec. 11. — Count Michael Karolyi, who took a prominent part in the recent proclamation of a Hungarian republic, is reported in a Budapest telegram to have attempted suicide while in despair of the success of his efforts to reconstruct Hungary, says a Central News dispatch from Amsterdam. The count's attempt to take his life was frustrated, the message states, but no details are given.

The government, the dispatch adds, appears to be unable to prevent the partition of the country into small republics.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIII. BERNE, INDIANA, DECEMBER 19, 1918. No. 50.

CALL FOR PRAYER

1. That the kingdom of God may be established among the nations.

2. That the divine spirit may guide the deliberations of the peace conferees.

3. That the nations may enact laws that will afford no less protection to our youth in times of peace than in times of war.

4. That the church, in this day of opportunity, may more perfectly represent the spirit of our Lord Jesus Christ, in its life and service.

5. That the ministers may have inspiration and courage for the great tasks which lie before them.

6. That the young men and women of the world may enlist for Christ's service with the same eager devotion that led them to answer the call for the preservation of the world's liberty.

IN MENNONITE CIRCLES

During the year the church at Newton, Kans., has added twenty to its number.

The services of the First church at Aberdeen, Idaho, which were formerly partly in German and partly in English are now conducted entirely in the English language.

The annual meeting of the Orphans' Conference of the Eastern District will be held in the Souderton church on December 26. There will be an afternoon and an evening session.

The First church of Philadelphia recently lost two of its oldest members by death, Father Gottshalk Bergey attained the age of 85. He was the son of Rev. David Bergey, minister of the defunct Skippack Menn. church. Bro. Bergey and his wife were permitted to celebrate their golden wedding in 1906. Five years later Sister Bergey passed away. Sister Mary Zeigler was a member of 42 years' standing. She was a descendant in the seventh generation of Rev. Michael Zeigler who was one of the earliest Mennonite ministers in America, and was one of the founders of the Skippack congregation and one of the most influential members of the church at that time.

The Beatrice (Neb.) congregation, one of the most influential in our General conference, left Prussia for reasons of conscience, in 1876 and 1877 and located in the beautiful and productive country along the Blue river. Rev. Gerhard Penner, who was the leader, is still with them in his 82nd year. May they continue long to enjoy his wise leadership and loving care.

NOTES AND COMMENTS

The International Prayer Battalion.

The suffering and trials of the world war have made people everywhere feel the need of banding together to seek spiritual strength. During the past year, one of the most notable prayer movements which has come into existence has been that of the National Women's Prayer Battalion. Its founder and executive secretary, the Rev. Eva Ryerson Ludgate, was so impressed during a visit to England by the attitude of English women toward prayer, that when this country entered the war she felt she could do no greater thing for her country than to "strengthen the third line of defense," by reminding the women that God would comfort them in their need. Women in all stations and walks of life have written, telling what blessing the Prayer Battalion has been to them. We quote from Miss Ludgate herself:

"As I write I have before me letters from women of three different nationalities; the first is from a woman of noble birth who lives in Holland. She writes: 'Do pray for us; situated as we are, we see daily such terrible suffering; indeed we could not live if we did not believe we were in the hands of God.'

"The second letter is from an English woman who has worked for years in the Young Women's Christian Association in London: 'We must pray. Prayer has sustained us through the dark years of this war. And whatever may be before us in the reconstruction period, we will find strength and wisdom as we need it, if we only pray.'

"The last letter is from a woman who is neither educated nor of noble birth; her story is very briefly told. She is a young wife and mother whose husband has been overseas for a year. She is working very hard to make ends meet. She says: 'I never thought I would pray in my kitchen, but I do. Sometimes when my heart is so heavy I cannot bear it another moment, I kneel down and just talk to the dear heavenly Father, and I soon receive the strength I need to go on.' That is what the world needs more than any other one thing: 'Strength to go on.' We cannot generate this power within ourselves—it must be Godgiven.

"I brought home from England one year a motto which reads, 'Prayer Changes Things.' The church needs to reaffirm this. The war has brought the world to believe that there is power in prayer, and if we at this time lay the emphasis on prayer, we can make religion not a thing apart but the very heart and soul of the great world reconstruction movement."

While the first battalion was organized for women only and was to last for the duration of the war, the name has been changed and the movement is developing a world reconstruction program. It is now called the International Prayer Battalion and will in the future work in a spirit of helpful co-operation with the churches.

Further information can be secured by writing to the Rev. Eva Ryerson Ludgate, Executive Secretary, 105 East 22nd Street, New York City.

Twelve things we do well to remember: The value of time. The success of perseverence. The pleasure of working. The dignity of simplicity. The worth of character. The power of kindness. The influence of example. The obligation of duty. The wisdom of economy. The virtue of patience. The improvement of talent. The joy of originating.—Marshall Field.

About one-third of the chaplains in the U. S. army and navy are Roman Catholic priests. Christian Scientists have also been appointed as well as several Mormons, among the latter is included Brigham Roberts who was expelled from congress some years ago because he was found to be a polygamist.

In writing, concerning the value of a tract, J. E. Tiffany says:

"I give a few instances of the value of tract distribution. In 1785 Dr. Coke, the first bishop of Methodism aside from Wesley, gave a tract to a family in Virginia named Cowles. The family numbered fourteen. The tract was instrumental in the conversion of the whole family. A man saw a tract entitled "Repent or Perish" floating in the Frazier river. He took it out, dried it, read it, and was converted. A man refused to come to meeting, but took a tract and was converted. A soldier in a hospital found in his bed a tract, read it, and was saved. A man passing through Switzerland gave a tract to a man, in a town noted for gambling, the man was about to commit suicide, but was saved. A forger in Philadelphia was sitting in a public square meditating suicide, he was handed a leaflet entitled, "Come now, let us reason together," read it, put up his razor, went to the police station and gave himself up.

"The Lord only knows the value of one tract. In 1819, while waiting to see a patient, a young physician in New York took up a tract on missions, read it, and on reaching home spoke to his wife of the question that had arisen in his mind. As a result they went to Ceylon, and later to India as missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and went to their reward. They left behind seven sons and two daughters, the sons married, and with their wives and sisters gave themselves to mission work. Thus far thirty of the family have given five hundred and twenty-nine years to India missions. Their name was Scudder.

"A woman in Lebanon, Ky.,

heard Moody preach, and resolved to do something. She gave a tract to a young man. He gave himself to God. He was Dr. Lorimer, the noted Baptist minister. He led to Christ Russell Conwell, now pastor of a large church in Philadelphia.

"A commercial traveler went into a store and asked a young man, named Sayford, if he wanted to put his name on a prayer list. To please the traveler he assented and forgot it. Soon after he was converted and became an evangelist to young men in colleges of America. Obert gave himself to Christ through hearing him, became an evangelist and went to Cornell university. John P. Mott heard him and was saved, becoming a world-known evangelist in colleges, as well as in other world-wide work.

"To the above we may add that some one gave four copies of H. L. Hastings' lecture on the 'Inspiration of the Bible' to four infidels at different times. All four were converted, and became ministers of the gospel in four different denominations."

OUR OPPORTUNITY

Reedley, Cal., Dec. 4, 1918.

On Thanksgiving day the churches here were open for the first time in five weeks, having been closed for that period on account of the Spanish influenza. On that occasion I told our people that we had three special reasons for gratitude. The first is an abundant harvest, so that we need not, like some of the nations of Europe, face a famine this winter. So abundantly has God blest us in this matter that by economy on our part we can with our surplus save the European nations, Germany and Austria included, from starvation. The second reason for gratitude is that this war, the most terrible, deadly and devilish war in the annals of the human race, has come to a close. The other reason is that God has withdrawn his chastening hand in this epidemic to the extent that we can again assemble for worship and need not live in fear that sudden death will overtake us or one of our loved ones.

How to express our gratitude to God for these blessings so that it will be acceptable to Him and helpful to humanity that is the question that confronts us. Our soldier boys in the military camps have given the world evidence that in the face of persecution and imprisonment they refuse to fight with carnal weapons. Now it remains for us to show the world that we can fight with spiritual weapons. The best evidence that we as Mennonites can give the world that the non-combatant principle for which we stand is a matter of heart-felt conviction with us, will be, if out of gratitude for the exemption granted us we now give at least as much (we ought to give more) as the war has cost us, for the welfare of humanity and for the extension of Christ's kingdom. Each one can decide for himself to which cause he will make his larger contribution, but I should like to call your attention to the Sanitarium of the General Conference for Tuberculosis at Upland, Cal., which is ministering to those unfortunate sick who are shunned, avoided and feared by most of their fellow men. About Christmas time when you are thankful for all of God's favors, thankful, too, that neither you nor one of your family is afflicted with tuberculosis, just let this gratitude materialize in a substantial gift to the sanitarium at Upland, Cal. Send it direct to the institution or to me and I will see that it gets into the hands of the treasurer and I am sure that He who said, "Inasmuch as ye did it unto one of these, the least of My brethren, ye did it unto Me," will be pleased with your gift and will abundantly reward you.

Your brother,
H. J. Krehbiel.

CORRESPONDENCE

Wisner, Neb. — Dear Editor and Readers of the Mennonite:— The old year is almost gone again and Christmas here.

The Sunday school is getting a program ready for Christmas. The church was closed for five weeks on account of the influenza epidemic. We had quite a few visitors here during the month of August of which were Rev. and Mrs. D. J. Brand of Bally, Pa., Rev. J. P. Boehr of Trenton, Ill., and Rev. and Mrs. Fred Steaker of Plattsmouth, Neb.

Rev. H. D. Epp of Henderson, Neb., was here on Thanksgiving and delivered three sermons. I think we sure all have something to be thankful for this year, that is that the great blood-shed has taken an end. We read in I Thess. 5:18: "In everything give thanks, for this is the will of God in Christ Jesus."

Wishing the editor and all the readers of the Mennonite a merry Christmas and a happy New-year,
Mrs. F. W. Risser.

The love of God in the heart is shown through good works. Jesus says, "Let your light so shine before men that they may see your good works."

PRAYER AND PRAISE FOR MISSIONS

Altoona, Pa., Dec. 6, 1918.

Will the readers of the Mennonite join with us in praying that God may bless the efforts of Rev. W. S. Shelly who is laboring among us?

God is with us in convicting and converting power. We are thankful for the souls who have accepted the Lord as their own personal Savior. But we are looking forward by faith, expecting greater things from God.

Pray for an out-pouring of God's Spirit and that many souls may be born into the kingdom of God.

Yours in Him,
Elizabeth Foth.

Africa has a population of 150,000,000; much of it has never been reached by the gospel. The Belgian Congo with its 15,000,000 has but one missionary for every 150,000. The vast territory in northern Africa, including Tripoli, Algeria and Morocco, has 15,000,00 and only about 200 missionaries. Added to this neglect are the vices for which the white man is responsible, especially the importation of rum which amounts to millions of gallons. Pray for a wider interest in the needs of the African field. Pray also that God may so move the so-called Christian nations that they cease exporting rum to Africa.

Bro. and Sister Gasser, after months of anxiety and trial, are now safely at home in Switzerland. Praise God for their safe arrival in Europe at a time when the perils of the sea were great. Pray that the brother and sister may find the strength and health they need to resume their work in China.

Just a word to ask the readers of The Mennonite to pray God's blessing on all our dear missionaries on all their fields and for the little children in the schools that they may have a bright and merry Christmas. That the hand of disease may be stayed and that those still ill may be restored to health.

Praise God that recently a Hindu priest in Korba, India, has accepted Jesus as his personal Savior and been baptized. Pray that this ex-priest may be led by God to teach Jesus Christ where he had formerly used superstition, that he may point many of his former followers to the Lamb of God."
A Reader.

PREACH TO HELP AND TO SAVE

A good woman said to us the other Sunday, "I must go to the ——— church tonight. I feel that I must have a helpful sermon to carry me through the week."

It was a sad commentary on the preacher she had heard in the morning and the highest compliment she could have paid the man she wanted to hear at night.

It suggested again to our minds, what we believe is almost invariably the fact, that men want to hear from the pulpit messages that inspire and strengthen and encourage them. They attend church not as they attend the theatre or the popular lecture or the concert. Then they wish to be amused and entertained. But when they go to church it is with the consciousness that from the pulpit they have a right to look for messages that will help, and it is this kind of a message their hearts need and long for. They ran read the classics in prose and poetry at home. Every home has its library filled with historical and scientific works. The stage furnishes sufficient opportunity for the enjoyment of the histrionic art and the lecture platform is filled with men who can instruct in the progress of art and music, economics and science. But the pulpit is the only institution in the world to which they may look for the utterance of God's truth and the declaration of those inspirations and ideals and incentives that are indissolubly associated with the gospel of Christ.

Our purpose, then, as preachers, called and commissioned of God for this very thing would be to feed and strengthen and comfort and help men. Our message should be simple, practical, earnest, fitting the great spiritual verities into the needs of every-day life and bringing to hearts filled with a longing for God, conscious or unconscious, the revelation of his grace and saving power.

The greatest foe to the realization of such an ideal is the self-consciousness that offers the subtle temptation to deliver such discourses as shall commend ourselves to the congregation. The ambition to shine as a preacher is fatal to the sincere and real fulfillment of our mission as a preacher. When a minister acquires a reputation for being learned, profound, eloquent, widely read, and all that sort of thing he should go to his knees as quickly as possible, lest in his succeeding efforts he resort to the very human expedient of seeking to maintain a reputation that must be very agreeable to his

vanity. On this rock many men have been lost and thousands of eloquent and powerful sermons have lost their ability to serve God's purposes because they have been prepared to exploit man's genius.

Be simple, be earnest, be true, and let the supreme motive in preaching be that men may be helped by the truth as the Holy Spirit shall use it rather than that the minister may be exalted in the establishment of a reputation for pulpit superiority.

It is pretty hard to keep self out of the pulpit, but it can be done. It can only be done, however, when the preacher is sure that Christ goes with him as he ascends the steps. When Christ is there and the preacher knows it he will not care whether any of the masters in material things, the great scholars, scientists, historians and poets are brought out on parade or not. When Christ is there and the preacher knows it his chief concern will be to introduce his Friend to the crowd of men and women who need him.

"NOT FOR ME"

"Without money, and without price!" Such are the terms on which God offers to all the gift of eternal life. Wonderful message of love! yet more wonderful how few will take it on these terms. An incident which happened a short time ago will illustrate my meaning.

A friend of the poor was often known to order a quarter of a ton of coal to be taken to persons whom he knew to be in distress. The weather was very severe one winter, the snow lying thick on the ground, and the kind donor rejoiced to think what warmth and comfort his gifts would bring to many hearts and homes.

The coal cart drew up opposite a poor desolate looking cottage, and the coalman knocked at the door, and told the old man within that he had brought him some coal.

"Who from?"

"Don't know," says the man, "but I was told to bring 'em here, and here they are."

"It's a mistake; they're not for me," answered the old man. "No, such luck for me—I've no friend to send me coal for nothing."

"Nay, but they're for the man as lives at the dyke. Ain't that you?"

"That's me, sure enough; but there's a mistake, its some other dyke, maybe."

"Nonsense, man; take 'em, and be thankful. I can't stay here all day talking."

"Take 'em away then, they're not for me, and I won't have anything to do with 'em." And he shut the door with a bang, and returned to his desolate hearth. The cart rolled away, taking in it the gift that was intended for the old man.

The next day the same cart was seen drawn up opposite a low court in the town, and the same man, with a quarter of a ton of coal, knocked at one of the doors. "I've brought you some coal," he says cheerfully; "where shall I put 'em?"

"They're not for me," answered the man who opened the door; "you've made a mistake."

"It's no mistake," says the coalman. "See, here's the order: No. 24, quarter of a ton of coal. Now, that's clear, isn't it?"

"That's my number, certainly," replied the other; "but the coal ain't mine, and I can't take 'em in. They must be for some one else!"

"Well," says the man with the coal, scratching his head with a puzzled look, "this coal beats me; it's more trouble than good. One would think I was bringing yer poison. Here comes a nice present of coal, and yer clean refuse to take it. But leave 'em I shall; for yesterday I took 'em away from a house, and got into trouble for it. So, if yer don't open yer cellar door, I shall chuck 'em down here by yer door-step."

Thus pressed, the man at last opened his cellar door, saying, "You'll soon be back to fetch 'em, I guess, so I won't set too much store by 'em. But if they're for me, I'm sure I'm much obliged."

One more house in that court the coalman visits with his load, and knocking at the door, tells the woman he has brought her some coal.

"For me?" she says; "oh, it can't be true, they must be for some one else."

"No, mum, here's your number, plain enough: No. 8, quarter of a ton of coal."

"So it is! Well, then, I suppose God has sent 'em to me, for no one else knows that the last bit of coal is on the fire now, and that I didn't know where to get any more. Bring them in. It must be God who sent 'em, and I must thank Him."

"Perhaps you'd better," is the man's short answer; but to himself he adds, "She's the only sensible one in the lot; the rest are fools for their pains."

"Fools for their pains!" How many such fools there are in the world! "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Jno. 3:16. "The gift of God." Rom. 6:23. Yet, though God offers to each one the free gift of eternal life, we too often act like these poor cottagers with the coal. Some, like the old man, refuse it altogether. "It's not for me, take it elsewhere;" and they send away the messenger, who brings the good news. Others, like the man at No. 24, are afraid to take the gift; and they need much persuasion and many invitations to induce them to believe that the glad news is for them. "Come; for all things are now ready." Luke 14:17. "Take the water of life freely." Rev. 22:17. These loving words have to be repeated again and again.

But, again, some, like the woman who had come to the end of her coal, having found out their need, just accept the gift of eternal life with a "thank you" to the Giver of it. At first it seemed too good to be true, but when she saw the order with her own number, she believed and rejoiced. So, when first the good news of a free pardon through Christ reaches the heart of such a one, it seems too good to be true, but when he reads the words, "Whosoever will," and again, "Christ Jesus came into the world to save sinners," he hesitates no longer. That word "sinners" includes him; and, so, feeling his poverty and need, he takes God at His word, accepts Christ Jesus as the free gift of God, and thanks Him for His great love in giving him such a Savior.

The coal was paid for by the donor; so our salvation has been bought with a price, even with the precious blood of the Son of God. "Who gave Himself a ransom for all." I Tim. 2:6.

Have you accepted this free gift, and if so, are you showing your gratitude by a life spent for the One who died in our stead?—Traveler's Guide.

DON'T WORRY

Why not? There are a great many "why nots." For one thing, it doesn't pay, and we all want to make paying investments of the capital God has given us. Can you recall an instance where worry and fret served a good purpose? We can't. It certainly didn't when we were ill and longing to be up and doing. Did our doctor prescribe a dose of worry to be taken once in two hours, with an application of fret every night and morning?

Worry didn't help us when we got lost in the jungle of our mistakes, did it? We didn't get out of the tangle till we came to ourselves and dropped worriment.

Just watch that man lose the train he was so anxious to catch. How you envy him the smile with which he hides his disappointment. Isn't that smile a paying investment? He loses his train, but he doesn't lose himself; and is not "himself" a great deal better than a train of cars?

Somebody missed an opportunity once upon a time. What did he do? Why, he fumed and fretted and worried over it long enough to miss a dozen others. What would we have done? If we had been as wise as some great men who have succeeded in this world, we should have drawn one breath of regret and said: "Sorry to have missed it; but here goes for the next one that comes along, and we'll meet it on the way this time."

That's the sort of spirit to attract opportunities; while worry and fret often scare them away.

They say we shall live longer if we don't worry. One can hardly speak from experience on that point, but it's worth trying for, don't you think? One thing sure, we shall live more if not longer! There is more real living for us in one sunny, wholesome, cheery day, than in a month of cloudy worriment and stormy fretfulness. Don't worry!—Ex.

THE PRINCE OF PEACE

The world was wrapped in slumber
On a peaceful night, and calm;
There was joy among the angels,
And methinks they sang a psalm;
Or perchance a silent rapture
Filled every waiting breast
With the hush of expectation
So silent, but so blest.

But soon burst forth the chorus!
Oh, rapture of that strain!
The Christ was born! What tidings
To dear Judea's plain!
The Christ, the world's Redeemer,
That night to earth was giv'n!
The shepherds haste to Bethle'm
To see the Babe from heav'n.

They found Him in a manger!
O learn, thou scornful earth,
That the truest and the noblest
Hath oft the humblest birth.
The heavens knew His greatness:
The earth saw but a child,
But heaven saw the Matchless,
The Spotless, Undefiled!

O Christ, thou Christ from heaven,
We hail Thy birth anew;
Our voices join the angels
In praise heart-felt and true.
Though the world is filled with slaughter
And blood doth freely flow,
Thou Savior from the heavens
Art Lord of earth below;

And peace within the bosom
Of every heart doth reign
Who owns Thee as his Savior.
Ring out, O sweet refrain!
Would men in truth embrace Thee,
Then strife and wars would cease.
Still, still, Thou art Judea's Christ!
Still, still, the Prince of Peace!

—Mary J. Helpingstine.

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

Does the Mennonite church maintain a propaganda? Not in the sense that it endeavors to make Mennonites of other Christians. When we examine the past activities of the church we get the impression that until very recent times, the policy of our people has been: "Let us alone, we prefer to let others alone." Other denominations have not been satisfied to accept such an attitude and we find that in some communities there have been thinly veiled efforts made to gather in the Mennonites. Recently we sat close to two ministers of another denomination in a public gathering. While waiting for the speaker to appear we could not help but hear their conversation which had to do with a certain community where Mennonites of several shades were numerous. From what we were forced to hear it appears that these two brethren regarded that particular field as one that needed the gospel of their peculiar kind as badly as the heathen who have no Christ at all. They found peculiar satisfaction in the fact that some Mennonites had been won and were elated over the kind of material these new converts were proving themselves to be. Sheep-stealing used to be a capital crime in England and we could hardly help but feel that a mistake had been made when this law was not incorporated in our own system. We are always willing to grant that in doing the Master's work souls are the legitimate prey of all those who are engaged in it. But, to disturb and weaken a work which represents the prayers and sacrifices of generations of God-fearing men and women for no other reason than to build up another organization always seems a crime to us. On the mission field the various types of missionaries in places have found that the better way is to divide up the territory and not disturb work already established by others. Why such an arrangement can not be made at home is a thing hard to understand.

On the other hand we often wonder why our church is not keen to its opportunity and making efforts to occupy unoccupied territory at home. We hear much of abandoned churches in the rural sections and churchless communities in the mountains and the scattered settlements of the far West. Why should we not go into these fields? The rural communities still have their population, even though churches are neglected for easier and more comfortable fields. The poor people of the mountains and the scattered ones of the thinly-populated sections need Christ as much as others and are, as a general rule, ready and anxious to receive and entertain workers.

The rule with us appears to have been to follow up our people who scatter and, if enough of them are found in any particular location, establish a church. That is a duty, to be sure, but it is only a beginning of our whole duty. When once it becomes a settled policy to depend only upon natural growth we learn to our sorrow that even all of those who are our own cannot be held. We then begin to lose in two directions: our own slip from us and those who may be won by active gospel work are taken in by the competing churches.

The drawback to pioneer work in the establishment of new churches where they are needed is twofold. We lack men and we lack the means. The field is too large for our resources. But the same drawbacks exist in other churches that just keep on going forward. Our fathers were extremely narrow in their attitude toward salaried ministers, professional ministers they were sometimes called—and there is always danger of professionalism, but now that we see that the laborer who gives his whole time to the ministry is worthy of his hire, we must not ignore the possibilities that lie in a volunteer ministry that is willing to supplement the work of the regular ministry. We should have and keep active a large body of ministers whose means of support is already provided for on their farms and in their business. If the aroused activities of the laymen in other churches means anything at all it means to us that we should meet them with similar interests. Wherever it is possible to get together a number of persons on the Sabbath, or at any other time for that matter, there we find a challenge to men with the burden of souls upon them to come and preach the saving gospel of Jesus Christ. With the number of substantial people we now have, with our schools turning out excellent material, and with many of our people going into professions of various kinds, there can be no doubt that if we had the will to do, we might occupy double the territory we now do in our efforts to establish the Master's kingdom.

WORLD-WIDE SUNDAY SCHOOL NEWS

The World's Sunday School Convention at Tokyo.

Now that fighting is over and peace is in sight it will be possible to arrange for the World's Sunday School convention in Tokyo, which was to have been held in Japan in 1916. After the war began it was seen that any "world convention" would be impossible during the conflict. Officers and committee chairmen of the World's Sunday School association have just concluded an important conference in New York. They directed that a cable be sent to the Sunday school friends in Japan asking when, in their judgment, the convention should be held. Meanwhile plans are developing for a greater gathering of the Sunday school forces of the world. The conference was presided over by the chairman, H. J. Heinz, of Pittsburg. John Wanamaker, one of the vice-presidents, suggested the cablegram. Mr. Wanamaker also proposed that as soon as possible leading ministers and evangelists be invited to a conference which will consider the great opportunity for a series of evangelistic meetings in Japan, and possibly also in China, Korea and the Philippines, preceding the Tokyo convention, if such a plan was desired by Japanese and missionary leaders.

Much interest has already been manifested in America concerning the Tokyo convention. More than 3,000 requests for information have been received at the office of the World's association. When their last convention was held in Zurich, Switzerland, in 1913, 2609 were present. Of that number 221 were missionaries, 447 pastors and 315 superintendents. As soon as the Tokyo convention date has been decided in conference with the Japanese and British committees prompt notice will be given.

The conference also discussed plans for an aggressive World Sunday school policy in view of the wide open possibilities in every field. These plans include the training of a native leadership, the extension of Sunday school organization to every national unit and important area within national boundaries, the development of adequate lesson and other literature in the dialects, emphasis upon evangelism and social service and wide foreign publicity for the Sunday school idea. Important commissions will study and outline plans for presentation at the Tokyo convention.

Greek Educators Studying the Sunday School.

Leading educators of Athens have been visiting America and with them was the Metropolitan, or arch-bishop of the Greek Orthodox Church of Greece. At luncheon given under the auspices of the World's Sunday School association in the Aldine Club, New York, comparisons were made of the systems of religious education in Greece and the United States. In Greece religion and morals are taught in the public schools. Many questions were asked through an interpreter concerning the success and method of the Sunday schools in this country. Our plan of graded lessons was noted with much interest by these men from the foremost educational institutions of Athens. They stated that they would welcome the coming of any Sunday school commission to that land and felt that they would be greatly profited thereby. They even said that it would be a pleasure to co-operate in offering hospitality if the Convention of the World's Sunday School association following the one to be held in Tokyo should be appointed to meet in Athens. Other World's conventions have been held abroad in London, Jerusalem, Rome and Zurich. Those present at this function were, Chrysostomos Papadopoulos, D.D., Archimandrite, Professor of the University of Athens and director of the Theological Seminary "Rizarios", Alexander Papadopoulos, D.D., Archimandrite, professor of the University of Athens; and Hamilcar S. Alivisatos, D.D., chief of the Ecclesiastical Department in the Ministry of Education, Athens, Harry Wade Hicks, secretary of the New York City Sunday School association; Rev. George T. Webb, D.D., secretary of the Sunday School council; Rev. Milton S. Littlefield, D.D., educational director for the Congregational Sunday School board; Rev. Geo. H. Trull, Presbyterian Board of Foreign Missions; George A. Coe, Ph.D., Union Theological Seminary, and Frank L. Brown, Samuel D. Price, of the World's Sunday School association.

Inquiries are also coming from

Russia concerning those American Sunday school methods that can be used or adapted by the Greek Orthodox Church of Russia in the necessary work of religious education in that great country. The movement in a number of lands looking toward a separation of church and state give urgency to these inquiries for help in order that the best possible system of religious education may be adopted by their church.

The Foreign and World's Sunday School Association United.

Chairmen and officers of the Executive committee of the World's Sunday School association just concluded an important meeting. Among the items of business was the union of two associations, which have similar activities. The Foreign Sunday School association of the U. S. A. was organized in 1863 by Albert Woodruff. Its objective has been to establish and aid Sunday or Bible schools for the study of the Scriptures in foreign countries. The work is and has been carried on chiefly by letter-writing. Books and papers have been subsidized or published in a number of the countries abroad. Literature has been distributed to prominent workers in Moravia, Bohemia, Bulgaria, Spain, Portugal, Mexico, Hayti, Chile, Brazil, Italy, Japan, Switzerland, Belgium and Macedonia.

Rev. Henry C. Woodruff, son of the founder, has been the president and executive officer of the Foreign Sunday School association for the past 27 years. The work formerly carried on by the Foreign association will now be cared for by the World's Sunday School association under the Field Work department of the association with Mr. Woodruff, who is now a member of the World's Executive committee, in charge. The Foreign Sunday School association will maintain its organization for legal purposes, as bequests may come in the future.

Sunday Schools in Mission Fields Help Starving in Palestine.

The Sunday schools of America are about to give $2,000,000 at the coming Christmas season for more than 400,000 starving children in Bible lands. Last year the Sunday school contribution for this purpose was $1,000,000. This year the need is vastly greater. When preparations were being made for the former gift the various field secretaries of the World's Sunday School association were asked to co-operate. Liberal support followed their appeals. A total of $4,853.63 came from the following countries: Japan, $460; Brazil, $1,875; Egypt, $2,518.63. These gifts from Egypt were contributed mostly in coins of less than a cent in value, many of them being as small as one-eighth of a cent. Again these Sunday schools, in what many people still call heathen lands, will join the children in America in giving to those Armenian and Syrians who are in need of immediate help.

OUR WOMAN'S WORK

An Appeal to the Sewing Societies.

At the last session of the Board of Foreign Missions it was decided that a "Rest Home" should be built in the mountains in India, for the use of our missionaries there, provided the funds for the same would flow into the treasury.

It is a known fact, that the missionaries in India are obliged to go to the mountains every few years, as the terrific heat saps their vitality to such an extent that they would shorten their lives, should they remain steadily at their post.

Nor is that all. The missionaries who have children must send them to school, and those schools are in the mountains. Now, the mother must either go with her children, or the children must go to a boarding school away from home. It is in India the same as in the United States. The landlords either refuse, or very reluctantly rent their houses to a family with children. Only the other year Mrs. Wiens could not get a house, so she was obliged to leave Ferdinand alone in the mountains and come back to the station. Had the "rest home" been built, she could have stayed with her boy. Since the war the rate of exchange has fallen so much that the money is worth only about one-half as much as it used to be in peace times. Mrs. Suckau reports that they were obliged to take their Theodore out of school because they could not afford to buy him as many suits of clothing as the authorities prescribed. If she could live up there, then one good suit would be sufficient.

I appeal to you, in the name of the missionaries in India, do not forget the "rest home" when you dispose of your money at your yearly meetings.

Yours in His service,

Mrs. S. S. Haury, Pres.,
Executive Com. Sewing Societies.
Claremont, Cal., Dec. 3, 1918.

Sister Laura of Arizona.

From a letter, written by one of our missionaries in Arizona, a friend permits us to share the following with you. Sister Laura is Mrs. Jenkins, whose husband, Frank, the Lord called home only a few months ago. It was no small burden to be left alone with four little ones, and the baby not quite a year old, is just recovering from what appeared to be an attack of diphtheria. The missionary writes: "Dear Laura has to go through much sorrow this fall. Lloyd, her oldest son, was very sick at Riverside with pneumonia. He was not expected to live, but is well again now. Laura can give a good testimony for Christ if she endures all her sorrows and loneliness without complaining. She needs our constant prayers. I am very glad that you are praying for us often. If only more of the people in the home churches would realize how much we need their earnest prayers! There is always so much work to be done every day that we feel we must do. It would, however, often be better if we worked less and prayed more, which the people at home could do, too. I'll admit it is not easy to spend a long time in earnest, fervent prayer. Satan hinders because he knows there is power in it."

Would the sisters of the Sewing societies and others just bear up dear Laura and her little family in prayer? Just keep them on your prayer list daily. Let us hear of other such sisters who need our prayers especially.

The following extract from a letter of Mrs. G. A. Linscheid's pictures very vividly conditions in their field during the influenza epidemic: "We have had a very strenuous time here of late. The Spanish influenza has been very prevalent and it has been very hard on our Indians. About seventy deaths have been reported on the reservation which is about 5 per cent. of the entire population. Now the worst of the time is over, but while it was at its height Mr. Linscheid had to be on the go almost day and night. Had six deaths in our district alone in one day. One of our Christian families lost both of their little girls (all their children) on one day. One man lost his baby one day and his wife the next; another woman lost her only two children one day and her husband the next; one little girl lost both of her parents, and so the sad story goes on. Mr. Kliewer also was very sick and Mr. Habegger and I also had it; the others had less severe attacks."

Let me remind the sisters again that this is their own department, and that they should use these columns freely to give their reports, announcements, news, or just anything they want to write about to help and encourage one another. We want every one of our societies and missionaries and deaconesses to contribute some thing real soon. Let us make a resolution to do this early in the new year. **Anna G. Stauffer.**

OUR BEST FOR HIM

There is a beautiful story told of Titian, the great painter. He met a young man whose gift in the direction of art seemed to be unusually promising. He urged the young man to give up the idea of winning fame in a military life and to devote his talents and his energy in painting. After the young man had labored for a long time upon a painting in which he was ambitious to make his name famous, he came to a point where he felt that his genius failed. In despair, the young man threw down his brush. Titian met him weeping, and did not ask the reason, but, going into the studio, he realized that the young man had felt that he had reached the limit of his genius. So Titian took up the brush, remained at work through the night, and finished the picture. The next afternoon the young man came back to the studio, resolved that he would try art no more, and as he entered the door, there, upon the great easel, was his finished picture. He knew at once, instinctively, that the great master of art, Titian, had completed his design. With tears coursing down his cheeks he said: "I cannot abandon my art. I must continue for his sake. He has done so much for me I will forget myself and please him. My master's fame is my fame. I will paint and do my best." Today his pictures hang side by side with Titian's on the gallery walls of the world. The Master has done more for thee. His fame is your fame. Give Him your best.—Cortland Myers.

CHRISTMAS

A little town, a crowded inn,
A humble manger nigh;
Some wise men there with gifts so rare,
A star in yonder sky,
An angel throng, a heavenly song
Of peace, good will to men;
A gift of love sent from above,
And hearts were born again.

A crowded world of anxious hearts
A loving Savior near
To dry the eyes that face the skies
With faith that knows no fear.
An earthly throng joins in the song,
To all the news again;
And glad hearts pray, God send for aye
Sweet peace, good will to men.

THE C. E. TOPIC

Dec. 29.

Happy New Year—Rules for It.
Phil. 3:12-16.

New-year is one of those artificial marks by which we measure time. Every day is a new beginning with its opportunities and responsibilities, but it is wise for us at this time to direct our attention to new beginnings. To begin, is it not a wonderful grace on the part of God that permits us to begin things all over again after having made such a terrible botch of the past? We have seen many New-years come and go. We have looked forward to them with anticipation and often have had occasion to look back to some of them with regret. The coming new year is another mile-stone. It tells us how far we have gone, but says nothing about how far we still have to go. The journey may be a long or a short one. Only God can say when it is to end. It means to us a new, clean, fresh page on the book of life. We have turned the other pages over, we may have more to turn or this may be our last. While we stop and think of the occasion let us first recall that it is an end. The old year with its tremendous events is completed. Generations to come will recall it as the year in which the greatest of all world wars came to an end. May the nations of the earth never see another. To many the year has been an end of their earthly pilgrimage when earth's sorrows and troubles as well as its joys and pleasures have forever ceased. To some the year marks the new life they found in Christ. May they always be happy in the thought that the old man has died and the new, regenerated man has found life and peace in Jesus. To some the year will mark the end of an era of prosperity. It is a remarkable fact while across the waters there has been so much misery, here there has been so very much earthly prosperity. May those who have enjoyed it come to a realization that there are better things to seek in this life than merely the ease and plenty that money can buy. To some, we know not who they are, this year will be their last. May their departure from this life be but an entrance into the better and blessed life beyond.

The beginning of a thing is always important. If the first chapter of a book does not interest us we lay it aside. If the tree is bent or injured or abused while it is still young there is very little prospect of its amounting to very much. A life's beginning is more important. The hurts, mental, physical and spiritual, that come to the young life leave their traces which impose a serious handicap for the future years. In the beginning of the year, then, it is important to start right. Let the Christian begin it with the help of God. Let him make up his mind that the lessons of the past will not be lost on him. Let him lay out a plan of work in which God has the principle part. Let him determine that it shall be a year of rich ingathering of souls into the kingdom in which he has been active. He must not forget the house of God, the next year will, if he so determines and then faithfully does his part, be one in which greater activity and greater interests in the things of God show themselves. Prayer sanctifies every right beginning. Who would want to begin the year without calling upon God for His blessings and His guidance in the whole twelve months to come?

THE S. S. LESSON

Dec. 29.

Review.—The Victories of Faith.
Read Heb. 11:6-22.

Golden Text. — This is the victory that hath overcome the world, even our faith. I John 5:4.

Lesson I—The call of Abram was to leave country, friends and all and start out for a country far away of which he knew nothing. He took God at His word and went. By that act multitudes have been inspired to believe God. A promise of great magnitude was held out to him. The realization of that promise blessed not him alone but future generations. We learn the lesson of (1) hearing God; (2) obeying God; (3) laying hold on God's promises, and (4) reaping the reward of obedience.

Lesson II. — Abram's separation is the lesson of selfishness and unselfishness contrasted. (1) Strife causes separation. It cut Lot out of the share in the blessings he might have expected. (2) Lot's interests were in material things, therefore he chose the best for himself. (3) Abram's interests were in spiritual things, therefore it made no difference to him whether Lot selected the best for himself or not. (4) Abram placed peace above personal advantage. Putting personal interests first is an evidence of unfitness for the greater confidence that God is ready to bestow upon those who will have it.

Lesson III. — The sacrifice of Isaac marks a great epoch. (1) It shows God's disapproval of human sacrifice. (2) It illustrates Abraham's great faith. God was to give the blessing through Isaac. He believed that God could raise him up to fulfill His promise. (3) The submission of Isaac is commendable. He, the younger man, did not resist though he understood the meaning of all. In a higher sense we are advised to "offer your bodies a living sacrifice, wholly acceptable unto God."

Lesson IV.—The story of Isaac and Rebekah is one of the beautiful stories from primitive times, interesting and fascinating, because it is true. Her willingness to go and Isaac's readiness to consent to the arrangements, made by his father, are strangely different from present-day customs, but it will be noted (1) that the match was a happy one, and (2) that the world's greatest blessing came through it, and (3), above all God's hand was in it all.

Lesson V. — This event in the lives of Jacob and Esau is given the title "Appetite and Greed," to the ordinary observer the two sons very much alike, both had their bad points, the difference being that Jacob valued spiritual things and Esau sought only the gratification of his appetite. Jacob was chosen because he valued the things of God, but Esau cared nothing for them and had to be rejected.

Lesson VI. — The deception which Jacob practiced upon his father reveals what an unlovely person he was. (1) His mother exercised an unworthy influence upon him and was punished by being separated from him. (2) He took a mean advantage of his father and in later years had to suffer a meaner trick at the hands of his sons. (3) He wronged his brother and years of hardship and exile were his lot.

Lesson VII.—When Jacob had to flee from his brother's wrath he was to learn that "the way of the transgressor is hard." Friendless, alone and fearful he must have been the most miserable man in the world that night. (1) He was to know that God is the friend of the unworthy. (2) That, like the ladder, there is a way up to God, and (3) a way down from God. The vision changed the life of Jacob. He knew God had a recognized part in it.

Lesson VIII.—The winning of Esau was a critical task. Few men like to meet those whom they have wronged, especially when they know that the one so wronged is likely to act severely. Esau stands out as a gracious person. After all, what is the use of nursing a wrong so long that it is apt to result in other and greater wrongs? Who can tell how different would have been the course of history had Jacob been as diffident to his brother as he now was?

Lesson IX. — The selling of Joseph by his brethren was one of the basest crimes recorded in the Old Testament. The fires of their hatred had been fed by a series of indiscretions. (1) Jacob, in giving the coat to Joseph made a gentleman of him while the rest had to work. (2) The bringing of reports to Jacob concerning the brethren was tale-bearing. (3) The dreams that Joseph related did not tend to make them think better of him. Yet, in spite of Jacob's favoritism and of Joseph's boyish lack of tact, there was no excuse for the crime. Nothing excuses crime. The deception practiced upon Jacob was but a return of the deception he practiced on his father in his youth.

Lesson X. — Joseph's transformation was one of the most remarkable ever recorded. The reason for it was that (1) the hand of God was in it all; (2) Joseph never lost faith in God; (3) he never surrendered his character; (4) he was faithful wherever he found himself whether it was as a slave, as a prisoner or a prince; (5) he was always ready to be helpful. As a youth in Potiphar's house he proved himself fit to rule himself. God advanced him to the rule of a kingdom.

Lesson XI.—A Lesson on Forgiveness. Forgiveness is the first thing a Christian must show to those who wrong him. If God is ready to forgive us of our great wrongs, should we not be ready to forgive one another of our lesser wrongs? Joseph saw the hand of God in all he had to endure. It was (1) for his own good; (2) for the good of his father and brethren; (3) for the land of Egypt; (4) the whole world.

Lesson XII. — Joseph's care for his kindred shows (1) a return of good for evil; (2) a provision God had made for the development of a family that was to become a great nation, giving them the advantage of association with the most civilized race of the ancient world.

CONTRIBUTIONS

CHICAGO CONTRIBUTIONS

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1420 W. 71st St. **W. W. Miller.**

The Mennonite and the Christian Herald to one address for $3.25.

NEWS OF THE WEEK

AMERICAN FLEET ARRIVES BACK HOME DECEMBER 24

Washington, Dec. 18. — The American fleet returning from Europe, which is to be reviewed at New York by Secretary Daniels is expected to arrive off Ambrose light vessel at daylight on Tuesday, December 24. The Navy department announced that the ships will pass the statue of liberty about 9 a. m., and will then anchor in the North river from Fifty-fifth street to Fort Washington.

Besides the ships already announced as returning from foreign service and those acting as escorts to the presidential ship George Washington, these vessels will take part in the review:

Battleships New Mexico, Mississippi, Missouri, Maine, Wisconsin, Alabama, Illinois, Kearsage, Iowa, Indiana and Massachusetts, hospital ship Solace, supply ship Bridge and one or more naval fuel ships.

Neither the exact number, nor the names of the destroyers and converted yachts returning from Europe are known now at the naval department. The destroyers and other small craft on their arrival will be anchored in berths on the New Jersey side of the Hudson river.

As it passes into the harbor the fleet will be reviewed by Secretary Daniels from the Mayflower at anchor near the statue of liberty. After the fleet has reached its anchorage, the Mayflower will then anchor at the foot of West 92nd street, where Mr. Daniels will receive Admiral Mayo, the fleet commander, and his staff and the commanders of the various ships.

In the afternoon men from the fleet will parade down Broadway from 96th street to 59th, then down Fifth avenue to 23rd. The pageant is expected to start moving at 1:30 oclock.

CASUALTY LISTS WILL BE COMPLETE BY DECEMBER 27

Washington, D. C., Dec. 18. — General Pershing has cabled the War department that practically complete reports of deaths in action among the expeditionary forces should reach the department by December 20, and of severely wounded by December 27.

The report from the American commander was in reply to specific questions cabled by the War department. In asking regarding the casualties in the Thirtieth division the department said there had been much apprehension about the losses of this unit, which helped the British army break the famous Hindenburg line.

General Pershing said that the number of unreported casualties in process of verification at the central records office of the expeditionary forces on December 14 was 40,440. They were divided as follows:

Killed in action, 390; died of wounds, 275; died of disease, 353; accidentally killed, 51; severely wounder in action, 39,371. These include all "suspense cases under investigation," the general said.

General Pershing reported that the number of duplicated casualties discovered in the central records office since November 27 would not operate to reduce the total for the entire expeditionary force given in his summary of that date, as additional casualties reported more than offset the duplicates.

PRESIDENT WILSON IS IN FRANCE ON HIS MISSION

Brest, Dec. 13. — President Wilson arrived here, his first stopping place in France, at noon today. The French government and this ancient Breton city completed their preparations to commemorate the first landing of an American president on the soil of Europe.

The weather last evening was not promising for the brilliant naval spectacle which was to mark the president's arrival, as a steady rain was falling and a thick mist enveloped the harbor making the outer headlands dimly invisible.

Brest is crowded with troops and sailors and the Breton peasantry in their quaint costumes. Buildings and squares are hung with flags and streamers with mottoes bearing the words: "Vive Wilson. Hail the champion of the rights of man."

An American naval band gave a concert last evening in the place de President Wilson. A large crowd was present, notwithstanding the rain.

Immediately the George Washington came to anchor outside the harbor, which is made necessary by the fact that the steamer draws too much water to enter port, Colonel House, General Bliss and Messrs. Auchinchloss and Grew immediately went on board the steamer and conferred with President Wilson, imparting to him whatever information they had and the impressions they have gathered from the French people and officials and diplomatic officers concerning the feeling regarding President Wilson's visit.

McADOO'S RAILWAY PLANS MEET CHILLY RECEPTION

Washington, D. C., Dec. 13.—Congress gave a chilly reception today to the proposal put forward by William G. McAdoo, director-general of the railroads, to extend the period of federal operation of the railroads for five years.

Because of the fact that most members of the congress regard Secretary McAdoo's proposal for a five-year extension in the time of government control of the railroads as only a second step toward government ownership of the roads, pronounced opposition to his plan was evident in the congress.

A considerable majority of the congress, in fact, is opposed to government ownership, and is preparing to combat the McAdoo proposal as seriously as if he had suggested outright that the government take over and oprate the railroads forever.

Although Mr. McAdoo endeavored to create the impression by his letter that his proposition did not in any way involve the merits of the government ownership scheme, members of the congress refuse to take this statement at face value and insist that a five-year control of the railroads by the government would make it practically impossible to unscramble the roads and return them to private control at the end of the time.

It will be remembered that in passing the original railroad bill the congress expressed much opposition to permanent government control and passed the bill only because it was a war measure and because it was regarded as highly essential to the prosecution of the war.

$5,000,000,000 WORTH OF BONDS ARE NEEDED SAYS McADOO

Washington, Dec. 13. — More than $5,000,000,000 of bonds will have to be issued to finance the government this year, Secretary McAdoo told the Ways and Means committee in discussing financial questions. He based this on an estimate of $18,000,000,000 in expenditures, and members of the committee said the estimate was not too low.

It has been stated previously that the last Liberty bond issue, to be floated in the spring would be approximately $6,000,000,000.

Mr. McAdoo urged the committee to approve legislation providing for loans after peace is declared to the allied governments from bonds already authorized.

No formal consideration was given by the committee to the peace-time loans proposal. Questions asked by some members, however, indicated opposition.

Mr. McAdoo said he expected no trouble in floating the next loan. He said the interest rate would depend on the financial market at the time the loan is floated, but reminded the committee that this loan would be directed by Carter Glass, who becomes secretary of the treasury December 16.

In discussing further loans to foreign countries to be used for establishing credits in the United States to buy supplies, including food, Mr. McAdoo pointed out that the price of wheat must be maintained by the government unless it is to lose money on its guaranty.

URGES THAT U. S. NAVY BE EQUAL TO ANY IN WORLD

Washington, December 13.—Neither the end of hostilities nor proposals for a league of nations has altered the policy of the General Board of Navy in regard to making the American navy second to none in the world. Rear Admiral Charles J. Badger, chairman of executive committee of the board told the house naval affairs committee that the navy should be equal to that of any other nation by 1925 and urged that sufficient appropriations to make this possible be made by congress.

"The general board believes that under the present world conditions and the conditions likely to obtain in the future," Admiral Badger said, "the United States navy should steadily continue to increase. Ultimately it should be equal to the most powerful maintained by any other nation of the world. Year by year development should be made as consistent with the facilities of the country but the limit above defined should be attained not later than 1925.

"Navies must be the principal support of a league of nations, and the United States from its wealth, influence and power will be called upon to contribute a large share of the international police force to render such a league effective.'

"The duty of the navy in the future," the admiral said, "will not be only to guard the country against invasion but to protect as well the great merchant marine now being built.

"Seapower will always remain a factor of vast importance in international relations," Admiral Badger declared.

INSURANCE MAY ALL BE KEPT UP

The question of keeping up government insurance after leaving the service has become so important that all Home Service sections throughout the Lake Division of the American Red Cross have been given full instructions regarding the details of this business.

Every man is notified before leaving service, of the date up to which his policy has been paid by deductions from his pay. A month from this date, and every month following, the premium should be paid to the Bureau of War Risk Insurance, attention of Insurance Section, Treasury Department, Washington, D. C. A statement should also be given of the date up to which the premiums have been paid, cause of discharge as shown by discharge papers, full name and rank, serial number and present post-office address.

If he loses the premium date, the man should make his first payment within 31 days after being discharged. If he forgets his serial number, he must give the name of the organization to which he belonged when he took out the insurance, his home address at time of enlistment, the dates of his birth and of his discharge. If he is not sure of the amount of his premium, the discharged man had better send too much than too little since any surplus is applied on the next premium. On receipt of the first premium, the government sends a form for the next payment.

Government insurance lapses 31 days after the time of leaving service if the premiums in arrears at that time have not been paid, or 31 days after the first premium falls due.

Reinstatement will be granted without evidence of insurability if the application is made within 31 days after the date of lapse and contains a statement of the present condition of the applicant's health and a full explanation of the reasons which caused his discharge from service.

If the application for reinstatement is made later than 31 days after the policy lapsed, but within six months of this date, reinstatement will be granted upon satisfactory certification of insurability by at least two reputable physicians and surgeons.

Practically every insurance tangle can be untied for perplexed doughboys by the Red Cross Home Service sections in their localities.

SOLDIERS TO GET MONTH'S PAY AND TRANSPORTATION

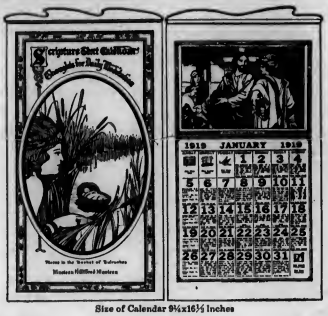
Indianapolis, Ind., Dec. 16. — In order to allay existing uncertainties as to arrangements that have been made for the demobilization of soldiers, the Field Division of the Council of National Defense, through the Indiana State Council of Defense, has authorized the following:

"Returning soldiers will be given one month's pay, plus a transportation allowance of three and one-half cents per mile from the point of demobilization to their home towns. Their railroad tickets will cost two cents per mile by direct route. The demobilization will be from the nearest army camp, to the home section of a majority of the men in each unit."

Men under the blood are like peaches under red netting, they look better.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION



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